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MEDIA:
THE
Middle Things,

In reference to

The First and Last things:

OR,

The Means, Duties, Ordinances, both
Secret, Private and Publike, for continuance
and increase of a Godly life, (once begun,)
till we come to Heaven,

Wherein are discovered many blessed *Medium's* or *Duties*, in
their right method, maner and proceedings; that so a Christian
(the Spirit of Christ assisting) may walk on in the holy
Path, which leads from his new-birth to everlasting life.

Drawn for the most part, out of the most eminently Pious, and
learned Writings of our Native Practical Divines :
With Additionals of his own, by

I S A A C A M B R O S E,

Minister of the Gospel at Preston in Amounderness.

The second Edition, Revised and Inlarged.

Matth. 12. 50. Whosoever shall do the will of my Father which is in heaven, the
same is my brother, and sister and mother.

John 13. 17. If ye know these things, happy are ye if ye do them.

John 15. 14. Ye are my friends, if ye do whatsoever I command you.

Luke 17. 10. When ye shall have done all those things which are commanded
you, say, We are unprofitable servants, we have done that which
was our duty to do.

London, Printed by T. R. and E. M. for Nathanael Webb and William Grantham,
at the Black Bear neer the little North dore in Pauls Church-yard. 1652.

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To the Right Honourable, truly
Religious, and Vertuous Lady,
the L A D Y

M A R Y V E R E.

M A D A M,



Took it as a special Providence, that in my troubles at London I got acquaintance with your Honour: Your Contrition at my parting, won much upon my heart; but your fellowship and communion at our first meeting in Church-Assemblies, and especially at that sweet Ordinance of the Lords Supper, obliged me more, and faster to you in purer loves. I bless God for the Friends I found in my distress, but for the Communion of Saints, and for the Comforts I found in such Communion, Bless

The Epistle Dedicatory.

Pfal. 103. 1.

the Lord, O my soul, and all that is within me, bless his holy Name. *I cannot but love and honour you in this last respect; for indeed I am, and I desire to be very choyce and careful with whom I joyn in that sacred Ordinance (yet am no Sectary;) and this increaseth my affections to the Saints so much the more. Madam, I hope you will countenance (for I partly know, and am verily perswaded, that you are a constant practitioner of) all Duties, both Secret, Private and Publike: and if this weak Work, Patronized by you, may in any sort be helpful to you, or to any of the Saints, I have my desire, and shall give God the Glory.*

Your Honours in all

Christian Bonds,

I. A.

To

The Epistle Dedicatory

To the Honourable, and Vertuous
LADY, the LADY
MARGRET HOUGHTON.

MADAM,

THis Book is now come forth in a new dresse; I have both revised it, and enlarged it, and amongst the enlargements I have added two whole Chapters to it. As of them *your Honour*, I know, hath some *Experience*; so of them whether? and what *Experiences* I have? It is not altogether unknown to your Honour. It is my design to *write* only what in some measure I feel, and my desire that others feel in some measure what I write: *Self-denial* and *Sufferings* are hard lessons, but 'tis Christs will that we learn them, and therefore I could not but adde them, and give some directions concerning them in this *second Edition*. The rest of the Book I dedicated formerly to a Religious, Gracious, Vertuous Lady, and these new Additionals I lay at your *Ladiships feet*, which I desire you may take up, and keep them in your
A 3 heart.

The Epistle Dedicatory.

heart. That which emboldens me thus at this time is (next to Gods glory, and your souls health, which unfeignedly I wish) that the world may take notice, as of your *manifold kindnesses* to me, so of my *heartly thankfulness* to you for them; other requitals I cannot make, but if a *cup of cold water* (of water the common element, of cold water, that costs not the charge of fire to warm it) *shall not go unrewarded*, Surely M A D A M, your greater favours cannot be lost. I leave you to him who knows abundantly how to requite all your *labour of love* in this, and especially in another world.

M A D A M,


Your Honours true, and faithfull,

though unworthy Servant,

J. A.

T O

TO THE
READER.

 *F many Books there is no end, and* Ecclef. 12. 12.
much study is a weariness to the flesh:
The experience of this Truth (e-
specially in these latter days) hath
sometimes put me to sad and seri-
ous thoughts, How should a Christian furnish
himself with a sufficient Library, to help him on
in his way Heaven-ward? Should he buy up all
the Ancients, or (in case he want the Tongues)
should he buy up all our Modern English Wri-
ters, Positive and Polemical, they might fill his
Closet, but he should finde *no end of buying*, as
there is *no end of making Books*: And if he resolv-
edly fell to reading, he might conclude with the
Wise-man, *Much study is a weariness of the flesh*;
nay, in such variety, he would finde the most of
his study so impertinent, so unprofitable, that he
might further conclude, *Such a study is a loss to*
his Soul, and rather an hinderer, then an helper of
it in the way to Heaven. To prevent this, some
have advised Christians to choose out, amongst
that

To the Reader.

* L. Verulam
in his advancement of Learning.

* Dr Hack-
wils Apology
of the power
and providence of God
in the Government of
the world.
Lib. 3. cap. 7.
Sect. 2.

that world of variety we now enjoy, such Authors as are most suitable to their Genius and Employment. The Lord Verulam, with some others, give their opinions, That ^{*} if the choyce and best Observations, which have been made dispersedly in our English Sermons (leaving out the largeness of Exhortations and Applications thereupon) were set down in a Continuance, it would be the best work in Divinity that hath been written since the Apostles times. And Dr. Hackwill repeats almost the same words, saying, That ^{*} the Sermons of this latter Age, specially in this Land, have doubtless been more exquisite and effectual, then ordinarily they have been in any precedent Age; inasmuch as it is observed, that if there were a choyce Collection made of the most accurate since the entrance of Queen Elizabeth to these present times (omitting the large Applications thereupon) it would prove one of the rarest Pieces that hath been published since the Apostles times: Indeed had we such a Book extant, I would advise the Christians of our Age to buy the Bible, and that Book, and to study them, and no more, as to their Spiritual good. But alas, this Book is rather wished for, then hoped after; we may expect and wait for it till our eyes sink in our heads, and be never the nearer. However, it was my design to have carried on such a business as
this

To the READER.

this in *the main necessary things*; not that I would read over all Authors on all subjects, but that I would first limit my self to such subjects, and then upon them cull out the best and choyce Observations of many godly and learned Authors. In this design I have practised and observed these particulars .---

1. I have brought into method the *Duties* of a Christian, which I call *The Middle things*, in reference to *The First and Last things*, before Printed: The *matter* I have for the most part drawn from others, onely the *method* I have framed, as the Lord hath enabled; and wherein all Authors that ever I saw were silent, I have thereto added, to compleat the work for the *matter* also.

2. I have purposely omitted the many Controversies, and tedious Disputes of this Age: For my part, I see little edifying in them; nay, is not the fat and marrow of Christian Religion lost by them? Were I to advise against any Error, Heresie, I had rather bid my Adversaries read some Books of Positive, Practical Divinity, wherein Truth and Religion is laid out in its life and power, then all the voluminous Controversies that ever I could write, or ever have been writ by any other of the Sons of men. I deny not but these kind of Books (the Spirit concur-

a ring)

To the READER.

* As a godly man said once, he would desire no other confutation of *Arminius*, but the work of regeneration in any Holy heart: for there was in every disposition of a gracious heart a real confutation of all his tenents. *Bolton's* arraignment of error, p. 10.

ring) may convince mens judgements; but the other sort works both on judgement and Conscience, on their heads and hearts: The Controversial way of arguing, *pro & contra*, I cannot but approve; but * *the way of the Spirit, in which he leads and convinceth the Soul irresistably, I must needs prefer.* Hence you see the reason of the *method* I have propounded; wherein I dare say (yet with a spirit of submission) the workings of the Spirit, the breathings of Christ, the pantings of a Soul after Christ, are more fully manifested, then in all the jarring Pamphlets which this Age hath copiously afforded: My desire is both to inform, and to reform; to inform the judgement, and to reform life.

3. I have the rather fallen on this subject of *Duties*, both because necessary in their way, and because they are so much opposed by many of our Age, who surely are not acquainted with them (with the workings of the Spirit in them, & by them,) for otherwise it could not be so: If this error spread, it will quickly eat out all Religion, and throw down Souls to Hell. Their pretence is, who are the Abettors of it, That they have found out a near and easie way to heaven; but *I rather believe Christ, (saith Rutherford) who tells us it is a way of many miles, strait, narrow*
and

Mr. Rutherford
in his Survey
of Spiritual
Antichrist.

To the READER.

and thorny; indeed the Meritorious way to us is easie,
but the way of a Christian conversation (whether
they will or no) lyeth through Duties; it is not words,
Lord, Lord, but working, sweating, running, wrest-
ling, fighting, striving, overcoming, bleeding, suffering,
abounding in the work, denying our selves, taking up
the cross, enduring temptations, sowing to the Spi-
rit, serving the Lord with all humility, and with
many tears and temptations, watching, praying, ta-
king Christs yoke upon us, selling all our sweetest de-
lights, keeping the Commandements of Christ, which
howsoever they are not grievous, yet they are not so
easie, as that the onely bare act of Believing should be
the only Gospel-work. Might we still lie in our I-
vory Beds, under no Law, no Obligation of do-
ing, no danger of sinning, no broken bones, no ter-
rors, no sense of sorrow for sin, no progress in per-
sonal Repentance, Mortification, Sanctification,
no care of watchful walking to perfect holiness
in the fear of God, no abstaining from worldly
lusts, no strictness of Conversation, but only Be-
lieve that Christ hath Suffered, and Christ hath
done all Duties for us, Repented for us, Mortified
lusts for us, walked strictly and holily for us, this
were an easie work indeed. For my part, I would
not willingly make the way to Heaven longer then
Christ hath made it; but if we believe the Scriptures,

Matth. 7. 21.
1 Cor. 9. 24, 25.
2 Tim. 4. 7.
Luke 13. 24.
Rev. 2. 7.
Acts 14. 22.
Rev. 1. 9.
1 Cor. 15. 58.
Heb. 12. 4.
Matth. 16. 24.
Jamer. 1. 12.
Gal. 6. 8.
Acts 20. 19.
Matth. 24. 42.
and 11. 29.
1 John 5. 3.

To the READER.

Rom. 12. 1, 2, 3.

Eph. 5. 1, 2, 3, 4.

Col. 3. 1, 2, 3, 4.

1 Thel. 4. 1, 2, 3.

1am. 2. 13, 14.

15.

1 John 3. 17.

we shall finde other Commandements on us under the Gospel, then Believing onely for Righteousness :

There is the Righteousness of Christ received by us, and working in us; the first is the Righteousness of Justification, the second of Sanctification, and our Establishment lyes in both.

4. I have in every *Duty*, prescribed the manner of performing it; not that I would tye every spirit to this particular way or *method*: those who are accustomed to these exercises of Devotion, may perhaps devise other more fitting courses, or ways of proceeding, then these are; and it is reason, and a point of wisdom, for every man to make use of those Rules which in his own Experience he findeth most proper to his own disposition, and most powerful for his own Reformation: Only the Reader that is not better furnished, may please to make use of these, and I trust (by Gods blessing) he will finde them profitable; which if he do in any measure, it shall be to me sufficient joy, contentmēt, recompence.

5. I have made use in this Treatise, not of one, or two, but of many precious men; as, *Angier, Ash, Ball, Bolton, Burroughs, Byfield, Downham, Dyke, Goodwin, Gouge, Hooker, Leigh, Mason, Rogers, Shepherd, Torsbel, White, &c.* that the Adversaries of *Duties* may see what a Cloud of such

Wit-

Witnesses are for *Duties*. It was sometimes *Eliab's* trouble, *The children of Israel have forsaken thy Covenant, thrown down thine Altars, and I, even I onely am left*: but 'twas the Lords encouragement of *Eliab*, *I have left me Seven thousand in Israel which have not bowed the knee to Baal*. I bless God it hath encouraged me, and me thinks it might trouble the Opposites, that not only many thousands of Gods people, but many *Eliabs* amongst those thousands, should appear with me, and against them. This is one Reason, why I chose rather to bring in the Authors, who seem to be, and indeed are *Pillars in the Temple of our God*, then to speak onely in my own Dialect, or altogether from my own invention.

6. I have writ nothing, but in some measure I have, by the Lords assistance, practised the same, and felt the comfort of it in my own heart and soul; yet by way of caution I desire the Reader to remember, if at any time in the exercise of any of the *Duties* within written, he also feels his heart warmed or savingly affected (which is the very Spirit, Power, Grace, Comfort, Presence and Sweetness of Christ) that he consider, it is not the *Duty*, it is not the bare Ordinance that elicits such divine & noble acts in the heart and affection, but it is the Blood of Christ, the Inter-

a 3 cession,

To the READER.

cession of Christ, sprinkling those *Duties*, that makes them work such Graces in the Soul. In this case, the Blood of Christ is as the salve, and *Duty* is as the cloth or leather to which it sticks, and by which it is applyed. Now from the cloth (the *Duty*) comes no vertue; no, no, it is onely the Blood of Christ which by *Duty* heals, and chears the soul. Many have wondered, why sometimes they are so lifted up in *Duties*, and sometimes again they are no more moved by them, then a Mountain of Brasse is moved by the winds; *Why should the same Truth, the same Scripture, the same Meditation affect me at one time, and not at another, when I am as fitly disposed to be affected as at the first? Why should the same Instruction, the same Reproof, the same Consolation, awaken, wound and revive my Spirit at one time, and move me no more at another, then a charm doth a deaf Adder, as the Psalmist speaks?* I grant, in respect of the subject, the Spiritual sense is sometimes benumb'd, and sometimes it is awakened; but in respect of the efficient, it is onely Christs Blood, Christs Intercession that doth all by an admirable and secret operation. I have no more to say of this Book, only The Lord give a blessing to it, and to the Reader of it: So prays

Thy Servant in Christ Jesus, J. A.

I. A.

To the Conscientious Reader.

IT is thy priviledge who readest, for Soul-help, to receive this Conscientious Contexture, a teaching and exciting patern of choyce Piety, out of the hand of thy dearest Husband *Jesus Christ*, who gave himself for thee, that he might give himself to thee; and with himself, that which doth convey himself, the *Gifts, Graces, Evidences, Experiences, Improvements, and Spiritual blessings* of all those that are partakers of the Root and Fatness of that *Olive*. Here is then a Love-token, thy loving Husband hath been preparing for thee weeks and moneths (it may be some years) by the Study, Pains, Prayers, Tears, the Soul and Body-travel of a tender-hearted Brother, be thou ready for a meeting of Loves, that at the receipt of this comfortable fruit of love, Christ and thy Soul may rejoyce together. Is there not a cause? doth he not rejoyce over thee with joy? doth he not rest in his love? doth not he joy over thee with singing? let this Love-token speak; herein thy free-given Royalties are heaped up as high as *Heaven, Justification, Reconciliation, Adopson, Sanctification, Glorification*; Thy helpful *Experiences* remembred and improved; thy heart-cheering *Evidences* collected, and cleared; thy love-*Duty* discovered, and precious Directions given, for an advantageous performance of them; in Secret, in Family, in Publique, for the mutual overflowings of love betwixt Christ and thy Soul. Upon serious and sad thoughts, that the godly generally of later times, have been taken up with wrangling Disputes, and thereby taken off from Christian affection, and Communion (and I fear from Christ too in dangerous measure;) It hath been amongst my desires, That God would stir up the hearts of some of his Servants, to call off his people from these Soul-hurting Contendings, unto the Reading, and Study of Soul helping Treatises; assuring my self, That if the people of God were helped against their contentious, and jarring Corruptions, the differences in their heads would be more easily reconciled, as to dear love, and due Spiritual Communion. I could not but observe, when these Papers were brought to my view, that the

To the Conscientious R E A D E R.

the forementioned desires of my heart were imprinted there-upon, which made them more dear to me, and more willing to endear them to the sincere-hearted, as a happy mean of helping hearts, healing differences, and preparing the Lords lot for those better times, which are more look'd after, and boasted of, then prepared for: In reference to these restoring and refreshing times (though the workings of God have been very various, and seemingly contrary, now setting forward; and then setting backward) God hath not been wanting to feed the laboring, and sometimes almost fainting Faith of his people, by Divine arguments; amongst which, this is one, and not the least, That whilest Providence hath been at work to remove hinderances, and to open a full and free way amongst men, the in-dwelling Spirit hath been as busie in holy men, to stir up some to Pray, others to Preach, and others to Write, for the wide-opening of a door in men; the gracious enlarging of the heart, which gives assurance, that when God hath suffered them that are for no Religion, to play a first game, and them that are for all Religions, to play a second, that both the open and secret enemy of true Religion might be discovered and discarded; he will then grant a longed-for, joyful meeting of *Holy* times, and *Holy* hearts. To further the holiness of the heart, which gives the leading to holy times, is the happy project of compiling and Printing this Book. That it may be sanctified by the Spirit of Holiness, unto so good and promising an end, let be thy Prayer, that the Pains and Prayers of the Author, may be turned into Comforts and Praises; which is the hope and prayer of him

Denton, May 10.


1649.

*Who is joyful in this, and all other
thy Soul helps,*

JOHN ANGIER.

To

To the Christian Reader.

mongst the multitude of Books in this Age, superlatively above our ability to buy or read, those seem to me most worthy of thy choyce, which compendiously, in a methodical, plain and familiar way, set forth to us totum hominis, the whole duty of man, the service of God in holiness and righteousness, the right use, and wise improvement of the means of Grace: These being wells of Salvation to quench our thirst, and breasts of Consolation, to strengthen, revive, and comfort us in our Pilgrimage from Earth to Heaven: Voluminous Controversies may clear the understanding, and help to deliver and preserve that light from the poisoning clouds of Heretical darknesse; but they do not quicken us to duty, to the love, and life of Christ, to the hope of Glory; they do not increase, but rather weaken the power of godliness. Diligence in reading of tedious Disputes, is not the way to possess that fatness and fulness of true life, peace and joy, which are treasured up for us in the Meritorious sufferings of our Redeemer. The Promises are the life of that Faith, whereby the just do live; and good Works, uniform, stedfast and abundant, are the tryal and glory thereof; whereunto not Speculative, and Polemical, but Practical Discourses are an useful manuduction. In the reading of these with fervent Prayers, with serious and settled Meditations, many poor burthened sinners have been raised up out of the depths of a wounding, condemning Conscience, and brought to a transfigured Mountain, and Heaven on Earth in ravishing Consolations. Such a Discourse is here presented to thy view, by a Reverend and Religious Author, who hath experimentally learned, and doth daily copy out in
his

To the Christian Reader.

his life the precious Truths of Jesus Christ, the Mysteries of Godliness. It is an high privilege, and great advantage to the Souls welfare, to learn of those, who have what they teach, not onely in their lips, but also in their hearts and lives; who are able to say, In these wayes we have found rest; as ye have heard or seen us do, so do ye. When the Conversation of Pastors preacheth Christ and Heaven, as well as their Doctrine; when vocal, real, and experimental Sermons go together, that's likely to be a successful Preaching. This Treatise may well be called, the Marrow of Christianity, A good and perfect guide to the New-Jerusalem, A golden Conduit-pipe, to convey to us streams of life from the Fountain of Living-waters, or the godly mans Vade mecum, wherein is compendiously, yet fully delivered the Rule and Life of the new Creature. Believe me, in the diligent, reiterated and religious reading thereof, thou wilt finde, that these Titles are low enough, having a solid foundation, reality of Truth to bear them up; and that thy labour was not in vain, not a losing, but a regaining, a well improving of precious time, which ought to be redeemed. That the composing and publishing, the attentive reading and studying of this elaborate work, decked with the breathings of a gracious Spirit, may advance the glory of God, in the repairing of the Saints, and the edifying of the body of Christ, is the hearts desire and prayer of

Halfall, April 19.

1649.

Thine in the Lord,

THO: JOHNSON.

THE

The Epistle to the Reader.



Good Reader, suffer me to say to thee, as that ancient and famous Orator, *Isocrates*, in his Oration *ad Nicoclem*, said to his, *χρὲ τοῖς ἐρημέ-
νοῖς ἢ ζήτῃ βελτίω τέτων*; *Aut hisce praeceptis utere,*
aut ipse tu inveni meliora; Either make use of
these wholesome Directions, or else publish
better thy self: and if thou beest able to publish
such in the future, yet will it much profit thee to make use of
these for the present. Neither is it every speculative ability,
that can bear such fruit; such as these must arise out of much
inward observati^on of the work of God upon the Soul, and
Christian long Experience: Weaker Christians may gain much
growth in the diligent perusal of this sweet Composur^e, and
strong ones may hence be instigated to try theirs; that whi^{ch}
issues from the heart of an experimental Christian, usuall^y
reacheth to the heart of such as labour after the like Experien^{ce}.
Every one that reads this work, perhaps knows not the *Aut hor*
so well as my self, therefore may I the more boldly speak of
him: I have long known him of a weak body, but of a preci-
ous and strong minde; yet a man *qui de se modicè sentit*, that
judgeth but meanly of himself. These his (*Media*) *nomine*, so
called in reference to his (*Prima & Ultima*) long since brought
to light, thou shalt not (Christian Reader) finde to be *Media*
re, but *Remedia* to thy sighing soul; He is one that hath much
fed upon the Marrow of Practical Divinity, so that he may be
ranked in a better kinde amongst the Orators wise men, *σοφῶς
νόμιζε μὴ τῶς ἀνεύθως περὶ μικρῶν ἐριζοντας, ἀλλὰ τῶς εὖ περιμεγίστων* *Isocr. ibid.*
λέγοντας; *Sapientes existima, non eos qui de rebus minutis curiosè
rixantur, sed qui de rebus maximis egregiè dicunt.* Such shalt
thou finde the Author. No more, but

Thine in Christ,

JOHN WAITE. B.D.


THE PRINCIPLES OF THE REASON

Of the nature of the human mind, and of the principles of its operation, there is a great deal of controversy. Some philosophers maintain that the mind is a blank slate at birth, and that all our knowledge is derived from experience. Others maintain that the mind is pre-possessed with certain ideas, and that these ideas are the foundation of all our knowledge. The former opinion is called Empiricism, and the latter is called Rationalism. The controversy between them has been going on for many centuries, and it is not yet settled.

It is, however, generally agreed that the mind is capable of receiving ideas from without, and that these ideas are the foundation of all our knowledge. The question is, whether these ideas are derived from experience, or whether they are pre-possessed in the mind. The former opinion is called Empiricism, and the latter is called Rationalism. The controversy between them has been going on for many centuries, and it is not yet settled.



The Contents of this Book.

Chap. 1. Sect. 1.	 He Proeme, or Entrance into the Book.	Page Pag. 1
Sect. 2.	Of the first Priviledge, viz. Justification.	ibid.
Sect. 3.	Of the second Priviledge, viz. Reconciliation.	5
Sect. 4.	Of the third Priviledge, viz. Adoption.	8
Sect. 5.	Of the fourth Priviledge, viz. Sanctification.	10
Sect. 6.	Of the fifth Priviledge, viz. Glorification.	12
Chap. 2. Sect. 1.	OF Duties in General, and first of the Equity of Duties.	12
Sec. 2.	Of the insufficiency of Duties.	14
Sec. 3.	Of the healing of Duties.	15
§. 1.	Of the maner of healing our Duties.	16
§. 2.	The Souls Queries in this Case.	17
Sec. 4.	No Resting in Duties.	19
Sec. 5.	Of the use and ends of Duties.	22
Sec. 6.	Of the Saints abilities or power to do Duties.	28
Sec. 7.	Of the Saints delights in Duties.	30
Sec. 8.	Of the essential Requisites in Duties.	35
Sec. 9.	Of the kinds of Duties, in several Divisions.	38
Chap. 3. Sect. 1.	OF Duties in particular, and first of the nature of Watchfulness.	40
Sec. 2.	Of the objects of Watchfulness.	41
Sec. 3.	Of the maner of Watchfulness over sin Original.	ibid.
Sec. 4.	Of the maner of Watchfulness over sins Actual.	42
Sec. 5.	Of the maner of Watchfulness over special sins.	44
Sec. 6.	Of the maner of Watchfulness over our Hearts.	47
Sec. 7.	Of the maner of Watchfulness over our Tongues.	51
Sec. 8.	Of the maner of Watchfulness over our Actions.	53

The Contents of this Book.

	Pag.
Chap. 4. Sect. 1. O f the nature of Self-Tryal.	57
Sect. 2. O f the objects of Self-Tryal.	59
Sec. 3. <i>Of the maner of Trying or Examining our finnes in general.</i>	60
Sect. 4. <i>Of the maner of Trying or Examining our special fins.</i>	61
Sec. 5. <i>Of the maner of Trying or Examining our Hearts.</i>	64
Sec. 6. <i>Of the maner of Trying or Examining our Tongues.</i>	67
Sec. 7. <i>Of the maner of Trying or Examining our Actions.</i>	68
Sec. 8. <i>Of the time of our Self-Tryal.</i>	71
Sec. 9. <i>The daily Register of a weak unworthy Servant of Christ for some years.</i>	73
Chap. 5. Sect. 1. O f the nature of Self-denyal	75
Sect. 2. O f the distribution of Self, and of the maner how every Self is to be denyed.	77
Sec. 3. <i>Of the denyal of Sinful-self, and first of Cautions.</i>	79
Sec. 4. <i>Of the maner of denying our natural concupiscence.</i>	81
Sec. 5. <i>Of the maner of denying our personal corruptions.</i>	85
Sec. 6. <i>Of the denyal of our external Relations; and first of Cautions.</i>	88
Sec. 7. <i>Of the maner of denying our external Relations.</i>	90
Sec. 8. <i>Of the denyal of our special Gifts, and first of Cautions.</i>	95
Sec. 9. <i>Of the maner of denying our special Gifts.</i>	97
Sec. 10. <i>Of the denyal of our worldly profits; and first of Cautions.</i>	101
Sec. 11. <i>Of the maner of denying our worldly profits.</i>	102
Sec. 12. <i>Of the denyal of our worldly pleasures; and first of Cautions.</i>	108
Sec. 13. <i>Of the maner of denying our worldly pleasures.</i>	110
Sec. 14. <i>Of the denyal of our honour, praise, favour, good name among men; and first of Cautions.</i>	115
Sec. 15. <i>Of the maner of denying our honour, favour, praise, good name among men.</i>	117
Sec. 16. <i>Rules how to bear Reproaches for the Name of Christ.</i>	121
Sec. 17. <i>Of the denyal of our very being, our life for Iesus Christ, and first of Cautions.</i>	126
Sec. 18. <i>Of the maner of denying our natural life for Iesus Christ.</i>	128.

The Contents of this Book.

	Pag.
§. 1. <i>What are the differences betwixt faith and pride of heart in sufferings.</i>	136
§. 2. <i>Wherein lies the power of faith to carry us through sufferings, and death's.</i>	138
Sec. 19. <i>Of the denyall of Religious, gracious, or renewed Self; and first of Cautions.</i>	142
Sec. 20. <i>Of the maner of denying our Religions, gracious, or renewed Self.</i>	143
Chap. 6. Sect. 1. <i>Of the nature of Experiences.</i>	150
Sect. 2. <i>Of the gathering of Experiences.</i>	151
Sec. 3. <i>Of the improving of Experiences.</i>	152
Sec. 4. <i>Of the sanctification of Experiences in their severall uses.</i>	154
Sec. 5. <i>The consideration of Experiences in a practical Course, or some practical Rules to be observed.</i>	160
Sec. 6. <i>The Experiences of a weak Christian, cast into the Method propounded.</i>	164
§. 1. <i>Judgements on the Wicked.</i>	ibid.
§. 2. <i>Gods love to the Saints.</i>	165
§. 3. <i>Several chastisements or afflictions on my self and others.</i>	166
§. 4. <i>Performances of gracious Promises to my self and others.</i>	ibid.
§. 5. <i>The temptations of the World ensnaring, of sin prevailing, of Satan cheating.</i>	167
§. 6. <i>Victories of the world, lusts, temptations, corruptions, Satan.</i>	168
§. 7. <i>Observations of Gods Providence.</i>	169
§. 8. <i>The breathings of the Spirit in others & my own soul.</i>	ibid.
§. 9. <i>The withdrawings of Christ from the Soul.</i>	170
§. 10. <i>Deceits of the Heart beguiling.</i>	171
Chap. 7. Sect. 1. <i>Of the nature of Evidences.</i>	172
Sect. 2. <i>Of the gathering of Evidences.</i>	ibid.
Sec. 3. <i>Of the keeping of Evidences.</i>	180
Sec. 4. <i>Of the improving of Evidences.</i>	182
Sec. 5. <i>Of the Sanctification of Evidences in their severall uses.</i>	ibid.
Sec. 6.	ibid.

The Contents of this Book.

	Pag.
Sec. 6. <i>The Evidences of a weak unworthy Servant of Christ, laid down according to the Rules afore-mentioned.</i>	190
<hr/>	
Chap. 8. Sect. 1. <i>Of the nature and kindes of Meditation.</i>	193
Sect. 2. <i>The Circumstantials of Meditation.</i>	194
Sec. 3. <i>Of Occasional Meditation.</i>	195
Sec. 4. <i>Of Deliberate Meditation and the parts thereof.</i>	197
Sec. 5. <i>An example of the Souls love to Christ.</i>	199
Sec. 6. <i>Another example of Eternity.</i>	208
<hr/>	
Chap. 9. Sect. 1. <i>Of the nature of the life of Faith.</i>	228
Sect. 2. <i>Of the maner of this life of Faith in generall.</i>	ibid.
Sec. 3. <i>Of the maner of this life of Faith in particular, as in temporal evils.</i>	232
Sec. 4. <i>Of the maner of this life of Faith in temporal blessings.</i>	237
Sec. 5. <i>Of the maner of this life of Faith in Spiritual evils.</i>	241
§. <i>An Appendix of the maner of this life of Faith, in oppositions against Truth and Goodness, and more particularly against our good name, whereby an unworthy Servant of Christ, sometimes found abundance of spiritual comfort.</i>	245
Sec. 6. <i>Of the maner of this life of Faith in spiritual blessings, as derived to us from God and Christ, and the Spirit of Christ.</i>	248
Sec. 7. <i>Of the maner of this life of Faith in spiritual graces.</i>	252
Sec. 8. <i>Of the maner of this life of Faith in spiritual duties.</i>	256
Sec. 9. <i>Of the maner of this life of Faith in things Eternal.</i>	260
Sec. 10. <i>Of the maner of this life of Faith in regard of others.</i>	262
<hr/>	
Chap. 10. Sect. 1. <i>Of the nature of Family-Duties.</i>	265
Sect. 2. <i>Of the preparatives to Family-Duties.</i>	ibid.
Sec. 3. <i>Of the Duties of Governours in general.</i>	267
Sec. 4. <i>Of the Duties of Parents to their Children.</i>	271
Sec. 5. <i>Of the Duties of Masters to Servants.</i>	275
Sec. 6. <i>Of the Duties of Husband and Wife.</i>	ibid.
Sec. 7. <i>Of the Duties of Children to Parents.</i>	282
Sec. 8. <i>Of the Duties of Servants to their Masters.</i>	284
	Chap.

The Contents of this Book.

	Pag.
Chap. 11. Sect. 1. <i>OF Preparatives to Christian society.</i>	287
Sect. 2. <i>Of a mutual exchange of gifts and graces.</i>	291
Sec. 3. <i>Of a mutual serviceablenesse to the bodies and souls of one another.</i>	292
Sec. 4. <i>Of a mutual walking together, and holding hands in the Ordinances of Christ.</i>	295
Sec. 5. <i>Of some orders to which some Christians subscribed before conference.</i>	297
Sec. 6. <i>Of some Questions of practical Divinity, which at the conference were propounded and Answered.</i>	298
§. 1. <i>What was the happiness of mans condition in the state of Innocency?</i>	ibid.
§. 2. <i>What are the miseries of man in state of nature?</i>	299
§. 3. <i>What means hath God appointed to come out of this miserable estate?</i>	300
§. 4. <i>What are the signes of a sound and sincere Humiliation?</i>	301
§. 5. <i>What means hath God appointed for brokennesse of Heart?</i>	302
§. 6. <i>What are the means both for the obtaining and increasing of Faith?</i>	ibid.
§. 7. <i>What are the signes of a true justifying Faith?</i>	303
§. 8. <i>What Motives to Evangelical Repentance?</i>	305
§. 9. <i>What are the signes of true and Evangelical Repentance?</i>	306
§. 10. <i>How may a Beleever Redeemed by Christ, acknowledge his thankfulness to Christ?</i>	ibid.
§. 11. <i>What are the signes of a sincere love to Christ?</i>	307
§. 12. <i>What are the causes in us of Christ withdrawing from us?</i>	308
§. 13. <i>What are the causes for which Christ on his part withdraws himself from us?</i>	ibid.
§. 14. <i>What means for the recovery of Christs comfortable presence?</i>	309
§. 15. <i>Of what use is Christ to a Beleever already justified?</i>	310
Sec. 7. <i>Of some Questions or Cases of conscience, which at the conference were propounded and answered.</i>	311
* *	§. 1.

The Contents of this Book.

	Pag.
§. 1. <i>Whether a Believer may profite more, or be more intent in publick or in secret Prayer?</i>	ibid.
§. 2. <i>Whether a Christian in his own apprehension decaying in Grace, may not yet grow in grace? and if so, What are the reasons of his wrong apprehensions?</i>	312
§. 3. <i>What signes of true Grace, though for the present but small or weak Grace?</i>	313
§. 4. <i>Whether is a Christian always bound to reprehend an offender? or in what cases may he forbear?</i>	314
§. 5. <i>How may we know whether we profit by afflictions?</i>	315
§. 6. <i>How should a Christian fortifie himself against the reproaches of wicked men?</i>	316
§. 7. <i>Whether a true Believer may not sometimes doubt? and what are the severall causes of doubting?</i>	317
§. 8. <i>What are the causes or remedies of doubtings incident to Believers?</i>	318
§. 9. <i>What are those Remora's that hinder the growth of Christianity, or the spreading of the Kingdom of Christ.</i>	ibid.
§. 10. <i>What means to preserve Unity and Amity amongst Christians?</i>	319
Sec. 8. <i>Of some questions or controverted points, which at the Conference were propounded and answered.</i>	321
§. 1. <i>Whether doth God see sin in Believers, so as to be offended at it? and how may it appear?</i>	ibid.
§. 2. <i>Whether are Believers to repent of their sins? and upon what grounds?</i>	322
§. 3. <i>Whether are Believers to pray for pardon of sin? and what are the reasons?</i>	323
§. 4. <i>Whether is it the duty of Christians to observe the Lords day (now being the first day of the week) as a Christian Sabbath? and what grounds for it?</i>	ibid.
§. 5. <i>Whether may not Christians lawfully sing Davids or Moses Psalms? and how may it appear?</i>	324
§. 6. <i>Whether admitting of or joyning with scandalous persons in the Sacrament of the Lords Supper, and not endeavouring to keep them back (whiles such) be not sin in the admitters and joyners? and how may it appear?</i>	325
§. 7.	

The Contents of this Book.

	Page
§. 7. <i>In such a case what is the duty of admitters and joyners, to keep themselves blamelesse, and the Ordinance undefiled?</i>	326
<hr/>	
Chap. 12. Sect. 1. <i>OF the necessity of preparation to the Hearing of the Word.</i>	338
Sec. 2. <i>Of the maner of preparation to hear the Word.</i>	339
Sec. 3. <i>The duties of the Soul in hearing the Word.</i>	343
Sec. 4. <i>The duties required after Hearing.</i>	340
<hr/>	
Chap. 13. Sect. 1. <i>OF the two Sacraments of the New Testament.</i>	342
Sec. 2. <i>Of the duties in general before we receive the Lords Supper.</i>	ibid.
Sec. 3. <i>Of the maner of examining our sins before the Lords Supper.</i>	343. ult.
Sec. 4. <i>Of examination of the wants of Graces, that should be feeling in us.</i>	344
Sec. 5. <i>Examination of the truth of our Graces, and first of our Conversion.</i>	347
Sec. 6. <i>Examination of Knowledge.</i>	349
Sec. 7. <i>Examination of Faith.</i>	350
Sec. 8. <i>Examination of Repentance.</i>	352
Sec. 9. <i>Examination of Love to the Brethren.</i>	354
Sec. 10. <i>Examination of Obedience.</i>	355
Sec. 11. <i>Examination of our desires after this Ordinance.</i>	356
Sec. 12. <i>Examination of the growth of Graces.</i>	ibid.
Sec. 13. <i>Of the duties in Sacrament, of the exercise of Repentance.</i>	357
Sec. 14. <i>Of the exercise of Faith.</i>	359
Sec. 15. <i>Of the exercise of Thanksgiving.</i>	366
Sec. 16. <i>Of the exercise of Love and Mercy.</i>	367
Sec. 17. <i>Of Examination after Sacrament, and the Result if not a good Day.</i>	ibid.
Sec. 18. <i>Of Thankfulness, if a good Day.</i>	369
Sec. 19. <i>Of Obedience and Fruitfulness in our Lives.</i>	370
* * 2	Chap.

The Contents of this Book.

	Pag.
Chap. 14. Sect. 1. O F preparation to Prayer.	371
Sect. 2. The general duties of the Soul in Prayer.	373
Sec. 3. The particular duties of the Soul in Prayer.	377
Sec. 4. The duties of the Body in Prayer.	380
Sec. 5. Duties after Prayer.	382
Sec. 6. The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?	383
Sec. 7. The second Case: Suppose the thing I desire shall not be answered, how may I assuredly know that God notwithstanding doth hear my Prayers?	385
Sec. 8. The third Case: Suppose after Prayer I observe all I can, and can by no means discover, that either God will answer or hear my Prayers, what shall I do then?	387
Sec. 9. The fourth Case: Suppose the thing I desire is answered, how may I assuredly know it was by my Prayers, and not out of common Providence?	388
Sec. 10. The fifth Case: Suppose that others joyne with me in these Prayers now answered, how should I know that my Prayers had an hand in obtaining those answers, as well as any others?	391
Sec. 11. The sixth Case: Suppose I am assured upon former observation, that God hath heard and answered my Prayers in their particulars, what must I do then?	393
Sec. 12. A Directory for Prayer.	ibid.
Sec. 13. §. 1. A forme of Prayer in Scripture phrase.	396
§. 2. The second part of Prayer is petition for our selves and others.	402
§. 3. The third part of Prayer is thanksgiving for blessings spiritual and temporal.	416

Chap. 15. Sect. 1. O F the nature of Reading the Scriptures, what it is.	418
Sec. 2. Of fit times and seasons for reading the Scriptures.	ibid.
Sec. 3. Of the maner of preparation before the reading of the Scriptures.	419
Sec. 4. Of the necessary duties in reading of the Scriptures.	421
Sec. 5.	5.

The Contents of this Book.

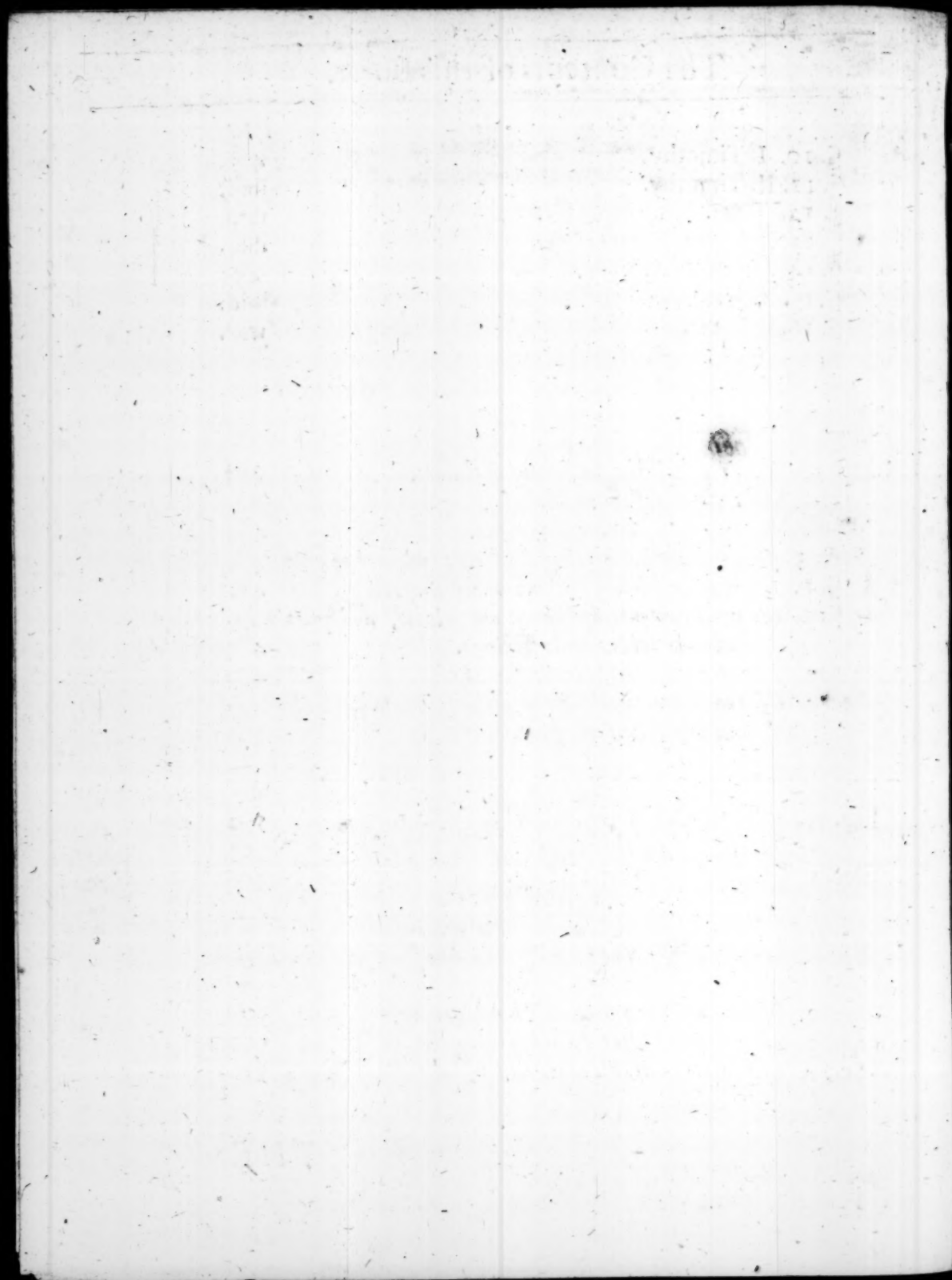
	Pag.
Sec. 5. <i>Of duties after reading the Scriptures.</i>	423
Sec. 6. <i>A Calander purposed to shew how we might read over the Scripture several ways once in a year.</i>	424
Sec. 7. <i>Of Heads or Common places of observations for profitable things.</i>	425
Sec. 8. <i>Common places observed by one in his private reading of the Scriptures.</i>	426
Sec. 9. <i>Of the use of these Collections.</i>	428
Sec. 10. <i>Of the Analysis of the whole Bible, and especially of the Old Testament.</i>	445
Sec. 11. §. 1. <i>Of the Pentateuch or Books of the Law.</i>	447
§. 2. <i>Exodus treats of the Law-giving to the Church generally, Ecclesiastical, Political together.</i>	449
§. 3. <i>Leviticus treats of holy Observations and Persons.</i>	450
§. 4. <i>Numbers of Laws for most part Political, occasioned by the mustering of the People for their journey to Canaan.</i>	451
§. 5. <i>Deuteronomy is a Repetition of the Law.</i>	452
Sec. 12. §. 1. <i>Of the Prophets Historicall. Joshua.</i>	453
§. 2. <i>Judges: Story of the Jews under the Government of the Judges.</i>	454
§. 3. <i>Ruth, a Moabitish woman; of her piety.</i>	ibid.
§. 4. <i>Hitherto of the state of the Jews under Judges: now under Kings till the Captivity.</i>	ibid.
§. 5. <i>First Book of Samuel, Jews state under Kings Elef</i>	455
§. 6. <i>Second Book of Samuel, under the successive Kings.</i>	456
§. 7. <i>Kings two Books treats of the Kingdom as divided.</i>	457
§. 8. <i>Second Book of Kings; of the decrease of the Kingdoms of Israel and Judah.</i>	ibid.
§. 9. <i>First Chronicles.</i>	458
§. 10. <i>Second Chronicles.</i>	ibid.
§. 11. <i>Ezra, of the returne of the People from Babylon.</i>	459
§. 12. <i>Nehemiah treats of, &c.</i>	ibid.
§. 13. <i>Esther contains a story of a miraculous deliverance of the Jewes.</i>	ibid.
Sec. 13. §. 1. <i>Of Prophets Dogmatical. Job contains.</i>	460
§. 2. <i>The Psalmes are by the Hebrews divided into five Books.</i>	461

The Contents of this Book.

	Pag.
§. 3. Proverbs contains rules of Life.	ibid.
§. 4. Ecclesiastes treats, &c.	ibid.
§. 5. Canticles, description of the Love betwixt Christ and his Church.	462
Sec. 14. §. 1. Of Prophets Prophetical. Isaiah contains Prophecies.	ibid.
§. 2. Jeremiah contains, &c.	463
§. 3. Lamentations contains the mournings of the Church and Prophet.	ibid.
§. 4. Ezekiel contains, &c.	ibid.
§. 5. Daniel contains, &c.	464
§. 6. Hosea is, &c.	ibid.
§. 7. Joel contains, &c.	ibid.
§. 8. Amos contains, &c.	ibid.
§. 9. Obadiah.	465
§. 10. Jonah.	ibid.
§. 11. Micah contains 5 Sermons.	ibid.
§. 12. Nahum.	ibid.
§. 13. Habakkuk.	ibid.
§. 14. Zephany.	466
§. 15. Haggai.	ibid.
§. 16. Zachariah contains, &c.	ibid.
§. 17. Malachi.	ibid.
Sec. 15. §. 1. The New Testament contains, &c. of Books Historical. Matthew speaks of Christ.	467
§. 2. Mark. Treats of, &c.	ibid.
§. 3. Luke. Treats of Christs, &c.	468
§. 4. John. Treats of Christs, &c.	469
§. 5. Acts. A History of the Apostles.	470
Sec. 16. §. 1. Of Books Doctrinal. Epistle to the Romans treats of, &c.	471
§. 2. I. Corinthians.	ibid.
§. 3. II Corinthians.	ibid.
§. 4. Galathians.	ibid.
§. 5. Ephesians. Treats, &c.	472
§. 6. Philippians.	ibid.
§. 7. Colossians.	ibid.
§. 8. I. Thessalonians. Treats, &c.	ibid.
§. 9. II. Thessalonians.	ibid.
	§. 10.

The Contents of this Book.

	Pag.
§. 10. I. Timothy.	473.
§. 11. II. Timothy.	ibid.
§. 12. Titus.	ibid.
§. 13. Hebrews. <i>Treats of, &c.</i>	ibid.
§. 14. James. <i>Treats, &c.</i>	474
§. 15. I. Peter.	ibid.
§. 16. II. Peter.	ibid.
§. 17. <i>First Epistle of St. John.</i>	ibid.
§. 18. <i>Of the Book Prophetical. Revelation contains, &c.</i>	ibid.
<hr/>	
Chap. 16. Sect. 1. <i>Of the Suffering of Saints.</i>	475
Sect. 2. <i>Of the maner of Preparation for sufferings before they come.</i>	476
Sect. 3. <i>Of the maner of bearing Sufferings when they come.</i>	480
§. 1. <i>We must be willing to come under Sufferings.</i>	481
§. 2. <i>We must contentedly submit our selves, and quietly be- have our selves in Sufferings.</i>	484
§. 3. <i>How we must improve Sufferings.</i>	490
Sect. 4. <i>Of the maner how to carry our selves When Sufferings and Afflictions are gone.</i>	500
<hr/>	
Chap. 17. Sect. 1. <i>Of Preparatives to Fasting.</i>	502
Sect. 2. <i>Of the duties required in Fasting.</i>	503
Sect. 3. <i>Of the duties after Fasting.</i>	506
<hr/>	
Chap. 18. Sect. 1. <i>Of Preparatives to Feasting or Thanksgi- ving.</i>	507
Sect. 2. <i>Of the duties required in Thanksgiving.</i>	508
Sect. 3. <i>Of the duties after Thanksgiving.</i>	509
Sect. 4. <i>Of Psalmes suitable to this duty.</i>	510





THE Believers Priviledges.

CHAP. I. SECT. I.

The Proeme, or Entrance into the Book.

You have heard in my *first things* the Doctrine, Precepts, and the Patern of a man in his *second*, or *New birth*: Now remains what follows all his life; and therein is considerable } 1. His Priviledges.
2. His Duties.

1. His Priviledges, as he is now a Believer in Christ, are } Justification.
Reconciliation.
Adoption.
Sanctification.
Glorification.

Of these some of our Worthies have written largely; and amongst the rest, that watchful Soul-rouzing, Soul-searching *Shepherd*: I shall not therefore dwell on them, but sum what he *Shepherds* hath delivered, in these following Sections. *Sound Believer.*

SECT. 2.

Of the first Priviledge, viz. Justification.

THe first Priviledge which immediately follows our *Union with Christ*, is *Justification*; which consists in these particulars, Imputation of Christs Righteousness, and Remission of sin.

To prevent erroneous misconceits, which spring from the confounding of things that differ, understand, That a man may be said to be justified either intentionally, or virtually, or actu-

ally; either in God, or in Christ, or in himself.

1. Intentionally in God (*i.*) in Gods Purpose and Decree: This is from all eternity, but this Decree and Intention doth not put any thing into a state of actual being, but in the fulness of time.

2. Virtually in Christ: And this is from the day of Christs Passion, and in the vertue of his Satisfaction; yet this intendeth no more, but that Satisfaction is made, and Remission purchased by the Blood of Christ.

3. Actually in himself: When a man hath the possession of *Justification*, immediately after his *Union* with the Lord Jesus Christ. Now this *Justification* considered as it is a *state of favour*, a Covenant state with God, which a man at his first believing is put into, is not reiterated, no more then a wife, after that first entrance into the relation, is frequently made a wife; yet the particular acts of Pardon, and imputation of Christs Righteousness, are continually by God communicated unto the Believer. In this respect this *actnall Justification* (or particular acts of pardon) hath its degrees of progression: The beginning thereof is laid in our first Union and Incorporation into Christ; the consummation of it is not till the Judge at the latter day hath solemnly pronounced the Sentence of finall Absolution, and so set us in full possession of entire Remission: Between both these, there is a progressive work of *Justification*, by the constant actings of the Spirit, applying the blood of Christ by the hand of Faith, to the quiet and comfort of the soul: The first we may term initial *Justification*, the second progressive, the last perfective; the second is the fruit of the first, and the preludial assurance of the last: The first is wrought and sealed in the first Sacrament, the second is wrought and sealed in the second Sacrament; and both these branches of Sacramental *Justification*, are to us the pre-assurance of that complemental and perfective *Justification*, the sentence whereof putteth an end to all fears, changing our Faith and Hope into fruition and full possession.

It hath been commonly said by some of our best Divines, That *Justification* is transacted in our first Union and Incorporation into Christ; at which time it is conceived, That the pardon of *all sin* is sealed to the Believer at once. But I fear the misunderstanding

understanding of this point (not untrue in it self, if not mistaken and-misapprehended) hath laid the ground upon which some build that unhappy Structure which *turneth the grace of God into Wantonness*: who knoweth not that *Justification* in the proper acceptation of the word, according to the Scripture phrale, is the *act of a Judge pronouncing a judicial sentence, wherein he absolveth the person of the sinner from all sin and punishment due to him for sin, and that for the alone Righteousness of the surety Christ freely imputed, and by Faith received of him.* And according to this, I suppose we shall not erre from the truth, if we say, 1. That the main work of *Justification*, is even as yet to us future, *viz.* at the great and last day of Judgment, when we shall receive a final *Quietus est*, and discharge, and when God shall wipe away all tears from our eyes: And yet 2. That in our first Union with Christ there is a work of *Justification*, *viz.* actual Imputation of Christs Righteousness, and actual Remission of what sin for the present the soul stands guilty of, at that time when its first united to Christ. I dare not say, that *Justification*, *quatenus* it comprehends Imputation, and Remission of sin, is one individual act; or that all sins, past, present, and to come, are remitted to the Believer at once; but this I say, That in our first union, all our sins past and present, are actually pardoned; and this favor received, is a pledge of assurance, That in future also, by applying ourselves to Christ, we may and shall receive the forgiveness of our daily sinnes, and that at the last day we shall at once be absolved from all Accusations and Charges laid in against us; and that *Justification* (besides those particular acts of pardon, and Imputation of Christs Righteousness) doth connote a state that the subject at his first believing is put into, *viz.* *A state of grace, and favor, and reconciliation with God, for the imputed Righteousness of Christ, without Apostacy from it, either totall or finall.*

O glorious Priviledge! especially in these respects:

1. By this a sinner is righteous; a wonder that may astonish Angels, for a man accursed and sinful in himself, to be at that very instant blessed and righteous in another: Our own Duties, Works, and Reformation may make us at the best but less sinful, but this Righteousness makes a sinner * sinless.

* *Quoad reatum*

2. By this a sinner is righteous before the Judgment Seat of God:

Rom 8: 32. God: *It is God that justifies, who shall condemn?* not Christ, he is our Advocate; not Sin, for Christ was made sin for us; not the Law, for Christ hath fulfilled the Law for us; not Satan, for God is his Judge, and if he have acquitted us, what can the Jaylor do?

** Non formali & intrinseca justitia, sed relativa, non quoad quantitatem, sed veritatem, fit enim finita applicatio infinitae justitiae. Si aliter, & quae justus essemus ut Christus, possumus alios* 3. By this we have perfect Righteousness: we are as perfectly righteous, ** as Christ the Righteous. Little children, let no man deceive you, he that doth righteousness is righteous; even as he is righteous.* Indeed our own righteousness, though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect, and very little; but by this, the Faith of David, Peter, Paul, was not more precious then ours is, because we have the same righteousness as they had: what sincere soul but esteems of perfect holiness more then of heaven it self? Consider, we have it (in this sense I now speak of) in the Lord Jesus.

salvare ut Christus, at non Justitia Christi sit nostra, non quoad universalem valorem, sed particularem necessitatem, & imputatur nobis, non ut causis salvationis, sed ut subjectis salvandis, justitia Christi est verè meritoria, nostra autem ex mera gratia. Justitia Christi est subjective inhaesiva, nobis tantum communicativa quoad virtutem & efficaciam. 1 John 3: 7.

4. By this we have continual righteousness: Do we complain because we feel new sinne; or old sins confessed, lamented, subdued, returning upon us again, and the springs in the bottom filling our souls again, that we are weary of our selves? O but remember, this is not a Cistern, *but a fountain opened for us to wash in; as sinne abounds, so grace in this gift of righteousness abounds much more:* The Lord hath *changes of garments* for us, by means whereof there shall never enter into the Lords heart one hard thought towards us, of casting us off, or of taking revenge upon any new occasion, or fall unto sin, so as for finall destruction.

5. By this we have eternal righteousness, that never can be lost: If the Lord should make us as perfectly righteous as once Adam was, or as the Angels in heaven are, we might be in danger of losing this; but now the Lord hath put our righteousness into a safer hand, which never shall be lost: Christ hath obtained *an eternall Redemption* for us, he hath made an end of sin, and brought in *an everlasting righteousness.*

Heb. 9: 12.
Dan. 9: 24.

6. By this we please God more, then if we had a perfect righteousness:

righteousness in our selves: Do not say, *This is a poor righteousness, which is out of my self in another*: Suppose it were in our selves, such a righteousness at best would be nothing but mans righteousness, but this is called *The Righteousness of God*; Now what is Angelical righteousness, to the righteousness of God? 'tis but a Glow-worm before the Sun; the smell of *Esaus* garments (the Robes of this righteousness of the Son of God) are of sweeter odour then ours can be, or ever shall be. 2 Cor. 5. 21.

7. By this we glorifie God exceedingly: *Abraham believed, and gave glory unto God*; so when we believe, we glorifie God, we advance his Mercy and Free-grace, and triumph in it. Rom. 4. 20.

8. By this we have *Peace* in our Consciences: For Christs blood is sprinkled on them, and that cools the burning torments of them: None of our duties can pacifie Conscience, but as they carry us hither to this righteousness; onely if this Rainbow appear over our heads, it is a certain sign of fair weather, and that there shall be no more deluge of Wrath to overwhelm us. Rom. 5. 11.

9. By this all miseries are removed: When our sins are pardoned, there is something like sickness, shame, and death, but they are not; *The inhabitants of Zion shall not say, I am sick*: *the people that dwell therein shall be forgiven their iniquity*; 'tis no sickness in a maner, nor sorrow, nor affliction, if the venom, sting, and curse be taken away by pardon of sin, this is the blessedness of all Believers: *Blessed is he whose iniquity is forgiven, and whose sin is covered: Blessed is the man to whom the Lord imputeth not iniquity*. Here's a blessing pronounced, what should we do but believe it, and rejoyce in it? Isa. 33. 24. Psal. 32. 1, 2.

S E C T. 3.

Of the second Priviledge, viz. Reconciliation.

THe second Priviledge is *Reconciliation*: This I called the state or condition which a Believer in his *Justification* is put into; and here I consider it as a Priviledge, which in order of nature follows pardon of sin; as pardon of sin in order of nature follows Imputation of Christs righteousness: *Being justified by faith, we have peace with God; (i.) Christs righteousness being* Rom. 5. 1.

being imputed, and sins pardoned, we have peace with God; not onely peace from God in our Consciences, but peace with God in our reconcilment to him, and in his favor towards us; in our Imputation and Pardon the Lord accounts us just, in our Reconciliation the Lord accounts us friends: Indeed our meritorious Reconciliation is by Christs death; as the Kings Son, who procures his Fathers favor towards a Malefactor, who yet lies in cold Irons, and knows it not; and this is before actual pardon, or actual being: But actual and efficacious Reconciliation, whereby we come to the fruition and possession of it, is (to my weak conception) after pardon of sin. Now this Reconciliation consists in two things: 1. In our peace with God, whereby the Lord lays by all acts of hostility against us. 2. In the love and favor of God: he now loves us not onely with a love of good will, as in our Election, but with a love of complacency and delight. O consider what a blessed state is this!

1. That God should be pacified with us after anger, after provocation by sin, after such wrath, which like fire hath consumed thousand thousands, and burnt down to the bottom of Hell, and is now, and ever shall be burning upon them in Hell.

2. That God should be pacified wholly and throughly, that there should be no consuming fury left for us to feel: *Fury is not in me*, saith God; indeed bryers and thorns (i.) obstinate sinners, that prick and cut him to the very heart by their impenitency, *he will burn them together*: God out of Christ is a *consuming fire*, but in Christ he is *Love*; and though there may be fatherly frowns, chastisements, reproofs, and rods, though he may for a time hide his face, shut out our Prayers, defer to fulfil Promises, yet all these are out of love to us in some sort, and we shall see it, and feel it so in the latter end.

3. That the Lord should be pacified eternally, never to cast us off again for any sins or miseries that we fall into: This is wonderful. Those whom men love, if their love be abused, or if their friends be in affliction, they many times forsake, but the Lords love and favor is everlasting: *The mountains may depart, and the hills be removed, but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that bath mercy on thee*: Nay, that which is something

Isa. 27. 4.

1 John 4. 16.

Isa. 54. 10.

thing more, the abounding of our sin, is now the occasion of Rom. 5. 20. the abounding of his grace; our very wants and miseries, are the very objects and occasions of his bowels and tender mercies: O what a Priviledge is this! Did the Lord ever shew mercy to the Angels that sinned? Did not one sin cast them out of favor utterly? and yet that so many thousand thousands of sins should gush out of my heart, and thy heart that readest, against the mercy, love and kindness of our good God, and for all this he not be incensed; that the Lord who poured out all his anger upon his own Son for us, cannot now pour out, nay hath not one drop left (though he would) to pour out upon us for any one of our sins! Stand amazed ye Angels, and all the Host of Heaven at this!

4. That the Lord should be thus pacified with enemies: A man may be easily pacified with one that offends him but a little, but with an enemy that strikes at his life (as by every sin we do at the living God) what can we say to this?

5. That he should be pacified by such a wonderful way as the blood of Jesus Christ: This is such a love, as one would think the infinite wisdom of a blessed God could have devised no greater: It is enough to burst the heart with astonishment and amazement, to think that the party offended (who therefore had no cause to seek peace with us again) should finde out such a way of peace as this: Wo to the world that despise this peace.

6. That being thus pacified, we may come into Gods presence with boldness at any time, and ask what we will; I wonder what he can deny us, if he love us: *This is the confidence that we have in him, That if we ask any thing according to his will, he heareth us.* ^{1 John 5. 14.}

7. That all Creatures should be at peace with us: *Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee:* As when the Captain of the Army is pacified, none of the Soldiers must hurt or strike that man; so no Creature must hurt us, nay all the Creatures that seem our enemies, shall be forced to do us good: *O death, where is now thy sting? O Grave, where is thy victory?* All our wants will make us pray the more, our sorrows humble us the more, our temptations make us exercise our graces, our Spiritual desertions make us long for heaven, and to be with Christ; not onely Paul and

Job 11. 19.
Psal. 112. 7.

and Apollos, and the world, and life, but death it self is ours, to do us good : We may now sleep, and none shall make us afraid ; we shall not be afraid of evil tidings, our hearts are fixed, trusting in the Lord,

S E C T. 4.

Of the third Priviledge, viz. Adoption.

1 John 3. 1.

Rom. 8. 23.

THe third Priviledge is *Adoption*, which in order of nature follows *Reconciliation*; whereby the Lord accounts us Sons, and gives us the Spirit and Priviledge of Sons: *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God*: The Lord accounts us just in our *Justification*, friends in our *Reconciliation*, Sons in our *Adoption*: Now this *Adoption* is either begun here in this life, or perfected in the world to come, when we shall receive all the Priviledges of Sons, not one excepted. For this latter *Adoption*, to wit, *The Redemption of our Bodies*, we wait; but of the former we speak, the manner of which is thus :

Ephes. 1. 5.

1. God loves Jesus Christ with an unspeakable love, as his only Son, and our elder Brother.

2. Hence when we are in Christ his Son, he loves us with the same love as he doth his Son.

3. Hence the Lord accounts us Sons, *having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will*. O the excellency of this Priviledge! It appears in these respects :

1. That the Lord should prize us as his Sons : A man that hath Sons, esteems them more then all his goods and Servants; so the Lord esteems of the poorest, unworthiest Believer, more then of all his houshold-stuff, more then of Heaven, Earth, and all the glory of it, more then of all the Kings and great men in the world.

Math. 6. 31.

2. That the Lord should take care for us as for Sons : In times of want we are ready to question, *What we shall eat or drink? how we shall live?* O consider, are we the Sons of God? then he that feeds the Ravens, and clothes the Lillies, will provide for us; or suppose we continue in the want of temporal things, why

why the Lord is therein plotting our eternal good : *No chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yeildeth the peaceable fruit of righteousness, unto them which are exercised thereby.* Heb. 12. 11.

3. That the Lord should love us as his sons : Sometimes we think that the Lord loves us not, because we do not feel his love, or know his love; but do not we love our sons, because whiles they are young, they know not their fathers, or because their fathers are sometimes out of sight, and have not them always in their arms? *Zion said, The Lord hath forsaken me, and the Lord hath forgotten me : Can a woman forget her sucking childe, that she should not have compassion on the son of her womb ? yea, they may forget, yet I will not forget thee.* We may think, because we have so many sins, or so many afflictions, that therefore the Lord loves us not; but judge we righteously? have our children no love from us, because they are sick, and we keep them under a spare dyet? *God knows our mold, and that we are but dust :* He hath freely chosen us to be his sons, and therefore (notwithstanding all our sins and sufferings) he loves us still : If he sees *Ephraim bemoaning his stubbornnesse, as well as sicknesse, the Lord cries out, and cannot hold, Is Ephraim my dear son ? Is he a pleasant childe ? for since I spake against him, I do earnestly remember him still ; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.* Isa. 49. 14, 15. Jer. 31. 20.

4. That the Lord should make us *heirs and co-heirs with Christ* : Sons by Nature are not always heirs, but all sons by Adoption are : We are heirs 1. Of the visible world, 1 Cor. 3. 22. 2. Of the other world, 1 Pet. 1. 4. 3. Of all the Promises, Heb. 6. 17. And herein *Jehovah* himself comes to be our Inheritance and Portion for ever : O that such vessels of wrath, fire-brands of Hell by nature, should thus become the children of God by grace, and heirs of heaven ! Rom. 8. 17.

5. That the Lord should give us the Spirit of sons, *The Spirit of Adoption, whereby we cry Abba Father, The Spirit of Assurance, Witnessing with our Spirit, that we are the children of God :* It doth not onely witnesse to our Spirits, but with our Spirits, (i.) with our renewed Consciences, thus, *All Believers are sons, but I am a Believer, therefore I am a son :* Herein the Spirit bears witness with us in every part, premises, and conclusion ; onely it testifies

* *Quando actus
intermittitur,
habitus non
amittitur.*
Eph. 4. 30.

more clearly, certainly, comfortably, sweetly, ravishing the soul with unspeakable joy, and peace, in the conclusion: Sometimes indeed it may be suspended, and sometimes we may not hear it; or if we do, we may object against it, through the unbelief in part remaining in us: yet * *if we want it in the witness and comfort of it, we have it in the holiness of it*: Hence it is called *The holy Spirit of God, whereby we are sealed unto the day of Redemption.*

S E C T. 5.

Of the fourth Priviledge, viz. Sanctification.

THe fourth Priviledge is *Sanctification*, which in order of nature follows *Adoption*: No sooner are we sons, but we receive the image of our heavenly Father in *Sanctification*; The manner of it is thus:

1 John 3. 9.

John 4. 14.

2 Cor. 4. 10, 11

1. The Spirit works in us a Principle of Spiritual life: The Scripture sometimes calls it a *Seed*, sometimes a *Spring*, or *Fountain*, sometimes *The life of Christ*, because it is conveyed unto us by the Spirit of Christ, by means of our inseparable union with Christ. What name soever we give it, we may conceive it to be a new faculty added unto those which are in men by nature, but an improvement of those abilities to work Spiritually, as they did naturally before Regeneration: Hence it is that a regenerate man in Scripture is said *To walk after the Spirit*, — *To be led by the Spirit*, — *To walk in the Spirit*.

Rom. 8. 1.

Gal. 5. 18.

Gal 5 25.

2. From this Fountain springs all those habits of Spiritual grace, which are severally distinguished by the names of *Faith*, *Hope*, *Love*, &c. although to speak properly, they are but the diversifications of that Spiritual Principle within us, distinguished by these names.

3. From these habits of grace abiding in us, ordinarily proceeds Spiritual motions and operations according to those habits. And as it is with Natural habits, so it is with spiritual, they are much increased and strengthened by their motions, operations (i.) by the use and exercise of them, and are as much weakened by disuse, and neglect of such an exercise. I deny not but for all this, there is within us a woful, sinful nature, cross and contrary

contrary unto holiness, and leading us daily into captivity : yet here's our Priviledge, even *Sanctification in part*, surely the Lord hath given us another Nature, a new Nature : there is something else within us, which makes us wrestle against sinne, and shall in time prevail over all sin : *A bruised reed shall be not break, and smoking flax shall be not quench, till he send forth judgment unto victory.* Mat 12 20.

The excellency of this Priviledge appears in these particulars:

1. This is our glory, and beauty, even Glorification begun : What greater glory then to be like unto God ? *We are changed into the same image, from glory to glory* ; every degree of grace is glory, and the perfection of glory in heaven, consists chiefly in the perfection of grace. 2 Cor. 3 18.

2. This will give us abundance of sweet peace : For whence comes troubles, and doubts of Gods favor and love ? Is it not some guile or decay here ? Is it not some boldness to sin ? Is it not our secret dalliance with some known sin, continued in with secret impenitency ? On the other side, what was *Pauls* rejoicing ? *Hezekiahs* peace ? the one cryed, that *In all sincerity and simplicity he had his conversation amongst men* ; the other, *Lord remember, I have walked before thee uprightly* : not that this was the ground of their peace, for that onely is Free grace in Christ, but the means of their peace : That is a cursed peace, that is kept by looking to Christ, and yet loving our lusts. 1 Cor. 1. 12. Isa. 38. 2, 3.

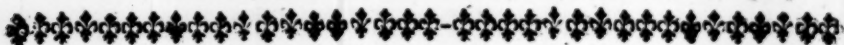
3. This will make us fit for *Gods use* : A filthy unclean vessel is good for nothing, till cleansed ; a man must first purge himself, and then he shall be *a vessel unto honor, sanctified, and meet for the Masters use, and prepared unto every good work.* 2 Tim. 2 21.

4. By this we have a most sweet & comfortable evidence of our *Justification* : Nor is this a running upon the Covenant of Works ; Is not *Sanctification* the writing of the Law in our hearts ? a priviledge of the Covenant of Grace, as well as *Justification* ? and can the evidencing of one Priviledge by another, be a running upon the Covenant of Works ? O consider, how many Evangelical Promises are made to persons invested with such such graces ! as of *Poverty, Mourning, Meekness*, &c. and to what end ? but that every one may take, and be assured of his portion manifested particularly therein ? surely none are *justified*, but they are *sanctified* ; or if not *sanctified*, they are not *justified*. Mat. 5. 3: 4, 5, 6.

SECT. 6.

Of the fifth Priviledge, viz. Glorification.

THe fifth Priviledge is *Glorification*, which is the last in execution of Gods eternal Purpose towards all his beloved and chosen ones: And hereby we are made partakers of those endless and unutterable joys, which *neither eye hath seen, nor ear hath heard, nor the heart of any man conceived*: But of this you have several Sermons in my *Last things*, enough to chear up all those precious hearts that have any title to, or interest in the Lord Jesus Christ: My meaning therefore is to pass by these *Priviledges*, and secondly to come to the *Duties*, which gracious Spirits, in all faithful and thankful obedience unto him that hath called them, are ready to fall upon.



CHAP. II. SECT. I.

Of Duties in general:

And first, of the Equity of Duties.

NO sooner is the soul translated into the state of grace, and crowned with those glorious Priviledges, but immediately it cries out, *O Lord, what shall I now do for thee? how shall I now live to thee?* Good reason, the soul should now give up herself to Christ, for she knows, she is not her own, but Christs. Can there be such a heart in any Christian, as now to cast off *Duty*, and to continue in sin, because so much grace hath abounded? O no! *The love of Christ constrains us* (saith the Apostle) *because we thus judge, — That he dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them, and rose again.* There is a Principle of love now in the hearts.

hearts of Believers, and this love of Christ constrains them to live to Christ: *Ye are now a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People, that ye should shew forth the praises of Christ, who hath called you out of darkness into his marvellous light*: What blessed Titles are these? and to what end? but that they who are so enobled by Christ, may now adorn the Gospel of Christ, and shew forth the praises of him who hath called them? Dearly beloved (saith the Apostle) *I beseech you, as strangers and pilgrims, abstain now from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation*. But what duties must they fall on? 1. *Submit your selves to every Ordinance of man for the Lords sake*. 2. *Honor all men*. 3. *Love the Brotherhood*. 4. *Fear God*. 5. *Honor the King*. 6. *Suffer wrongs*: You have herein Christ for example, and you must do all for Christs sake; or if these Duties will not contain all, Zachary tells us, that being delivered out of the hands of our enemies, we must serve him without fear, in holiness (in all Duties of the first Table) and righteousness (in all Duties of the second Table) all the days of our life. Indeed, how can we love Christ, and neglect duty to Christ? If you love me (saith Christ) keep my Commandments; the love of Christ will constrain us to imbrace his Commandments, as a most precious treasure. I hope assuredly, that the God of Grace and mercy will keep, by his power to Salvation, all those persons he doth deliver; and that he will sow the seeds of grace in their hearts, that they may not sin (i.) presumingly. And I hope also, God will meet with such as are disturbers of the truth of Christ, and peace of the Gospel, by their base and vile conversations: And I shall recommend to them the reading of the Epistle of Jude, where they may see the fearful wrath of God upon such persons as abuse the grace of God to sin. O let not the love of Christ thus manifested, be so basely requited at your hands, seeing the Lord hath so freely loved you, and given Christ to you, that you might be to the praise of the glory of his grace, in a godly Christian conversation, whereunto you are ordained. For you are Gods workmanship (saith the Apostle) created in Christ Jesus unto good works, which God hath before ordained, that you should walk in them. And I beseech you always to remember, that you cannot answer the free love of God

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Luke 1. 74 75

John 14, 15.

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 Crisp Assurance
 of Faith.

Eph. 2. 10.

God towards you any other way, but by shewing it in a fruitful conversation in the world; considering that one end of your Redemption, that Christ who gave himself for you, might redeem you from all iniquity, and purifie you unto himself, a peculiar people, zealous of good works. Here's good equity for Duties; the soul cannot consider her deliverance by the blood of Christ, and by the Spirit of Christ, but she cries, *What shall I render unto the Lord for all his benefits towards me? I will take the cup of Salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord, now in the presence of all his people: O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid; thou hast loosed my bonds.* For a man that hath a touch of the loving kindness of Christ, and therefore stands ready to speak forth the praise of the glory of his grace, that hath so freely saved him, it must needs be an acceptable service to God in Christ.

S E C T. 2.

Of the insufficiency of Duties.

BUt alas, what are these Duties to my Lord? or what are these Duties in themselves?

1. All the Duties of man, they are nothing at all unto God:
 Job 22, 2, 3. *Can a man be profitable unto God, as he that is wise can be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy ways perfect? If thou be righteous, what givest thou him? or what receiveth he from thine hand? O my soul, thou hast said unto the Lord, Thou art my Lord: And what then? what recompence to God for this propriety? Nay, David is here non-pluss'd, My goodness extendeth not to thee.* All the service of men and Angels, though they run parallel with the longest lines of eternity, are insufficient recompence for my souls deliverance: *When we have done all we can, still we must say, We are unprofitable servants.*

2. All the Duties of man, as they are done by man, are in that respect sinful: What is Duty, but mans tye to that which is due? or (if we follow the Latines) what is Duty, but obedience commanded by God, to be performed by man? Now wherein any thing

thing is to be done as of man, therein is some mixture of sinne: All our righteousness is *as filthy rags, as a menstruous cloth*; How? *Iſa. 64. 6.* *All our righteousness*? It is true, whileſt a Believers heart is overcaſt with groſs vapours, and is more then ordinarily dull in hearing, whileſt it flies low and ſlow in praying, and is ſomewhat ſtiff, and untoward in faſting above meaſure, ſuch *Righteousneſs* goes uſually for ſin; but if a ſoul gets under full ſail: if it be filled with a ſtiff gale of the Spirit of Chriſt; if floods of meltings flow from it, if it cry mightily, be ſwift to hear, be greedy in ſucking in Divine Truths, and be ſomewhat exact in obſerving practical righteous means, to mourn and pray luſtily, being helpt by the Spirit herein: Are ſuch Prayers, Mourning, and other Divine Exerciſes in any ſort ſinful? yes, as there is ſome mixture of mans infirmity in them; and in our beſt *Duties* there is ſome ſuch mixture: for all our *righteousneſs is as filthy rags, as menstruous clothes*; I know who hath ſaid it, and yet I know not wherein to contradict it. *Chriſtians may diſtinguiſh between that which is the Spirit, in works after renovation, and the whole work after they have done it: Now although the motions and aſſiſtance of the Spirit be pure, holy, and without ſcum in the ſpring to wit, in it ſelf; yet by that time theſe motions and aſſiſtance have paſſed through the channels of their hearts, and have been mixed with their manifold corruptions in doing, even the whole work thereby becomes polluted.* * With him agrees one truly Orthodox, ſaying; *Albeit our good works are perfect in reſpect of the Spirit, from whom they firſt flow, yet are they polluted when they paſſe from us, becauſe they run through our corrupted hearts and wils, as faire water that runs through a dirty Channel.* If this be ſo, that our beſt recompence to Chriſt for his loves be unprofitable to him, and ſinful as done by man. What ſhall I ſay? how muſt I carry (ſaith the ſoul) to my Redeemer?

Dr. Crisp in his Sermon on Phil. 3. 8. A known adverſary to the pure Doctrine of Duties.

* Takes Highway to heaven.

SECT. 3.

Of the healing of Duties.

I Dare not but obey; though all the *Duties* in the world are inſufficient to recompence thoſe bowels of Gods mercies in Chriſt,

Dr. Crisp on
Phil. 3. 8.

Mal. 116. 10.

Mal. 4 2.

Christ, I must not therefore cast away *Duties*. It is true, I cannot but sin in all I do, my best *Duties* (nakedly and barely considered in themselves) are tainted, poisoned, and mingled with sin: But will it follow, That because I cannot be more clean, therefore I must be more filthy then needs? Nay, O my soul, if thou art married to that Bridegroom Christ, *Duties* and all things else are clean to thee. *The whole filth and dung of our works, through faith in Christ, is extracted by Christ, and he presenting the same, purged by himself alone, they are accepted with God:* In this respect there is an healing of *Duties*, if we be in Christ. Certainly, that fruit which cometh from a root of Faith, must needs be good fruit: *I beleeve, therefore I speak*, saith the Psalmist: O my soul, canst thou say thus? I believe, therefore I pray; I believe, therefore I sanctifie the Lords day; I believe, therefore I do all *Duties* of obedience: Thy obedience then is the fruit of Paradise, for it grows on the very Tree of Life. Christ is *The Sun of Righteousness, that ariseth with healing in his wings:* Christ is that Sun, that by his heat of love extracts all the filth of sin out of thy *Duties* performed; and so thy *Duties* are healed, the spiritual part of them being presented by the intercession of Christ, and the carnal defects covered by the Righteousness of Christ, in whom the Father is always well-pleased.

Sect. 1. Of the manner of healing our *Duties*.

NOW the manner (O my soul) how Christ heals our *Duties*, it is thus:

1. He takes our persons, and carries them in to God the Father, in a most unperceivable way to us; he knows, that if our persons be not first accepted, our *Duties* cannot be accepted: *Love me, and love my Duty; hate me, and hate my Duty.* It is true, that in the Covenant of works, God first accepted of the work, and then of the person; but in the Covenant of Grace, God first accepts of the person, and then of the work: Now therefore, that our works (our *Duties*) may be accepted, Christ Jesus our great High Priest first takes our persons, and carries them into the presence of God the Father: This was plainly shadowed out to us, by that of the High Priest, who went into
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Exod 28. 29.

the holy of holiest, with the Names of all the Tribes upon his breast. Exod. 28. 29

2. As Christ takes our persons, and carries them in to God the Father; so when we perform *Duty*, he observes what evill or failing there is in that *Duty*, and draws it out, before he presents it to God the Father: As a childe that would present his father with a Posie, he goes into the garden, and gathers flowers and weeds together; but coming to his mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the father. Thus we go to *Duty*, and we gather weeds and flowers together, but Christ comes, and picks out the weeds, and so presents nothing but flowers to God the Father: *Who may abide the day of his coming* (said the Prophet of Christ) *and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope: And he shall sit as a refiner and purifier of silver, and shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; then shall the offerings of Judah and Jerusalem be pleasant unto the Lord: mark, Then shall their offerings be pleasant: then? when? When he had purged their sacrifices and their offerings.* Thus it was in the days of his flesh, and much more now. Mal. 3. 2, 3, 4.

3. As Christ takes away the iniquity of our holy things, so he observes what good there is in any of our *Duties*, and with that he mingles his own Prayers, Intercessions, Incense, and presents all as one work mingled together unto God the Father: *And another Angel (viz. the Angel of the Covenant) came and stood at the Altar, having a golden Censer, and there was given to him much incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne: And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand.* Rev. 8. 3, 4.

Sect. 2. *The Souls Quere's in this case.*

1. **I**F this be so, O my soul, what is thy case? are not most of thy *Duties* performed with many failings, infirmities, hardness of heart, straitness of Spirit, distracting thoughts? and is there any *healing* for such a *Dutie* as this? I *Quere*.

D

O yes!

Ans^w.

O yes ! For first, in every *Duty* we perform, there are two things; there is the sacrifice, and there is the obedience in offering of the sacrifice; the sacrifice may be imperfect, and yet our obedience in offering the sacrifice may be perfect with Gospel perfection. Secondly, God deals with our *Duties* as with our persons; though he finde a great deal of ungodlineffe in them, yet he imputes his righteousness unto them, and so he justifies our *Duties*, which in our eyes are most ungodly. This indeed is a wonder; did we ever hear or read of any seal, that when it was set upon the wax, would change the wax into its own metal? or did we ever hear or read of any stamp, that being set upon brasse, it would change the brasse into silver, or being set upon silver, it would change the silver into gold? O but when Christ comes unto a *Duty*, and sets his own stamp, and his own righteousness upon a *Duty*, that which was brasse before, (i.) full of failings, and much unrighteousnesse, he changes it into silver, into gold; he only hath the Philosophers Stone (as I may so speak) and all that Christ toucheth, it presently turns into gold; he turns all our *Duties* into golden *Duties*, and so presents them unto God the Father.

2 *Quere.*

2. But how should I know that Christ thus takes my *Duties* and *heals* them, and mingles them with his own incense, and carrys them in unto God the Father?

Ans^w.

Consider, didst thou never find a Spirituall fire come down (as it were) upon thy heart in *Duty*, or after *Duty*? In the times of the Old Testament, if they offered up a sacrifice, and a material fire came down from heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted: Now in the times of the Gospel, we must not expect material fire to come down upon our *Duties*, but hath the Lord at any time caused an inward and Spiritual fire to fall down upon thy heart, warming thy Spirit in *Duty*? there the Lord speaks thus much to thee, That thy sacrifice is turned into ashes, and it is accepted by Jesus Christ.

3 *Quere.*

Ans^w.

3. O but whence comes this fire now in these Gospel times? It issues from the blood and intercessions of Christ *our Great high Priest*; it is the efficacy of his blood, and power of his glorious intercession, that when thou feelest any good in *Duties*, doth at that very instant prevail with God the Father for what thou

thou feelest: say then, *Do I now in this Ordinance, or in this Duty, feel my heart warmed, or savingly affected? O I see, I am bound to believe, that the Lord Jesus who sits in glory at the right hand of God, now, now he remembers me a poor worm on earth; now I feel the fruit of his death and intercession in Heaven; now I feel his spirit, power, grace, comfort, presence, sweetnesse; now I taste, I drink, I enjoy, and am abundantly satisfied with his rivers of pleasures: And if this presence of Christ be so sweet, what is himself then? O my soul, if ever thou dost thus relish the blood and Spirit of Christ upon thy spirit in Duties, go thy way, and give glory to God.*

S E C T. 4.

No resting in Duties.

ANd yet be wary, O my soul; It was *Luthers* saying, *Take heed not only of thy sins, but also of thy good Duties; they are apt (by reason of our corruption) to bring men into themselves, and this is very dangerous. Certainly, a man may not onely exclude Christ from his soul by grosse sinnes, but by self-confidence: You are they which justify your selves,* said Christ *Luk. 16. 15.* to the Pharisees. Take a prophane man, what makes him drink, swear, cozen, game, whore? Is there no God to punish? Is there no Hell hot enough to torment? Are there no Plagues to confound him? Yes: Why sins he then? Oh! he prays to God for forgivenesse; he sorrows, and repents in secret (as he saith) and this bears him out in his lewd prancks. Take a Moral man, he knows he hath his failings, and his sins, as the best have, and is overtaken sometimes as the best are; Why doth he not remove these sins then? Why is he not more humbled under his sins? The Reason is, he constantly observes Evening and Morning prayer, and then he craves forgivenesse for his failings, by which course he hopes to make his peace with God: And hence he sinneth without fear, and riseth out of his fall into sin without sorrow; he maintains his sinnes by his *Duties*. Take a Professor, such a one as may be exceedingly troubled about his sins, as endeavors very much after Mourning, Repenting, Reforming, and others commend him for a diligent Christian, *Do you not see*

Hsa. 64. 6.

Shepherds
Sincere Con-
vert.

how he mourns, and weeps, and prays? and now the wind is over, the tempest down, and there is a great calm in his soul, how comes he to this quiet? Ob! his affections were enlarged, he hath reached so high, as to a very proportion of repentance, and tears, and sorrow, and fasting, &c. and this hath given him ease, this hath took away the burthen, and laid his soul at rest: O poor soul, is this all the remedy to rid thee of the sting and guilt of sin? Hast thou no more pantings, but only after bitterness, heaviness, mourning, melting, extraordinary enlargements? Why then, let me tell thee, all thy righteousness (though it were more perfect than it is) is but a filthy rag. Couldst thou weep thy heart out, should thy heart melt like wax, dissolve into water; Couldst thou desire and pray till heaven and earth shook, till thou hadst worn thy tongue to the stumps; Couldst thou fast till thy skin and bones cleave together; Couldst thou promise and purpose with full resolution to be better; Couldst thou reforme thy heart, head, life, tongue, some, nay all sins; Couldst thou live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim; Couldst thou dye ten thousand deaths, lie at the fire back in Hell so many millions of years, as there be piles of grasse on the earth, or sands on the sea shore, or stars in heaven, or moles in the Sun; I tell thee, not one spark of Gods wrath against thy sins, can be quenched by all these Duties, nor by any of these sorrows or tears.

Hos. 14. 2.

It was Austins saying, though it sounds harsh, that Repentance damns more then Sin; meaning, that thousands did perish by resting therein: It is no digging within our selves, for power to leave sin, to be more holy, and humble, and religious, and consciencious, and so to think to work out our selves in time out of this state: The words which the Prophet put into Israels mouth, if they would truly turn unto God, were these, — *Assur shall not save us, we will not ride upon horses, q. d. We will trust no more to these outward means, we will not save our selves by our graces, or our abilities.*

But how shall any man know, that he rests in his Duties?

I answer, By these signs following:

Signs of mans
resting in
Duties.
Shepherds Sin-
cere Convert.

1. It is a sign that a man rests in his Duties, if he never found it a hard matter to come out of his Duties: Examine, if thou never yet sawest, if thou canst not tell the time when thou didst rest in Duties, and then didst groan to be delivered from these intanglements, thou hast just cause to fear.

2. It

2. It is a signe that a man rests in *Duties*, if he exceedingly prize the bare performance of *Duties*; those *Duties* that carry thee out of thy self unto Christ, make thee to prize Christ: Now tell me, Dost thou glory in thy self? Dost thou say, *Now I am somebody? I was before ignorant, forgetfull, hard-hearted, but now I understand better, now I can sorrow for my sins, I can pray with some life, now I have done very well.* Alas poor soul! if thou retest here, if thou thus enhancest the price of *Duties*, that thou beginn'st to dote on them, then do I pronounce from God, That thou dost rest in *Duties*: *These things* (saith Paul) *I accounted gain* (i. before his conversion) *but now I account them losse*: This is the reason why a childe of God commonly after his prayers doubts much of Gods love towards him; whereas another man that falls short of him, never so much as questions his estate: The first seeth much rottennesse and vilenesse in his best *Duties*, and so adjudgeth meanly of himself; but the other is ignorant of any such vilenesse, and therefore he prizeth and esteems highly of them. Phil. 3. 8.

3. It is a sign that a man rests in his *Duties*, if he never came to be sensible of their poverty, and utter emptinesse of any good in them. Didst thou never feel thy self in this manner? *Oh! I am as ignorant as any beast, as vile as any devil; what a nest and litter of sin and rebellion works in my heart? I once thought, at least; my heart and desires were good, but now I feel no spirituall life; O dead heart, I am the poorest, vilest, basest and blindest creature that ever lived!* If thou never feelest thy self thus, thou never camest out of thy *Duties*.

4. It is a sign that a man rests in his *Duties*, if he gain no Evangelical Righteousnesse by *Duties* (i. if he prize not, desire not, delight not in union with the Lord Jesus Christ; Hence a childe of God asks himself after Sermon, after Prayer, after Sacrament, What have I gained of Christ? Have I got more knowledge of Christ? more admiring of the Lord Jesus Christ? on the contrary, a carnal heart, that rests in his *Duties*, asketh only, *What have I done? I thank God* (saith the Pharisee) *I am not as other men are, — I fast twice in the week, I give tythes of all that I possesse*: So, I pray, and hear, and reform, and sorrow for sin, therefore I think verily I shall be saved? no such matter: let a man have a Bucket of Gold, doth he think to get water, because Luke 18. 12.

cause he hath a Bucket; no, no, he must let it down into the well, and draw up water with it: So must thou let down all thy *Duties* into the Lord Jesus Christ, and draw life, and light from his fulnesse, otherwise (though thy *Duties* be golden *Duties*) thou shalt perish without Christ.

S E C T. 5.

Of the Use and Ends of Duties.

ANd canst thou not, O my soul, be saved by thy *Duties*? to what end shouldest thou pray, or hear, or sorrow, or repent, or meditate, or examine, or confer? I answer, There are many ends and purposes, for which Christians may, and must performe *Duties*.

1. That herein, and hereby, they may expresse their obedience to Gods will: *Rejoyce evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you* (saith the Apostle;) and this was the ground of *Dauids* inference, *Thou hast commanded us to keep thy precepts diligently*: And what then? *O that my ways were directed to keep thy statutes,*

1 Thes. 5. 16,
17, 18.

Psal. 119. 4, 5.

John 15. 8.

1 Pet. 2. 9.

Matth. 6. 2.

5.

16.

2. That God the Father of our Lord Jesus Christ may be honoured by the performance of these *Duties*: *Herein is my Father glorified, that you bear much fruit*; and as the Apostle, *Ye are a chosen Generation, a royall Priest-hood, an holy Nation, a peculiar People, that ye should shew forth the praises of him who hath called you out of darknesse into his marvellous light; Abraham believed, and gave God glory*: So we should pray, and meditate, and hear, and all should tend to the glory of God. Indeed, Hypocrites aymes are at other ends, by *giving almes, and praying, and fasting, that they may have glory of men, — That they may be seen of men, — That they may appear unto men, —* But the child of God aymes at the glory of God. I confesse, it's Gods grace to account of mans *Duty* as his glory, seeing it is so defective.

3. That *Duties* may be as *Evidences* of Gods everlasting love to them who are in Christ Jesus: They cannot save, but they let the soul into Christ, and follow, and accompany such a man as shall be saved. *We hear of some that boast of joyes, feeling, gifts, Spirit*

Spirit, and Grace; but if they walk in the commission of any one sin, Sheph. ibid. or in the omission of any one known duty, or in the slovenly ill-favored performance of Duties, they can have no assurance (say what they please) without flattering of themselves: If these things be in you (saith Peter) and abound, they will make you that you shall never 2 Pet. 1, 8, 2. 10 be barren, or unfruitful in the knowledge of our Lord Jesus Christ; and he that lacketh these things is blinde: — Wherefore, Brethren, give diligence to make your calling and election sure. Duties bring you in to Christ, and are Evidences when you are in Christ, that the Lord and mercie is yours, even as at the Sacrament, the Elements of Bread and Wine are outward signs to bring Christ and the heart together; indeed, the heart must not rest in these signs, but when the soul is let in to Christ, then Faith must let go the outward Elements, and close, and treat immediately with the Lord Jesus Christ. So Grace and Duties are inward signs, and whiles men make use of them only, as signs and means to let them come in unto Christ, and their rejoycing is not in them, but in Christ; their confidence is not pitch upon them, but upon Christ; there is and will be no danger at all in making such use of signs; especially seeing in nature, the effect is a sign of the cause: Neither is it more derogatory to Free grace, or to Christs honour, for God to make such effects Signs of our union with him, then it was to make outward Signs of his presence: It's true, these are not full testimonies without the Spirit of Christ.

4. That they that use and exercise Duties may obtaine the Promises: *Godliness is profitable unto all things (saith the Apostle) having the promises of the life that now is, and of that which 1 Tim. 4. 8. is to come.* There are many Promises scattered up and down in the Word, and hereby if God be not a debtor unto thee, yet he is to himself, and to his own faithfulness. *Reddis debita, nulli debens*, cryed *Austine*; *Thou Lord payest debts, and owest to none; it was free for thee before thou hadst promised, whether to give me heaven, or no: but now the Word is out of thy mouth, I use Duties as means, though I adhere onely to thee, and to thy faithfulness, who hast promised.* To prevent mistake, Duties are considered in a double relation: First, as services, in respect of the command; and Secondly, as means to obtaine blessings at Gods hands, in relation to his promise: Now the most

most in the world performe *Duties* as acts of obedience only, and so rest in the present performance; but if we do them in Faith, * we shall have an eye to the Promise, and look on *Duties* as means to obtain some mercy; yea, Salvation it self at Gods hands, *Phil.* 2.12 *Rom.* 10.10. 2*Cor.* 7.10. 1*Pet.* 1.9.

*Certainly *Duties* are not on ly as signs, but they are means, ways, and qualifications, which God hath appointed antecedently to grace and salvation — though still we say they have no merit or condignity in them to purchase salvation, — yet they are used as means whereby heaven is obtained. *Burges* of the true Doctrine of Justification.

But is not this to be *saved by Duties*?

No such thing: For herein we speak not of *Duties* originally, or *per se*, but *instrumentally*, and with relation to the Lord Jesus Christ; not as meritorious causes, but as subordinate means of our salvation in the name of Christ: The best of *Duties* carry not such lustre, beauty, and Energetical vertue in their own faces and natures; they are but meer empty pits, and dry chanel (of themselves) though never so curiously cut out, but Christ fills them (and as some desire Ministers to do) so I am willing for my part to say and expresse thus much of Christ, that the people may clearly understand and remember so much, and be guided explicitly to the Fountain it self, Christ alone.

Dr. Crisp on
Phil. 3. 8.

2 King 20 3.

5. That these *Duties* may turn to our comforts: Not so, as to put confidence in them, to take comfort from them as a cause; that cannot be, for who can look upon any thing he doth with that boldnesse? but as the testimony of Gods eternal love to us. Thus *Hezekiah*, not as a proud Pharisee, but as a thankful acknowledger of what was in him, prayed, *I beseech thee, O Lord, remember me, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*: Some suppose, that such a temptation as this might fall on *Hezekiah*, that when he had laboured to demolish all those Superstitions, and now became dangerously sick, that he had not done well; and therefore he comforts himself in his heart, That he did those things with a perfect heart, not absolutely, but comparatively perfect: We may therefore take comfort from *Duties*, not so as to rest in them, but so as to praise God thereby. It's a good way, *nesciendo scire*, in not knowing, to know, that so we may praise God for them; and *sciendo nescire*, in knowing, not to know, that so we may be humble in our selves.

6. That

6. That others might receive good, and thereby be occasioned to glorifie God: *These things are good, and profitable unto men, saith the Apostle; and, Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* Christ doth not here encourage vain-glory, but he propounds the true ends of our visible holinesse; for godlinesse being light, it ought not (in fuitable *Duties*) to be hid under a bushel: *My goodnesse extendeth not to thee, but to the Saints that are on the earth, and to the excellent, in whom is all my delight.* Hierome said of *Augustine*, That he loved Christ dwelling in *Augustine*; so ought we to walk, that others may love Christ dwelling in us. There's an Exhortation to wives, *so to walk, that their husbands may be won to the Lord.* Sweet soul, it may be thou prayest for thy husband, in a carnal condition, thou desirest him to go to hear such a Minister, such a Sermon; go on in these *Duties*, adding this to the rest, See that thy life also may convert him.

Tit. 3. 8.
Matth. 5. 16.

Psalm. 16. 2, 3.

1 Pet. 3. 1.

Heb. 7. 25.

Sheph. ibid.

7. That *Duties* may carry us to the Lord Jesus, the only Savior; he alone is able to save them to the uttermost that come unto God by him (i.) in the use of the means: Hear a Sermon to carry thee to the Lord Jesus; Fast, and pray, and get a full tide of affections in them, to carry thee to the Lord Jesus Christ (i.) to get a more love of him, more acquaintance with him, more union in him, and communion with him; use thy *Duties*, as *Noah's Dove* did her wings, to carry thee to the Ark of the Lord Jesus Christ, where only there is rest: If she had never used her wings, she had fallen in the waters; and if she had not returned to the Ark, she had found no rest: So, if thou shalt use no *Duties*, but cast them all off, thou art sure to perish; and if they convey thee not to Christ, thou mayest lie down in sorrow: or as it is with a poor man, that is to get over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it, and useth it, to carry him over to the treasure: So Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not get to him, now call for a Boat; though there is no grace, no good, no salvation in a pithlesse *Duty*, yet use it to carry thee over to the treasure, *The Lord Jesus Christ*: When thou comest to hear, say, *Have over, Lord, by this Sermon*; when thou comest to pray, say *Have over, Lord, by this Prayer to a Saviour*:

But this is the misery of people, like foolish Lovers, when they are to woo for the Lady, they fall in love with her Handmaid, that is only to lead them to her: So men fall in love with, and dote upon their own *Duties*, and rest contented with the naked performance of them, which are only Handmaids, to lead the soul unto the Lord Jesus Christ.

Cant. 3. 11.

Dr. Crisp in
Phil. 3. 8.

Mr. Burges
Vindiciæ legis.

8. That the Lord Christ may be exalted, and advanced by *Duties*. The main end of *Duties*, is the glory of him who hath Redeemed us with the price of his blood, and by the power of his Spirit; this sets the Crown on his head: *Behold King Solomon, with the Crown wherewith his mother crowned him.* How many performe *Duties*, not to set the Crown on Christs head, but to set the Crown on their own heads? So do hypocrites, that seek their own praise, and credit, and profit; so do all, especially that do any thing with a conceit of meriting at Gods hands. Now this is the main end of right obedience, That *the Crown may be set on Christs head*, that he who is King of Saints, may have the honor given him, due to his Kingly Office. In this respect, I cannot blame them who blame others, for crying up, and magnifying mans works in their own name. To say that Christ is always supposed as principall, is no sufficient Apology: For why only supposed? why not he named, as well as *Duties*, and *Righteousnesse*? Certainly, it is not good manners (to say no worse) to forget him, whiles his poor Instruments are so highly remembred. When Servants bring presents from their Masters to any, they do not say, I bestow such and such a thing on you, but, My Master sends it you; if he should take it on himself, he should go for an arrogant fellow: nor will it salve the matter, when he is taxed for such arrogancy, to say, My Master should have been supposed, when he gave no hint of him. *We think it were comely*, (saith the Author rightly in this) *in extolling of Mans Righteousnesse, explicitly to ascribe all the praise to the glory of Christ, and his grace:* And, I see not (saith another ingeniously) *but that Ministers may be humbled, that they have pressed religious Duties, but not so as to set up Christ: and hereby people have been content with Duties, and Sacraments, though no Christ in them: but as vessels were to be of pure gold in the Temple, so ought all our Duties to be of pure and meer Christ for acceptation.* Again, If Bernard said, *He did not love*

love to read Tully, because he could not read the Name of Christ there; how much rather may we say, That in many Sermons, in many a mans Ministry, the drift and end of all his preaching is not, that Christ may be advanced. And again, Let Christ be the matter of our Righteousnesse and Comfort, more then he hath been, you know the posts that were not sprinkled with blood, were sure to be destroyed, and so are all those persons and duties that have not Christ upon them. How sweet is the harmony of Dissenting Brethren? Me thinks, I would not lose a shred of that gold which both Authors (so strongly my heart beats and pants after unity) give out to be weight in the Ballance of the Sanctuary: It is observed by the former, That when the Church grew into credit, then *Keligio peperit Divitias & filia devoravit matrem*; I may as truly say, *Christus peperit Justitiam, & filia devoravit matrem*; just as if a King should promote a Favorite, and then he should be so applauded for his usefulness to the Subjects, that the King must be dethroned, and he Crowned in his place:— In all exigences, wants and extremities, how few followers hath Christ himself? how rarely are men sent to shelter themselves under the shadow of his wings? In the mean while, what hideous outcrys for Prayers, Mournings, Fastings, &c. to help men at a dead lift? What sending and posting to them in extremities, as if they kept a Court by themselves? for Christ is seldom heard of, at least not set up so high as to do all; and that this *Righteousness* is but meerly his ministring servant: What the Apostle said of himself, I may as truly say of the best Righteousness best assisted, What is Prayer, Mourning, Fasting, Hearing, but *Ministers by whom ye believed, and received mercy*? and ^{1 Cor. 3. 5.} if but as *Ministers* at best, shall they be greater then the Lord? Let me not be mistaken, I intend no derogation to Righteousness, ^{Dr. Crisp. ibid.} but the bringing of it into it's own place, namely, that it is to be used as that, where according to Christs directions we may meet with him, from whose hands alone we may expect whatever we pants after, according to his will; reserving a submission to be disposed of otherwise, if he see fit. Again, it is not the Spiritualnesse, nor the fervency in the performance of Duties that carryes it, but when Duties are performed as to the Lord, and for the Lord, and not to and for our selves. O my soul, in respect of all these ends, use and exercise Duties, but be sure of Christ in all, above all,

Rev. 4. 11.

more then all : O let Christ have the *Crown set on his head*, give him all the glory. Cast not away *Duties*, but cast them down at the feet of Jesus Christ, as the twenty foure Elders cast their Crowns, saying, *Thou art worthy O Lord to receive glory, and honour, and power : for thou hast created all things, (all Duties) and for thy pleasure they are and were created.*

S E C T. 6.

Of the Saints abilities, or power to do Duties.

Object.

Psal. 77. 10.

BUt alas, how should I perform my Duty? by nature I am dead, and except God give me an heart and strength, what can I do? There is no power in my hands, I am nothing in my self, and therefore till God come, or naked Christ come, I will sit down in discouragements; Let God do all, I see I have no ability at all, &c.

Answer.

Eph. 4. 24:

What sayst thou (O my soul?) surely *this is thine infirmity*; these conclusions are ill drawn from a true Principle; It is true, all is of God, and by nature I am dead: but it is ill urged in this case, for that the Regenerate have in them a Seed, a Spiritual Principle, a power to do good; First, because such are living, and all life is a power to act. 2. Else there is no specifical difference betwixt a man regenerate and unregenerate, if both were still dead, and without strength. 3. Grace is a renewing of *that image of God and Holinesse* which we lost in Adam; but that was a power to do what God required, therefore so far as that image is repaired, so far there is power. 4. Else we should not have as much benefit by the second Adam, as we had by the first; for the first would have communicated his power to do good, and being corrupted, doth communicate power to do sin; therefore much more by Christ have we a life, a power to do good in our measure.

Object.

John 15. 5.

Sol.

sep'is, eus

seorsim à me.

Calv.

John 15. 5.

It may be objected, *Without me ye can do nothing.*

The meaning is, *Except ye be implanted into me ye can do nothing*; The word [*Without me*] signifieth, *Separate from me*, or *apart from me*; and intimatedh this only, That till ye are knit unto Christ, we are but dead and barren branches, and so Christ explains himself, *As the branch cannot bring forth fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me.*

It

It may be objected again, *It is God that worketh both to will Object.*
and to do of his good pleasure.

Phil. 2. 13.

Sol.

This denies not that the Saints have in them *A seed, a spring, a principle of life, a power*; but on the contrary, it affirms, That they have a *power*, only that this *power* is of God; We should work out our salvation in humility, not boasting in our own selves, for all is received of God; More fully, God is said *to work the will and the deed*, 1. By giving a principle of spiritual life, habitual grace, a renewed frame of heart. 2. By exciting and strengthening this grace; and both these are ever afforded to the Saints, only the latter is more or lesse, according to his pleasure: So that in the worst times a Beleever hath power to do good, though not alike at all times; and this power we must use, and put forth our selves as we are able, or we cannot with reason expect his help. A ship hath instruments of motion (though not an internal principle) and if the Marriner would have help by the winds, he must loose his Cables, and hoise his Sails; so must we, or else we may lie still.

Now that which we are to do, is,—

First, To stir up our selves; for God hath promised to meet us, and to reach out his hand to help us, if we be not wanting to our selves: It is certain, a godly man cannot by his own endeavours alone raise up his soul, nor recover his losse, though he should lay Mountain upon Mountain, and pile endeavours upon endeavours; yet as endeavours without God cannot, so God without endeavours will not help us herein, and therefore labour we to quicken our selves (1.) work we upon our own hearts, by our understandings; as the striking of the Flint and Steel together begetteth fire, so the meeting of these two faculties having an internal life in them do quicken the soul. Thus we see David pleading with himself, sometimes chiding, *Why art thou* Psal. 42. 5.
cast down O my soul, and why art thou disquieted within me? some- Psal. 103. 1.
 times exciting himself to *Duty*, *Praise the Lord O my soul, and all that is within me praise his holy Name*: sometimes comforting himself in God, *Turn to thy rest O my soul, for God hath dealt* Psal. 116. 7.
bountifully with thee: It was an usual thing for him to talk with himself, and he found so much good in this way, that he puts all upon it, *Commune with your own hearts upon your beds, and be* Psal. 4. 4.
still; the understanding is to the heart, as the stomach to the

body, all is fed by it; Set therefore upon our hearts with quickning thoughts: for as rubbing and chafing the hands with hot Oyls, is a means to recover them when they are benumb'd; so the plying of the heart with stirring thoughts, and enforcing arguments is a means to revive it: And amongst all thoughts, there are none more prevalent, then *Of sins past, Of Heaven, Hell, Eternity, Love of Christ*, these are strong Cordials to chear up the Spirits.

2. To fall on the Duty; for if we be doing, he will work *with us, in us, and for us. Is it thus (O my soul) that thy heart is stirred, rowzed, revived? then set to thy hands, idle beggers must be whipped; he that will not work, must not eat*: Remember, we have a life in us if we be in Christ: and as we have a life, so there is a never-failing presence of the Spirit, to attend that power which we have: If then we put forth our selves to that we are able, and as far as our power extends, God will draw near to us. It is true, that which we want is out of our reach, we are not able to make crooked things to become straight, to lay those swelling mountains of corruption level, but yet we must set to the work: *Joshua* could not with the strength of *Rams horns sounding, cast down the wals of Jericho*, but yet he must set upon the work: when the *Midianites* fall, there must be *The Sword of the Lord, and Gideon*: The father holdeth an Apple to the child, the child cannot reach it, yet his short arm must be put forth, and then the father whose arm is long enough will reach it to him; we must be *doing*, and yet *when all is done*, our hearts must learn habitually to say, *Not I, but Christ in me*: Let us still interest Christ in all we do, as the efficient-final cause.

Iudg 7. 18.

SECT. 7.

Of the Saints delights in Duties.

Mat. 11. 30.

Psal. 119. 14.

16.

24

MY yoke is easie, and my burthen is light, saith Christ; and that which makes it so, is, The delights which the Saints have in Gods service: *I have delighted in the way of thy testimonies, saith David: I have? yes, and I will delight in thy statutes:*

I will? yes, and Thy testimonies are my delight: They are? yes, 47.
and My delight shall be in thy Commandments: They shall be? 117.
how long? even to perpetuity it self; I will delight continually 143.
in thy statutes. These are the strings David beats upon, and they
 make heavenly Musick: Musick even chearing him in the midst
 of his sorrows; *Trouble and anguish are upon me, yet are thy Com-* 92.
mandments my delight; and, Unlesse thy Law had been my delight,
I should have perished in my affliction.

Now the reason why Gods People find such delight in *Du-*
ties, is, 1. Because in *Duties* they come to see the face of God
 in Christ: Hence *Duties* are called *The face or presence of God*; Exod. 23. 17.
 The Worship of the *Jews* was called, *An appearing before God*:
David breaths out his desires in the same expression, *When shall*
I come and appear before God? The *Queen of Sheba* counted it an
 high favour to stand before *Salomon*: What high favour then is P^{sal.} 42. 2.
 this to stand before *Jesus Christ*, and to hear wisdom it self
 speak to our souls? 2. Because in *Duties* they have converse, and
 communion with God, who is the God of all consolation; and
 with the Spirit of God, who is called the *Comforter*: Now as
 a man that walks amongst perfumes, must needs smell of the
 perfume; so they that converse with the God of all joy, must
 needs be filled with all joy: and therefore *David* calls God *His*
exceeding joy. The Saints look upon *Duties* (the Word, Sa- P^{sal.} 43. 4.
 craments, Prayers, &c.) as Bridges to give them a passage to
 God, as Boats to carry them into the bosom of Christ, as means
 to bring them into more intimate communion with their hea-
 venly Father, and therefore are they so much taken with them:
 When they go to the Word, they go as one goes to hear news
 of a friend; when they go to Pray, they go to talk with a friend;
 when they go to Read, they go to read a letter from a friend;
 when they go to receive, they go to sup with a friend; They
 look upon *Duties* and Ordinances, as those things whereby they
 have to do with God and Christ, and therefore are *Duties* so
 precious. Indeed, to them who have to do with nothing but
Duty in Duty, but Prayer in Prayer, but Hearing in Hearing, to
 them *Duties* are dead and dry, and spiritless things; but they
 that have to do with God and Christ in *Duty*, to them *Duties*
 are passing sweet and precious. This seems a Riddle to unre-
 generate men, they wonder what the Saints find in *Duties*,
 where

Psal. 42. 2.

Psal. 65. 4.

where the sweetness, what the comfort is, what secret golden Mines they find in these diggings, when themselves find nothing, but burthenfome Stones and Clay : Oh ! the Saints meet with Christ in *Duties*, and therefore they cannot but find great treasure : *Dauids soul was athirst*, not for a Kingdom, but for God, for the living God, Psal. 42. 2 It is the highest reward, the very wages which the Saints look for in *Duties*, to find God in them ; *Blessed is the man whom thou chooshest, and causest to approach unto thee, that he may dwell in thy Courts : We shall be satisfied with the goodnesse of thy house, even of thy holy Temple.*

A good Caveat in these days, when so many do cry down *Duties* : What, my Brethren, Shall we look upon that as out burthen, which is our delight ? our bondage, which is our Priviledge ? What is the happinesse of a glorified Saint, but that he is always under the line of love, ever in the contemplation of, and converses with God ? and shall that be thought our burthen here, which is our glory hereafter ? Take heed of this: take heed you do not think it an hell, a pain, a vexation, to be in *God-approaching and Christ-meeting duties*. I know weariness may be upon the flesh, there are weaknesses and distempers there, but chide them away, entertain them not ; Number it among your choycest Priviledges, Comforts, Delights, to converse with God in Christ : Consider if there be an Heaven, it is the very presence of this God in Christ. Hence they who meet with God in duty, usually find their hearts sweetly refreshed, as if Heaven were in them : *For in thy presence there is fulnesse of joy, and at thy right hand there are pleasures evermore.*

Psal. 16. 11.

1. Object.

Mal. 1. 13.

But if there be such delight in Duties, what is the reason that wicked men account it a Wearisomnesse, and burthen, and snuff at it : Behold what a weariness is it ? and ye have snuffed at it, saith the Lord.

Answ.

A wicked man cannot delight in Gods service, because it is above his capacity ; Whiles he is at *Duty*, he is like a fish out of his Element ; the *Duty* is heavenly and spiritual, but he is worldly and natural, no wonder therefore he delights not in it. But more particularly, a wicked man delights not in *Duties* ; ———

1. Because of his ignorance of the worth and excellency of *Duties*, he cannot possibly delight in what he knows not :

So

So much as we *know*, so much we *desire* and *delight*, and no more.

2. Because of his infidelity: Faith is the main organ of comfort, and therefore no wonder (as it was said of the Jews) if *the word preached do not profit him, not being mixed with faith in him that heard it.* Heb. 4. 2.

3. Because of the absence of the all-seeing and quickning Spirit: *It is the Spirit that quickneth, the flesh profiteth nothing;* John 6. 63. / *the words that I speak to you are Spirit and life:* As the Body is dead without the Spirit, so *Duties* without Christs quickning Spirit, are dead and lifelesse.

But if there be such delight in Duties, what is the reason that the 2. Object. Saints themselves do miss of their comforts in Duties.

I answer, 1. There are none of Gods people but they do sometimes or other finde comfort, either in *Duties*, or from *Duties.* 2. If at any time they misse of comfort, it is because they do not meet with God; whom they came to converse withall: As when a man goes to meet with a friend, and meets him not, he comes away sadden in his Spirit; so when a childe of God comes to some *Duty*, hoping to enjoy sweet communion with God in it, and then failes of his expectation, this must needs fill him full of sadnesse. It was an excellent speech of Bernard, *I never go from God without God;* happy Christian, that when he goes to converse with God in some *Duty*, can say, *I never go from God without God; I never go to God, but I meet with God; and, I never go from God, but I carry God with me.* *Nunquam abs te recedo Domine.*

But if no comfort, no delight without God in our Duties, what then is my case, that have no sence, no feeling of Gods presence in Duties? When I have done all I can, methinks I cannot finde God, I cannot meet with Christ. 3. Object.

I answer, Hast thou indeed no sence of Gods presence, and yet hast thou a sence of Gods want? It is good then to observe the different effects of Gods presence, or else thou mayest wrong God, as well as thy self; to say he was not with thee, when yet he was: As 1. There are manifest and evident fruits of Gods presence in *Duties*; as, Much liberty of Spirit, much Joy, much Peace, assurance of Faith. 2. There are more inward and reserved fruits of his presence; as, Sence of want, sorrow

Luke 24. 16.

for want, desire of enjoyment, willingnesse unto further *Duties*, to finde that which we want in some other : In the former, God is with us, and we know he is with us: in the latter, God is with us, and we know not so much: This was the case of the two Disciples going to *Emmaus*, *Their eyes were holden, that they could not know Christ*; yet afterwards when they did know him, they remembred, that they had sufficient evidence of his presence, even when they knew him not, *Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures?* Now whence was that fire, but from the Spirit of Christ conveyed in his Word.

Luke 24. 32.

4. Object.

But what is the reason that Gods people do sometimes miss of Gods comfortable presence in Duties?

Ans^r.

I answer, They misse of Gods comfortable presence, 1. Because (it may be) they bring no vessels at all to hold the *Consolations of God*; I mean, no hunger after Gods presence in the Ordinance: or 2. Because they bring vessels so little, and so narrow-mouthed, that they will hold but very little water; I mean, they bring so little hunger after God, that God will not vouchsafe to satisfie it: or 3. Because they bring their ordinary hearts, their carnal and worldly hearts to heavenly and Spiritual *Duties*, hearts unsuitable to the *Duties*, hearts unsensible of the *Duties*: Thus a man findes no sweetness in his meat; the reason is not, Because his meat is unsavory, but Because his taste is distempered; the Ordinances are sometimes sweet, and would always be so, were the souls pallate always in the same temper: or 4. Because there is some *Achan* unstoned, some sinne unrepented of that eclipseth the light of Gods countenance, some Spiritual obstructions; these, and such like are the causes, why the Saints sometimes miss of their comforts. — But the fault is never in the *Duty*, which is brim-full of rare and ravishing comfort; that as *Bernard* relates the story of himself, *Sometimes when he went to his Prayers, he found himself dull, and heavy; but after he had strugled a little with his dulnesse, all on a sudden he was visited with the visitations of the Almighty: I should account myself happy (said he) if these visitations would always last; but Oh, it continues but a while!* And *Austine* relates this story of himself, that Upon a time, when he and his Mother *Monica* were discoursing together about the joys of Heaven, and the

*Beatum me
predicatum,
&c.*

*Sed rara hora,
brevis mora,
ob siduraret.
Bernard.*

the comforts of Gods Spirit, they were so filled with joy, that *Austine* useth these words, Lord, thou knowest in that day, how vilely we did esteem of the world, with all his delights. — The comforts of the world are not worthy to be named that day that we speak of these comforts: O the pure, the undefiled comforts and delights that are to be found in *Duties*, when God is found in them: Can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open Sun and not be enlightened? God is the spring of Comfort, and therefore surely our hearts will be comforted, if we meet with God in our *Duties*.

*Quam mundus
evituit cum
omnibus suis
delectationibus.
August.*

S E C T. 8.

Of the essentiall Requisites in Duties.

BUT what are they we call *Duties*? or what are those *essentiall Requisites* (O my soul) in *Duties*? Many by *Duties* intend nothing but that which is external and sensible, as *Coming to the Church, and receiving of Sacraments, &c.*

I answer, These are like clothes upon a dead man, that cannot warme him, because there is no life within: The soul of all *Duties* is that which is internal, or essential; In which respect three ingredients are necessary, viz.

That they be {
From God.
Through God.
To God.

1. From God: It is of the very essence of a *Duty*, that it be commanded by God. Hence in one Chapter we read thirteen several times, *I am the Lord, q. d.* such and such Commands *Lev. 19.* I injoyn you: Would you know the grounds? *I am the Lord*, a God of sovereign Power and Authority, and my Will it is that such *Duties* be done. Look to this (O my soul) in thy *Duties*, know the Commands, and do them, because they are commanded: If thou dost them, and yet knowest not that God commands them, this is no true obedience; or if thou knowest they are commanded, but yet dost them not because they are commanded, or in Conscience to his Command, neither is this obedience to God. In all *Duties* rightly performed, there must be

a knowledge of, and an eye to the will of our God, *Rom. 12. 2.*
Eph. 5. 17.

2. Through God (i.)

Trough the Spirit, who doth Spiritualize them.

Through Christ, who presents them, and makes them acceptable to God.

1. Through the Spirit of God: Now the Spirit works on our Spirits, stirs up the regenerate part to the performance of our *Duties*: and therefore look how much there is of *the Inner man*, of *the regenerate part*, of *the holy Spirit in Duty*, so far it is sanctified, so far it is accepted, and no further. *God is my witnesse (saith Paul) whom I serve with my Spirit in the Gospel of his Son*: In every service we perform, our Spirit stirred up by Gods Spirit, must needs have a hand in it, or it is but the body and carcase of a right service: The soul, will, and affection, must go together with our *Duties* (that I mean by our Spirit) or the vitals are wanting. *Ex. gr.* If a man come to confesse his sins, and yet slights them inwardly in his heart; if a man pray for reconciliation with God, and yet have no longing, and sighing in his heart after it; if he earnestly ask grace, or the Spirit of Mortification, and yet his heart doth not inwardly seek it, Now he prays not in the Spirit, and therefore God will not accept it; *For God is a Spirit, and they that worship him, must worship him in Spirit and in Truth*: In Spirit (i.) not only in the understanding and minde (Prayer is not a work of wit, or of memory) but also in will and affection: When all within us is opened, and explicate, and exposed to the view of the Lord; when we call in all our thoughts and affections, and recollect them together, as the lines in the Centre, or as the Sun-beams in a burning-glasse, That makes Prayer to be hot and fervent; whereas otherwise it is but a cold and dissipated thing, that hath no strength or efficacy in it.

Rom. 1. 9.

John 4. 24.

Quest.

If this Spiritualnesse in Duties be so necessary, how is it that the Saints have so much of earth and flesh ordinarily in their Duties?

Answ.

I answer, In every regenerate man there is both *Flesh and Spirit*; It may be the *Flesh* lies uppermost, and the *Spirit* lies in the bottom, so that a man, though a Saint, may hear carnally, receive carnally, pray carnally, that is, when the flesh hath gotten

gotten the upper hand, as in some fits it may, when the minde is filled with worldly sorrow, worldly rejoycing, and worldly desires; such *Duties* the Lord regards not, be the man never so holy; But if the regenerate part be acted and stirred up by Gods *Spirit*, and the *Flesh* that always hinders, be removed by the same *Spirit*, then are the *Saints* able to do their *Duties* to God in Christ Jesus Spiritually.

2. Through Christ: For Christ perfects, perfumes, and presents our *Duties* to his heavenly Father; as *Duties* come from us, they savor of flesh; but the Angel of the Covenant *minglenth much Incense with them*, and so he offers them upon the golden Altar, which is before the Throne. Here is sweet comfort (O my soul) *What though thy Duties are weak, and cold, and confused, full of distempers, and damps? yet through Christ they are fortified, and enlivened, with his pacifying perfection, and intercessory Spirit: Through Christ they are perfumed with the precious odours of his fresh-bleeding Merits, and blessed Mediation, and so they are made acceptable to God, that he may receive them, that he may not refuse and reject them.* Revel. 8. 3.

Observe here a double } One is the Spirit, that helps our infirmities.
Intercessor: } The other is Christ, that makes them acceptable to God.

3. To God: (i.) to set forth his Glory, and Free-grace; for as his Name is blasphemed when we walk in wickednesse, so it is glorified in doing our *Duties*: This is the end of all our *Duties*, indeed of all our doings; *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God: One Duty sanctifying* Christ and Free-grace in the heart, is more then a thousand. Young Christians it may be do more works, but not as works of grace; the more Evangelical our works are, and the more to God (for that is the end of the Gospel, to honour Christ and Free-grace) the better they are: *We are of the Circumcision, who rejoyce in the Lord Jesus, worship God in the Spirit, and have no confidence in the flesh.* 1 Cor. 10. 31. Phil. 3. 3.

S E C T. 9.

Of the kinds of Duties in several divisions.

THese *Duties* some have distributed according to their several objects, *God, our Neighbour, and our selves*: 1. The Lord claims our *Love, Fear, Honor, and Obedience*. 2. Our Neighbour claims our *Dutie, Courtesie, Bounty*: And for our selves, we must 1. *Instruct the Understanding*: 2. *Bridle the Will*: 3. *Moderate the Affections*. Others in retribution to Christ, give us another scheme of such *Duties*, as they call meer Gospel-*Duties*. So it is our *Duty*, 1. To think and muse much on Christ, and upon his loves towards us. 2. To speak much of Christ, and to commend him to others: When the Spouse was asked, *What her beloved was above others?* she sets him forth in every part of him, and concludes with this, *He is altogether lovely*. 3. To be oft in the company of Christ, and to grow up thereby into a familiar acquaintance with him. Now Christ is with us here but these two ways, Either in his Ordinances or Providences, by his holy Spirit: So that to be oft in Christs company, is to be much in his Word, in Prayer, in Sacraments, in Christian communion, in Meditation, in examination of our hearts, in his Providences of mercies, Crosses and Tryals. 4. To do much for Christ, and that willingly: *This is love indeed, to keep his Commandments, and those are not grievous*, 5. To suffer and endure any evil for Christ: *What tell you me (saith Paul) of bonds and imprisonments? I am ready, not only to be bound, but to dye for the sake of Christ at Jerusalem. My life is not dear to me, that I may finish my course with joy: For thy sake we are killed all the day long*. No question these Heads will include all sorts of *Duties*: But the method I shall prosecute (wherein I desire to confound *Duties, Ordinances, and Means*, whereby a Christian walks on in the holy path) I have otherwise digested thus.

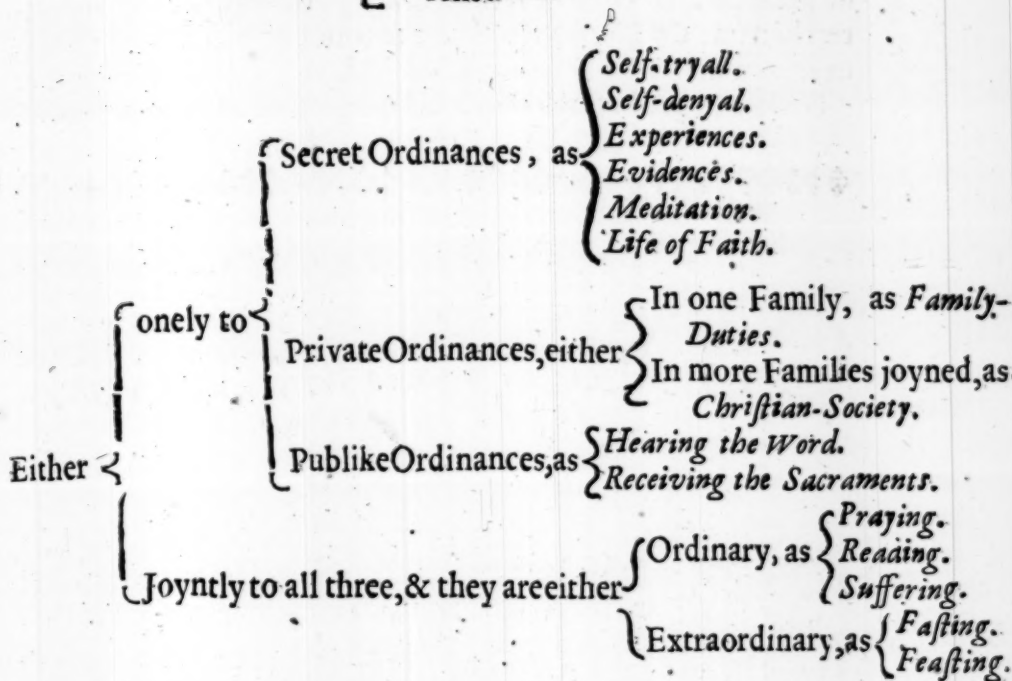
Cant. 5. 9.
16.

1 John 5. 3.

Acts 21. 13.

Rom. 8. 36.

- The *Duties* of a Christian are either of
- The first kind, as *Watchfulness*.
 - The second kinde: And these have reference—



It may be objected, *That in this Analysis there is not that express mention of Christ; and the reason why some vilifie Duties, is because the very Name of Christ is not in them.*

Object.

But I answer, 1. If the name be wanting, yet *Christ* is not. 2. In the opening of them we shall find the very name of *Christ* usually, frequently, only observe by the way; I have heard of many that have stood much in appearance for *Jesus Christ*, so that they would bow, and do homage to the very sound and syllables of his *Name*; and yet none more enemies unto *Christ* then they, being the very limbs of *Antichrist*: *Many* (saith *Christ*) *will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?* (as if the name of *Christ* had been a Spell?) *And then will I profess unto them, I never knew you, depart from me ye that work iniquity;* and thereupon he concludes, *that he only is a wise man, and builds upon the*

Sol.

Mat. 7. 22.

23.

24.

25.

rock.

rock, who hears *Christ's sayings*, and doth them. Hence learn (O my soul) that he that preffeth to the practice of the *Word of Christ*, he preacheth *Christ*, he sets up *Christ*, though he do not directly name *Christ*, or though his text be not literally of *Christ*; even as a man may have no other subject of his Sermon but *Christ*, and yet betray *Christ*. Thus much of *Duties in general*.



CHAP. III. SECT. I.

Of Duties in particular:

And first, of the Nature of Watchfulness.



Watchfulness is the first and principal help to all exercises of Religion; it is the eye to see them all well done and used, and therefore we set it in the front of all *Duties*: We are to *watch unto Prayer*, Eph. 6. 18 and we are to *watch unto hearing*, Luke 8. 18. and we are to *watch unto Fasting*, Mat. 6. 18. and we are to *watch to almsgiving*, Mat. 6. 1. and we are to *watch in all things*, 2 Tim. 4. 5.

Eph. 6. 18.
Luke 8. 18.
Mat. 6. 18.
Mat. 6. 1.
2 Tim. 4. 5.

Now for our better direction in the exercise of this *Duty*, observe we the Nature, Objects, Manner of it.

For the Nature of it: *Watchfulness* is a continual, careful observing of our ways in all the passages and turnings of our life, that we still keep close to the written Word of God. Keep thy heart in all diligence: I said, I will take heed to my ways, that I sin not with my tongue: Where with shall a young man cleanse his way: by taking heed thereto according to thy word.

Prov. 4. 23.
Psalm. 3. 1.
Ps. 119. 5.

SECT. 2.

Of the Objects of Watchfulnesse.

THE object of our *Watch* is either

}	Evil works, or sin.
	Good works, or <i>Duties</i> , or any thing in its own being, good.

1. Watch we must over sin,

}	More general,	}	Original sin, or corrupt nature.
	More special, as sins of our		Actual sin. Calling. Constitution.

2. Watch we must over any thing (in its own being) *good*;
And herein if we look for the adequate object, including every
thing that ought to be watched,

It is either

}	Hearts,	}	which
	Tongues,		
	Actions,		

howsoever good in themselves, yet if we *watch* not, they will
soon contract evil.

SECT. 3.

Of the manner of Watchfulnesse over sin Original.

THAT we may *watch* over sin Original, or that inward cor-
ruption we carry about us, observe we these Rules:

1. Let us take matter and motives to humble our souls under
the sight and sence of this inherent pollution. And to that pur-
pose, consider we the rueful complaints of the holiest Saints
against it: *O wretched man that I am* (saith Paul) *who shall de-* Rom 7 24.
liver me from the body of this death? Behold, I was shapen in
iniquity (saith David) *and in sin did my mother conceive me:* Did Psal. 51. 5.
not God in Christ accept of our complaining, striving, griev-
ing, and hating this, how could we find any comfort?

2. Let us pray against it, that *though it be in us, yet it may not*
hurt us, nor be imputed to us: That God would give us his

Spirit to bridle our corruption, and especially that he would give us the Spirit of Sanctification, that he would cleanse us from this filth more and more, that he would season the fountain, and at last dry it up.

3. Let us strive after contrary holiness, and endeavor the reformation of our natures and lives: *Put we off the old man, which is corrupt according to the deceitful lusts, and be we renewed in the Spirit of our mind.*

4. Let us consider the promises of Remission, and those Priviledges which the Saints have in the blood of Christ; and let us actuate and exercise our faith in respect of such promises: *I knew that thou wouldst deal treacherously (saith God) and that thou wast called a transgressor from the womb; yet for my Names sake I will defer mine anger, and for my praise I will refrain for thee, that I cut thee not off.*

S E C T. 4.

Of the manner of Watchfulness over sins actual.

THat we may watch over Actual sins, observe we these Directions:—

1. Avoid we all occasions of evil: Be afraid, not only of the fire and flame, but of the very smoke of sin; it is dangerous to approach near the Whirl-pit, or to *play about the hole of the Asp, or the den of the Cockatrice*; and therefore prayed David, *Turn away mine eyes from beholding vanity*: not my heart only from affecting it, but mine eyes also from beholding it: *There is a shutting of the eyes from beholding evil*, brought in amongst other Duties by the Prophet *Isaiab*, to which is affixed this promise, that such a one shall dwell on high, his place of defence shall be the munition of rocks.

2. Resist we the temptations of sin: It may be (notwithstanding all our care) temptations will offer themselves, and urge us to evil, but then we must constantly resist, and this is praise-worthy; If a man keep himself sober, when he cannot come to wine or strong drink, it is nothing; but for a man to be careful not to break the bounds of sobriety, when he shall be in place where wine is plenty, and no restraint of it, and where

com-

company will be urging him to take more then is meet, this is true temperance indeed: If a man live chastely when he wants his lewd company, it is nothing; but for a *Joseph* (sued and sought to by his Mistris, yea, urged and solicited day after day to condescend to her adulterous desires) to refuse then, and to choose rather losse of present liberty by not sinning, then to gain further preferment by consenting to sin, this is true chastity indeed. Away then with those idle Apologies, *I was urged to sin, I was provoked to lewdness, &c.* Neither man nor devil can compele you to sin, unlesse you will your own self: * *The devil may persuade, intice, suggest, and provoke, but he cannot inforce nor constrain*; nor (unlesse your own hearts give consent) can he cause you to sin.

* *Suadere & sollicitare potest cogere omnino non potest.*
 Aug. Hom. 12. *Habet astutiam suadendi, non potestatem cogendi.*
 Idem in Psal.

91. & in John 12.
 Prov. 8. 13.

Rom. 12. 9.
Coatheth

3. Confesse we our sins, mourn we for sin, and especially labour we for hatred of sin: *The fear of the Lord is to hate evil*, Prov. 8. 13. not only to forbear it, but (as the Apostle speaks) *to abhor it*, Rom. 12. 9. ^{as the} meat that sometimes we have surfeited of, our stomach ~~nourisheth~~ ^{loatheth} and goeth against it: so should our hearts rise against sin; And to this purpose consider we

1. The foulness of sin; it is fouler then the foulest Fiend in hell.
2. The illnesse of sin; it is a greater ill then the damnation of a mans soul, or then the destruction of all the creatures in the world.
3. The infectiousnesse of sin, it is of that pestilential property, that it pollutes every thing it comes near.
4. The perniciousnesse of sin; it deprives us of Gods favour, of our part and portion of the blood of Christ, of the Providence of that blessed Trinity, of the guard of Angels, of the Communion of Saints, of heavens joys; and it brings upon us infinite sorrows, as blindness of mind, hardness of heart, deadnesse of Spirit, desperate thoughts, horror of Conscience, vexation of Spirit, and (without repentance) all the terrours of Hell.
5. Christs sufferings for sin; shall we not hate him that kils our friend, brother father? how much more sin, that put to death the Lord of life, who is indeed our dearest Friend, Brother, Father, Savior? Look on Christ crucified, and see if this will not make us hate sin.

4. Believe, and by faith expect victory over our sin; yea, by that Faith in which we have confessed, mourned, prayed, let us rest perswaded, That such means shall not be used of us in vain: O lift we up the hand of Faith towards heaven, and lay hold

on the promises of pardon, on the mercy of God in Christ Jesus.

S E C T. 5.

Of the manner of Watchfulnesse over special sins.

THAT we may watch over our special sins, our *Dalilah* sins, our darling-delights, observe we these Rules:

1. Endeavor we the mortifying of this sin: Some one sin there is in every soul of us that is most predominant. Now it is the main work of a Christian, as to fall out for ever with all sin, so especially to improve all his spiritual forces and aid from heaven, utterly to demolish, and to beat down to the ground this hold, this bosome-sin.

2. Lay we load of deepest groans, and strongest cries for mortifying grace against this dominiring sin; especially every Morning and Evening strive with God in our Prayers for a comfortable Conquest over it, inforce and inlarge that passage with an extraordinary pang of fervency, cry we mightily to God for power and strength against this lust, that continually wars against the soul.

3. Bend we our selves against the special acts, occasions, and opportunities of this sin; as suppose *rash anger*, the sin which a man sitteth, and pursueth to the extirpation of it; in this case, he should resolve with himself, not to speak harshly, nor to look fiercely, nor to use any churlish behaviour, whether his Servant displease him with negligence, or his Friend offend him with unfaithfulnesse, or his enemy provoke him with ill language, or some malicious dealing.

4. As oft as we find any motion of this sin to stir, and shew it self in us, it will be convenient, not only to with-hold our consent, but withal to exercise some act of contrary holinesse; As suppose *Desire of Revenge* be the sin, which stirreth up our blood, and boyleth within us, we must not only forbear to avenge our selves, but also bend our selves to pray for him that hath offended us; and if *he hunger*, *to feed him*, if *he thirst*, *to give him drink*.

5. Settle we in our selves a purpose of heart to forbear it for time

time to come : In undertaking of which purpose, it will be expedient to set our selves some short space of time in which we may force our selves to the forbearance of it, as for a day, or a month, or the like ; and when the prefixed time is come, we should then question our selves, How well we have performed ? or how, or wherein we have failed ? and then begin a new purpose, and prescribe our selves a like time, for shunning of the same sin : and so on from time to time, till we have gotten a full victory.

6. If in our daily or monethly review, we find that we have been defective in performing of what we had purposed, then with an holy revenge we should correct our former errors, beg pardon for our defects, and punish our selves for such slothfulness, or wilfulness, by abstinence from meat, ease, recreation ; *Keeping under our bodies, and bringing them into subjection,* by 1 Cor. 9. 27. mulct, or forfeiture of some portion to the poor, whereby we may feel smart : This holy revenge is commended by the Apostle, 2 Cor. 7. 11. as a worthy fruit of serious Repentance.

7. Above all, without which all the rest are as nothing. *Believe the promises of pardon in the blood of Christ ;* It is Faith in the Promises which will be able to cleanse, and purge the heart from this sin ; *If the blood of Bulls and of Goats (saith the Apostle) and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God?* the sence is, When a man hath once applied the blood of Christ for his Justification, this effect will follow it, That there will accompany it a certain vigour, vertue, power, and strength, which will also purge his conscience from dead works ; there will go a power of the Spirit together with this blood, that shall not only forbid him, and shew him that he ought not to do such and such evil things, but it shall cleanse his conscience from those roots of dead works, those corrupt lusts and sinful affections, that are in him, and that dispose him to that evil : Now this power is gotten by applying *the blood,* (i.) by applying the Promise of Pardon and Forgiveness by the *blood of Iesus Christ* : Let no man think by his own strength to prevail against any lust ; it is not our endeavouring, praying, bending

2 Peter 1. 4.

Rom. 6. 3.

our selves against the special acts and occasions, exercising some acts of contrary holinesse, purposing to forbear it, punishing our selves for it (if gone about by our own might, and power, and strength) will ever kill this sin: no, no, we must do all these at the feet of Christ, and draw vertue from Christ; we muh *Believe the Promises*, get assurance of Pardon,, get assurance of Gods love to us in Christ; we must labor to delight in God, to get communion with Christ, and then our hearts will grow to an application of the Commandment; and whereas before they resisted it, rebelled against it, they will then cleave to it, and love it, and delight in it, and receive an impression from it. This I take it is the meaning of that Text, *Whereby are given to us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust; q. d. by believing the Promises we are made partakers of the godly nature, and we overcome our corruptions and lusts: Consonant to which, is that of the Apostle, Know ye not, that as many as are baptized into Christ, are baptized into his death? q. d. as many as are baptized into Christ, for reconciliation with God, must needs be baptized into his death; they must be dead to sin, as he was dead: We cannot be baptized into him for Reconciliation or Justification, but we must be baptized likewise for Mortification of the flesh, and for Resurrection to newnesse of life. To wind up all in a word, He that hath the strongest Faith, that believes in the greatest degree, the Promises of pardon and remission, he hath the holiest heart, the most mortified life: Sanctification and Mortification arise from that root of Justification. The blood of Christ hath not only a power to wash us from the guilt of sin, but also to cleanse us, and purge us from the power and stain of sinne: And therefore I say, the best way to get a great degree of Sanctification, the best way to get a greater measure of the graces of the Spirit, the best way to mortifie our sinful lusts, the best way to watch over our special sins, is to labor to grow in Faith, in the belief of those Promises of the Gospel of Christ; and this would be well observed by those that are a little legally byassed, or carried to mortifie sin only by Vows, Promises, shunning occasions; removing temptations, strictnesse and severitie in Duties, fear of Hell and Judgments, scarce rising so high for their Mortification*

tion, as Christ. Now these in themselves are but empty, weak means of prevailing against sin, like the mighty Sails of a Ship, without wind and tide; no question but shunning occasions, strictness and severity in Duties, watchfulness, &c. dwell in their place and order, like Oars in a Boat (See *Saltmarsh, Free-grace*, *Saltmarsh* pag. 68.) which though it be carried with the Tide, if well managed, yet they may help it to go the faster: Howsoever, it is Christ crucified which is the power of all in all; it is Christ lifted up, as *Moses* lifted up the Serpent, which strikes more soundness into the wounded beholder, than any other way; wherein some have toiled all their time for power over corruptions, and like *Peter*, have caught little or nothing, because Jesus Christ was not in the company.

S E C T. 6.

Of the maner of watchfulnesse over our Hearts.

THat we may watch over our hearts, observe we these directions:

1. Guard we the windows of our soul, the Senses: *I made a Covenant with mine eyes* (said *Job*) *why then should I think up- on a Maid?* *Turn mine eyes from beholding vanities* (said *David*) *and quicken thou me in thy way.* It is incredible, what a deal of pollution and ill the Devil conveys insensibly into the heart, through these floodgates of sin, and therefore we had need to watch over the Sences.

Job 31.1.
Plal. 119 37.

2. Go we down into our hearts, and consider well all our thoughts; these, if good, will bring forth good fruit; and if evil, they are the parents and begetters of all sins, the first plotters and contrivers of all Treasons and Rebellions of our life, the bellows and incendiaries of all inordinate affections, the Panders to all other lusts, that take thought to provide for the *satisfying of them*, the disturbers in all good Duties, that interrupt, and foil, and fly-blow all our Prayers, that they stink in the nostrils of God; and therefore consider and weigh well all our thoughts, for as our thoughts are, so be our affections, prayers, speeches, actions.

3. Let us make Conscience of our thoughts: By them especiall

1 Cor. 4. 5.

Isa. 33. 8.

cially do we sanctifie, or sin against God; by them especially do we evidence our selves, to be sincere-hearted Christians, or dissembling hypocrites; by them especially will the Lord judge us at the last day, *when he will make manifest the countels of our hearts*; by them especially (if we will not make Conscience of them) will God lash us in Hell to all eternity even by *thoughts accusing*, there shalt thou meditate terrors, and study Gods wrath, together with thy own sins and miseries, for ever and ever.

4. Resist and crush we every exorbitant thought which draws to sin, at the very first rising: Is the temptation strong? encounter it with this dreadful *Dilemma*, *If I commit this sin, either I must repent, or not repent; if I repent, it will cost me more heart-break and spirituall smart, before I can purchase assurance of pardon and peace of Conscience, then the sensuall pleasure can be worth; if I never repent, it will be the death and damnation of my soul.*

Eph. 4. 26.

5. Lodge we not so much as light thoughts, unprofitable or vain thoughts in our hearts; they will still be entring in, whilst we are in these houses of clay, yet lodge they must not. Hence the Apostle, *Let not the Sun go down upon your wrath*; q. d. if thoughts of anger come in, in the morning or day time, they must be turned out ere night; or if idle thoughts offer to come to bed to thee, let them not lodge with thee. I deny not but many good thoughts and motions may passe, as strangers through a bad mans heart, and multitudes of vain thoughts and motions may make a through-fare of a Beleevers heart, and disturb him in good *Duties*, by knockings, and interruptions, and breakings in upon his heart, but still they lodge not there, they are not there fostered and harbored.

Rom. 6. 12.

6. Forget and stifle we all thoughts of sinful actions already passed: The minde is very apt to run over the passages and circumstances of the same sins, long since committed, with a new and fresh delight; this argues wickednesse of heart, and such as when it is ordinary with the heart to do so, is not compatible with grace: *What fruit had you of those things whereof ye are now ashamed?* All that the Saints reap out of such fruits, is shame and sorrow, and many a sad sigh: *When Ephraim remembered his sins, he was ashamed and repented*; a truly sanctified soul will hate the appearance of his former sinnes, and will have his heart inflamed

inflamed with a zeal and revenge against it. What, do you repeat to your selves your old sins with delight? this provokes God exceedingly, you thereby stand to, and make good your former act; you shew a delight to rake in those wounds you have given Christ already, and therefore in hell it will prove the greatest gall, to remember your old sins; every circumstance in every sin then, will be as a dagger in your hearts. O study not these thoughts, forget them, stifle them!

7. Entertain all good motions put into your heart by the blessed Spirit, howsoever occasioned; whether by the Ministry of the Word, mindfulness of Death, Christian admonition, reading some good Book, some speciall Crosse, or extraordinary Mercy; feed, enlarge, and improve them to the utmost, so shall we preserve our hearts in a soft, comfortable temper, and heaven-ward, which is a singular happinesse.

8. Endeavour we to preserve and keep up lively, holy, and Spiritual affections, and suffer them not to cool; or if we have grown remisse, endeavour to recover those affections again: Thoughts and affections are mutual causes of each other; *Whilſt I muſed, the fire burned*, ſaid David: and again, *How love I* Pſal. 39. 3. *thy Law? It is my meditation day and night*. Firſt, his thoughts Pſal. 119. 27. were the bellows that kindled and inflamed his affections: And ſecondly, his *affections inflamed*, made his thoughts to boyl, and to *meditate on Gods Law day and night*. Hence it is that men newly converted to God, having new and ſtrong affections, can with more pleaſure think of God then any elſe can.

9. Let us captivate and conform all the thoughts and imaginations of our heart, to the Rules and Sovereignty of grace; *Bring into captivity every thought to the obedience of Chriſt*: If thy 2. Cor. 10. 5. change in words, actions, and all outward carriage were Angelical, yet if thy thoughts be ſinful and unſanctified, thou art a limb of Satan ſtill: Purity in the inward parts, is the moſt ſound evidence of our portion in the purity and power of Chriſt. *O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be* Jer. 4. 14. *ſaved: How long ſhall thy vain thoughts lodge within thee? God ſeeth* (ſaith the Pſalmiſt) *and underſtandeth our thoughts a far off*: Pſal. 139. 2. And hence it is that many humble ſouls, ſenſible of their ſecret ſins, in the preſence of Gods pure eye, are more grieved (ſetting aſide ill example and ſcandals) for the rebelliousneſſe of their
H thoughts,

thoughts, then the exorbitancy of their actions, for of these the world sees the worst; but concerning the other, it cuts them to the heart, that they are not so well able to preserve their inward parts in purity, towards the all-searching eye of God, as their words and actions in *plausiblenesse* towards man.

10. Get we our hearts possest with deep, strong, and powerful apprehensions and impressions of Gods Holinesse, Majesty, Omnipresence, and Omniscience: If any thoughts be of power to settle, fix, and draw in the minde of man, they are thoughts of him. What is the reason that Saints and Angels in Heaven have not a vain thought to eternity, but that their eye is never off him? we finde it by experience, a blessed means to avoid distractions in Prayers, to enlarge a mans thoughts in his preparations before, or at the beginning, if with a consideration of Gods Attributes and Relations to us, he sets on the Duty.

11. Let us elevate, and often lift up our hearts towards heaven: Consider the blisseful depths of Gods boundlesse Mercies in Christ; Consider the glory, the everlastingness, the unutterable excellencies of that immortal shining Crown above, which after this life (and this life is but a bubble, a smoke, a shadow, a thought) shall be set on our heads by the hand of God; a very glimpse whereof is able to sweeten the bitterest griefs that can be, and to dispel those mists of fading vanities, which the world (hated by the fire of inordinate lusts) is wont to evaporate, and interpose betwixt the sight of mens souls, and the blisse of heaven.

12. Let us spend some thoughts, yea many thoughts, about the saving excellencies of Jesus Christ: consider the wonder of our Redemption, the most admirable, and most astonishing plot of the blessed Trinity, sitting in Council about the saving of our souls; a Mystery which the Angels stoop down to pry into; an Orient Pearle, that will out-shine all the sparkling Jewels of the whole Creation; Consider the Love-letters of Christ in his glorious Gospel; the Love-tokens he hath sent to our dear souls: And ah! what flames of divine affection? what raptures of zeal? what ravishments of delights? what brinish sorrows, and great indignation against sin? what extasies of obedience can be enough for our blessed Lord, and dearest Redeemer?

S E C T. 7.

Of the manner of watchfulness over our Tongues.

THat we may watch over the tongue; two things must be heeded:

- § 1. That it be not unseasonably idle.
- § 2. That it be not sinfully exercised.

That it be not unseasonably idle; and herein observe those generally, and much neglected Duties.

of § Christian Reproof.
§ Heavenly Discourse.

1. For Christian Reproof, observe these Directions:—

1. If a Brother be overtaken with a fault, or some less offence, *admonish him in the spirit of meekness, considering thy self, lest thou also be tempted.* Gal. 6. 1.

2. If he offend more grievously, then reprove him freely, and *suffer not sin to rest upon his soul.* Lev. 19. 17.

But in this case, when, or how must we reprove?

Object.

This case is clothed with such variety of circumstances, and constancy of alterations, that we cannot give any particular directions; only the Christian that is perplex'd what to do, let him consult with these bosom-Councillors:

Sol.

1. With his Spiritual wisdom; it is that must suggest to him, when, and how to reprove, whether presently upon it, or sometimes afterwards; whether directly and downright, or indirectly and by intimation; whether personally, or in the general; whether in a fair and milder manner, or with a more bold and resolute spirit; whether onely by discountenance, or by discourse, &c.

2. With his heart: A reproof must not spring from any imperious humor, of censuring, and meddling with his brethren; from any secret ambitious desire, to purchase an opinion and reputation of holiness to himself, or from any other by-end, but from an heart truly humbled with sight and sense of its own infirmities, graciously resolved into compassion, and commiseration of the offender, and lifted up in a secret supplication for the success of the Reproof, and salvation of the party, all at once to Gods Throne of Grace.

2. For Spiritual and Heavenly discourse, observe these Directions: —

Mat. 16. 5. 6.
John 4. 10.

1. Apprehend all opportunities and occurrences which may minister matter of digression from worldly talk, into Divine discourse. It is pity that Professors should ever meet, without some talk of their meeting in heaven, or of the blessed wayes and means that lead thereunto; and therefore by some wise transition, turn thou the current of the discourse towards some heavenly good: It was the practise of our Saviour, upon mention of bread, he prest upon his Disciples a dissuasion from the *Leaven of the Pharisees*: And upon occasion of *Drink* being denied him by the *Samaritan* woman, he (forgetting his weariness, hunger and thirst) labors to allure her to the well-head of everlasting happinesse.

2. Have ever in a readinesse some common heads of more stirring and quickning motives to minde heavenly things; as the cursed condition of our natural state, the dear purchase of Christ to Redeem our souls, the incomparable sweetnesse of Christian ways, the vanity and vexation of earthly things, the uncertainty and misery of this short life, the everlastingsness of our state in another world, the terrors of death, the dreadfulnesse of that great and last day drawing on now apace, the horrors of damned souls, &c. Mention of these things many times may strike full cold to the heart of the most sensual *Belsazzar*, and drive him into his dumps; and by Gods blessing may sometimes prepare the hardest hearts, for some thoughts of remorse, and more heavenly impressions.

3. Get we into our hearts an habit of more heavenly-mindednesse, by much exercise, and intercourse, and acquaintance with God, by often contemplation, and forecast of the sweetnesse, glory, and eternity of those Mansions above, by reflectings on time past, how long thy soul was detained in the state of darknesse, what bitternesse and terrors it passed through in the pangs of its new birth; what relapses and desertions it hath been incident to, ever since that time to this; and being thus busied at home in our own hearts, we shall finde our selves much more pregnant and plentiful in holy talk when we come abroad: Men for the most part speak most, and most willingly of those things they minde most; such provisions within, will make

make the *tongue* so ready, that it cannot be unseasonably idle.

2. Watch we must over the *tongue*, that it be not *sinfully exercised*: And herein observe these Directions: —

1. Be dumb to all unfavoury communication; as, Lying, Swearing, Curfing, &c. O how do these sins wound the heart of Christ, and crucifie again the Lord of Glory?

2. Be silent from Slandering, Backbiting, False accusing, Censuring: A true heart is ever most angry and displeased with, most Eagle-eyed, and watchful over, most strict and severe against its own sins; which homebred imployment haply hinders, and moderates a man from too much meddling abroad.

3. Give not that which is holy unto dogs, neither cast you pearls before swine, lest they trample them under their feet, and turn again and rent you: By *Dogs* are meant obstinate enemies, that maliciously revile the Ministers of the Word, and the Messengers thereof: By *Swine* are meant those sottish, scurrile wretches, who scornfully and contemptuously trample under foot all holy Instructions, Reproofs, Admonitions, tendred unto them by any Christian out of the word of truth. Now if accidentally such a son of Belial, or scoffing Ishmael, be in our company, we are commanded by Christ to say nothing, at least of the consolations of Christ, of the special promises of Christ, of the gentle entreaties of the Gospel of Christ: Consider this, and tremble, all ye that are scornful; and furious opposites to the purity and power of the Word; it is the Lords will that you should run furiously towards the pit of hell, and that no body should stay you; not a man must call and cry unto you, to tell you of such things as are peculiar to the Saints, in way of application to you: But he that is filthy, let him be filthy still; let him drink, be drunk, despair, dye, and be damned: All this while not a word of comfort belongs to you.

Mar. 7. 6.

Rev. 22. 11.

S E C T. 8.

Of the maner of Watchfulness over our actions.

Our actions are either { Natural, } In all which observe
 { Civil, } these Directions.
 { Religious, }

1. Concerning Natural actions, as Eating, Drinking, Sleeping,

ing, Visitations, Recreations, &c. no constant Rule can be prescribed; because it is much diversified by health, sickness, age, constitution; and every one hath either learned by his own experience, what seasons, and proportions of such natural helps are fittest for his temperament, or he is most unworthy of that precious thing (an Understanding soul) which he bears in his bosom; only let me inform Christians, that they may sin in any of these actions, and therefore let them beware and watch over themselves in the use and enjoyment of these things; which howsoever lawful in their own nature, yet by our corruption are capable of inordinateness and excess. Some are of opinion, That Christians are in more danger of being Spiritually undone, by a lie insinuation and insnarement of licentiousness and immoderation in such lawful things, then by the grosse assaults of foul sinnes and temptations; their hearts may rise against any work of darkness, as Adultery, Murther, Swearing, Prophaning the Lords day, Speculative wantonness, &c. which yet may too often be insensibly seized upon, by an excessive sinful delight in things un sinful in themselves; and therefore we had need to watch over our Natural actions.

2. Concerning Civil actions, as *Bargains, Contracts, Covenants, Dealings, Negotiations, &c.* observe these Directions:

1. Think we seriously and solemnly of that Principle, *Do as thou wouldst be done by:* In a fellow-feeling real conceit, put thy self into the place, and impartially put on the person of the party with whom thou art to deal, and then returning to thy self, deal out and proportion unto him that measure in every particular, which thou wouldst be willing to receive at anothers hand, if thou wert in his case: *Whatsoever* (saith our Saviour) *ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.*

Mat. 7. 22.

2. Abhor with an infinite disdain, to get any thing by any wicked means, wrong doing, or unconscionable dealing; we may assure our selves in such cases, That besides the secret grumbings of our self-accusing Consciences, the angry eye of God sees secretly our doings, and will shortly, and most certainly revenge.

3. Let our desire and delight never fasten it self immoderately upon any earthly thing, though never so excellent: Exorbitancy

bitancy and error this way, brings many times with it either a loss of the thing so doted on, or it may be a cross, or howsoever a curse. Consider we the vanity of these earthly things! Consider we the glories above! Me thinks this one preservative would be powerful enough to keep the heart of every Christian from doting upon the world, or suffering it to be possessed thereof, it is this, *Every Christian by a fruitfull Faith, may be assured of a Crown of life, either by assurance of adherence, or evidence, or both: Now if that once a day he should take a serious survey of the glory, everlastingness, and unutterable excellencies of that immortal Crown, which our dear Redeemer holds for him in his hand, ready to set upon his head, When he shall be dissolved from this vale of tears; Me thinks it were able so to dull the edge, and dissolve the drossiness of all earthly desires, that they should never be able to heat or harden his heart any more.*

3. Concerning Religious actions, as *Meditating, Hearing, Reading, Fasting, Praying, Almsgiving, &c.* observe these Directions:

- 1. In general.
- 2. In special.

1. In general, observe, That we draw and derive from Christ by the attractive force of Faith, Special abilities, 1. To perform all Duties: 2. To exercise all graces: 3. To resist and overcome all Temptations and Corruptions which shall befall us: To this purpose are those Promises of Grace and Strength, *Isa. 44. 3. Ezek. 36. 27. Zech. 10. 12. John 1. 16.* And these are Securities given us from God, that we shall receive grace through Duties, which are the Conduits, pipes or instruments of conveying the same into the soul from Christ. This is to do all in the strength of Christ, and to take forth a great deal of Christ into the soule, so that *not I, but Christ may live in me.*

Gal. 2. 20.

2. In special, observe these Directions:

1. That before the doing of Duties, we remove all lets and impediments which may hinder, and improve all occasions which may forward us thereunto.

2. That in doing of them, we behave our selves well and wisely, performing them rightly and religiously.

3. After all is done, that we be carefull all be not lost through

through our own vilenesse, and vicioussesse, privy pride, or secret hypocrisie.

Eph. 6. 18.

For instance, Would we *watch unto Prayer*, as the Apostle in-joyns us?

1. Then, before we fall on our knees, let us shake off three imployning and heavy hindrances, which otherwise will clog and clip the wings of our Prayers: that they will never be able to ascend up into heaven; as, *Sin, Anger, and Distrust*: and let us possesse our selves of three excellent helps and inflaming furtherances; the first is a right apprehension of Gods Dreadfulness, Purity, Power, &c. The second is, a true sence of our own Vileness, Abominableness, Nothingness, &c. The third is, an hearty survey of the Infiniteness, and unexpressibleness of Gods Bounty, Blessings, and compassionate forbearance towards us.

2. After we are down on our knees, first repel with an undaunted Spirit, Satans Blasphemous injections: Secondly, watch over the world with care and timely opposition, that (if it be possible) not an earthly thought may creep into our heart all the while: Thirdly, strive to hold our hearts in heat, as well in Confession as Deprecation, in Deprecation as Petition; as well for purity of heart, as for pardon of sinne throughout: Prayer is the creature of the holy Ghost, every part whereof we should heartily wish, and earnestly wrestle, That he would proportionally animate and enliven, even as the soul doth the body.

3. After we are risen off our knees, *First*, Take heed of resting in the *Duty*, take heed of privy pride, and secret hypocrisie, take heed of returning with the dog to his vomit: *Secondly*, pursue and presse after the things prayed for, by a timely apprehension, fruitful exercise, and utmost improvement of all occasions, and heavenly offers, which may any ways concur to the compassing of them: but of this I shall speak more largely, when I come to the *Duty of Prayer*. Thus much of *Watchfulness*.

CHAP. IV. SECT. I.

Of the Nature of
Self-tryall.

E have done with *Watchfulnesse*, the eye that oversees and directs all other *Duties*: Now to the *Duties* themselves; wherein we shall follow this Method: 1. To consider them as in reference to private persons: 2. As in reference to Families: 3. As in reference to publique Assemblies.

The Philosopher in his method of Practical Philosophy, first handles *Ethicks*, in reference to particular persons; and then he proceeds to his *Oeconomicks*, in reference to Families; and lastly, to his *Politicks*, in reference to Cities and Countreys. Of many particulars arise a Family; of many Families is constituted a City; The same order shall we follow in these Divine Arts, of our *Ethicks*, *Oeconomicks*, and *Politicks*. And we shall first handle *Duties* in reference to particular persons; of which sort are these:

1. *Self-tryall.*
2. *Self-denyall.*
3. *Experiences.*
4. *Evidences.*
5. *Meditation.*
6. *Life of Faith.*

The first *Duty* is *Self-tryall*: And for our better direction in the exercise of this *Duty*,

- observe we
1. *Nature.*
 2. *The Objects*
 3. *The Maner.*
 4. *The Time of it.*

For the Nature of it, *Self-tryall* is a kinde of judiciary proceeding, in which a man keepeth private Sessions at home, passing a Sentence on his Thoughts, Words, and Actions.

Or, for more distinct knowledge, two sorts of actions are implied in this Duty of *Tryall*,

some { *Essential.*
Accidental.

1. Of the former sort, or of *Essentials*, are these three, { *Discussion.*
Application.
Censure.

1. *Discussion* is a sifting of our life and dealings, by which we pull things out of the heap, where before they lay confused, and unseen, and by which we set every fact of ours in open view, that it may be scanned, and seen by it self what it is.

2. *Application* is a laying of these acts, thus searched and found out, to the Rule of Gods Law, which is the Touchstone of all our doings, and according to which God will judge us at the last day.

3. *Censure* is the judgment that our Mindes and Consciences give upon our Thoughts, Words and Deeds, according to the Rule of the Law. These three laid together, make up the nature of this work of Examination, or *Self-tryal*: So that we may not unfitly describe it out of its own Principles, thus: —

Self-tryal, is, *A Discussion of a mans life, that his Thoughts, Words and Deeds may be seen, and censured according to the Rule of Gods Law.*

2. Of the latter sort (or of *Accidentals*) are these two;

viz. { The one going before
The other following after } *Self-tryal.*

1. That which goes before, is a purpose to better a mans Spiritual estate,

by { *Correcting what is amisse.*
Confirming what is right.

2. That which followes after it, is a practise of such Rules as may back our *Tryal*, and make it more effectual to us: I shall mention only these three Rules:

1. That after we have tryed, we then compare our present, with our former estate, and consider whether we have encreased or decayed in grace.

2. That if we have profited in grace, we then consider by what means we have profited, that so we may make more constant use of such means; or if we have decayed in grace, we then

then observe by what temptations we were overcome, that so our former errors may make us more wary, and more resolute against them for the future.

3. That as we meet with any occasions of moment concerning which we had a purpose to better our Spiritual estate, we then recall home our thoughts, and make use of our former resolutions, and practice what we did purpose.—Out of all these laid together, we may more fully describe it thus:

Self-tryall is a discussion of a mans life, for the finding out the true estate of a mans soul towards God, accompanied with a purpose and practice of whatsoever upon tryall shall appear requisite for the salvation and good of a mans soul.

S E C T. 2.

Of the Objects of Self-triall.

The object of our tryall, { *Evil works, or Sin.*
is either { *Good works, or Duties*

I. We must examine or try our sin in { *General.*
Special.

I. In *General*, whether of Omission or Commission: For as in the last Judgment, our Lord will not only give Sentence against Murthers, and Oppressions, but against Uncharitableness, and Unmercifulness, in not feeding the hungry, in not lodging the stranger, in not clothing the naked, in not visiting the sick: So when we judge our selves, we must censure not only our Robbing the poor, but our not Relieving the poor; not only our Commissions of evil, but our Omissions of good.

2. In *Special*, whether of our Calling or Nature: These sins may breed special danger, because we are ready to drop into them of our own dispositions; and therefore in the daily care of our souls, we had need to try our selves concerning these sins.

2. As we must examine or try our evil works, so our good works.

1. Because we are many times deceived with shews, thinking that good which is evil: Thus *Paul* thought he shewed much zeal, when he *persecuted the Churches of Christ*? and *Micah* Phil. 3.6. thought he highly merited Gods favour, when he *kept a Priest* Judg 17.13 *for Idolatrous service.* 12 2. Be

Rom. 10. 10.

1 Cor. 14. 15

1 Cor. 11. 28

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2. Because in the very works which are truly good, we do many times intermingle corruptions of our own; sometimes evil ends, and sometimes evil thoughts, and sometimes we perform them in an evil maner; but always in our best devotions there are many imperfections and failings. Indeed this tryall is a *Duty* necessary to all *Duties*: If we believe, we must do it *with the heart*, Rom. 10. 10. If we sing Psalms, we must do it *with the Spirit*, 1 Cor. 14. 15. If we come to the Lords Supper, first *Let a man examine himself, and so let him eat*, 1 Cor. 11. 28. If we pray, we must therein examine: And hence (as some observe) the same * Hebrew word signifies to pray, and to judge a mans self.

But because *Duties* are of several } inward } of } *Heart,*
 sorts, } outward } } *Tongue,*
 } } } *Action.*

In trying these three, we shall inclusively try all sorts of *Duties* that are in reference to them.

S E C T. 3.

Of the maner of trying or examining our sins in general.

THAT we may try or examine our sins of all sorts, observe these Rules.

1. Procure we a Catalogue of our sins, both before, and since our conversion; and to that purpose, go we through the Commandments one by one, and in each of them consider what sins are condemned and what *Duties* are enjoyned: And hereupon question with our own hearts, *Whether have I committed this or that sin?* 2. *Whether have I neglected this or that Duty?* and as the heart answers, be ready to note down those sins whereof we stand guilty.

Jer. 31. 18.

2. The sins thus found out, make we a solemn Confession to God, with deep Humiliation; let them be dolorous Confessions, with grief and sorrow for sin, and from a sight and sence of it; Thus *Ephraim* did, and God was feign to acknowledge it, *I have surely heard Ephraim bemoan himself*: O the Lord loves to hear such bemoaning *Ephraims*, and such bemoaning Confessions.

3. The sins thus confessed and bewailed, let us judge and condemn.

demn our selves : This is that *Duty* instanced in by the Apostle, *If we would judge our selves, we should not be judged.* There is 1 Cor. 11. 31. a Tribunal that we should every one erect within us, where Conscience is the Accuser, Reason the Judge, Fear the Goaler, Sorrow the Executioner.

4. After we have thus judged our selves, let us then appeal to Gods Throne of Grace; let us desire of God salvation in the Lord Jesus Christ: let us cast all our confidence on him, who never fails them that put their trust in him, and in his precious Merits.

SECT. 4.

Of the manner of trying, or examining our special sins.

THAT we may try, or examine our special sins, our *Dalilah* sins, observe we these Rules:

1. Endeavour we to finde out this sin; and in our scrutiny, we may discover it by these marks:

1. That is the *Dalilah*, which thy own Conscience and the finger of God in the Ministry many times meets with, and chiefly cheks thee for.

2. That which thou art lothest to leave, hast least power to resist, and which most hinders the resignation and submission of thy soul and body to the Word and Will of God.

3. That which God often corrects in thee, even in the interpretation and guilty acknowledgment of thy self-accusing heart; and if ever the sword of the Spirit shall cleave it from thy bosom (which is infinitely to be desired) it will cost the bitterest tears, and deepest groans.

4. Thoughts, Plots, and Projects about it (a thousand to one) ordinarily seize upon thy heart at the very first waking, if they have not broken thy sleep, and troubled thee in thy dreams.

2. The sin once found out, do we pursue it, and make we a solemn Confession to God of it; mourn we under it, and desire we help from God for his mortifying Grace.

3. Settle we in our selves a purpose of heart, to forbear it for time to come: In undertaking of which purpose, it will be expedient to set our selves some short space of time, as for a day or a month.

a moneth, &c. and when the prefixed time is come, we should then question our selves, How well we have performed? or how, or wherein we have failed? and then begin a new purpose.

4. Be we ever jealous of our selves, and of our infirmity and pronenesse to this sin. Now we have two grounds of this jealousy :

- { 1. Lest we be deceived about it.
- { 2. Lest we be overtaken with it.

1. We may be deceived, in supposing that we are utterly divorced, and quite delivered from this bosom-sin, when it is nothing so; as thus: —

1. We may change only in the outward form, and not in truth: For instance, whereas the same sin of *Covetousness* doth utter and expresse it self by Usury, Symony, Sacriledge, Bribery, Grinding the faces of the poor, Detaining ill-gotten goods, without restitution; we may perhaps insensibly glide out of one gulf of griping cruelty into another, or it may be from one of these more notorious, to some other less observed, and less odious in the world, and yet still abide in the chambers of Death, and under the tyranny of this reigning sin.

2. We may surcease, and refrain from the outward grosse acts of such hateful villanies, and yet our inwards be still defiled with insatiable, sensual hankerings after them: For instance, Whereas the foul sin of uncleannesse doth actuate it self by Fornication, Adultery, Self-pollution, immoderate abuse of the Marriage-bed, Speculative wantonnesse, we may perhaps forbear the external acts of uncleannesse, and yet lie and languish in the delightful revolvings of them in our minde, in adulteries of thought.

3. We may change the kind of our bosom-sin, in respect of the matter, form, object, every way; and yet upon the matter it self, it is but the exchange of one foul fiend for another: For instance, Wantonnesse may be our sweet sin in youth, and Worldliness in old age; Hypocrisie may reign at one time, Apostacy at another; Furious Zeal for one while, Prophane Irreligiousnesse for another.

4. We may for a time pull our necks out of this strong yoke of Satan (out of a melancholick pang of slavish terror, serious fore thought of death, lying everlastingly in Hell) but because

it is not the work of the word, humbling us soundly under Gods mighty hand, planting Faith, and infusing mortifying power, anon will this unclean Spirit return, and rule in us again far more imperiously then before. — I know it is not impossible, but that a man after his conversion, by the sudden surprisal of some violent temptation, and cunning train of Satan, may be hailed back to commit his sweet sin again (though it be an heavy case, and to be lamented, if it were possible, with tears of blood) yet he never doth, nor never can return to wallow in it again, or to allow it: Here is the difference, The temporary man, after his formal enforced forbearance, engulphs himself again with more greedinesse into the sensuality and pleasures of his bosom-sin, he lies in it, and delights in it, and hardens himself more obstinately in it: but the sound convert after a relapse, his heart bleeds afresh with extraordinary bitterness, and he cries more mightily to God, for the return of his pleased countenance, and he prays, and fortifies the breach with stronger resolution, and more invincible *watchfulness* against future assaults; observe then, if our change be but formal, outward, mistaken, temporary, we are utterly deceived, and therefore we had need to be jealous of our selves.

2. We may be overtaken with this sin, before we be aware; our nature is very apt to take fire, our corrupt heart is like Tinder or Gunpowder: This sin is called *Peccatum in deliciis*, our darling pleasure, our minion delight; it is ever ready at every turn to allure us, tempt us, perswade us; and the soul by a secret sensual inclination is apt to follow it, to feed upon it, with much affectionate sweetness: It may be we have sometimes given it a deaths wound, by the power of his might, who is our *all in all*, and yet as it is said of the first Beast, this *deadly wound is ready to be healed again*; it is an *Hydra* with many heads, and if we be not still hacking and hewing, it will revive and recollect strength, and at last rage more then before; and therefore what need have we to this holy jealousy? Rev. 13. 12.

5. Above all, without which all the rest are nothing, believe we the Promises of Pardon, and of Sanctification: The Promises of the first sort, I spoke to in our *Watchfulness* over this sin, and therefore now I shall speak of the latter. The Lord hath promised to deliver us from all our enemies, that we may serve him. Lukes. 72, 74.
75.

Heb. 10. 16

him in righteouſneſſe and holineſſe all the days of our life; The Lord hath promiſed to write his Law in our hearts, and that can never be, except he obliterate all the old writing; Now then believe theſe promiſes, and preſſe the Lord with them, or we ſhall never be able to out-wreſtle our luſts; what though we find out our ſweet ſins, confeſſe them, reſolve againſt them, be jealous over them? unleſſe we go to God and Chriſt in the Promiſes for ſtrength, we ſhall lie down in ſorrow: Could we of our ſelves ſubdue our corruptions. God would not take this upon him, to give us new hearts, and new Spirits, to ſanctifie us, to make us new creatures, to crucifie the fleſh, to weaken the dominion of ſin: Alas, he knows our weakneſſe, and he knows all is in his own power; and therefore if we would mortifie theſe luſts, we muſt go to him, and beſeech him to do it. When a man is once in Chriſt, he lives by a principle without himſelf: *I live by the faith of the Son of God, (ſaid Paul) who loved me, and gave himſelf for me:* If we aſk, Why will the Lord have our ſtrength out of our ſelves? why may not a man have ſufficient habitual ſtrength in himſelf, by which he may be able to out-wreſtle luſts, and overcome temptations? The reaſon is, *Be- cauſe no fleſh ſhall rejoyce in it ſelf,* and therefore *Chriſt is made Sanctification unto us:* O let us believe theſe Promiſes, and have continual dependance on the Lord Jeſus Chriſt.

Gal. 2. 20.

S E C T. 5.

Of the manner of trying, or examining our Hearts,

THAT we may rightly try or examine our hearts, obſerve we theſe Rules.

Pſal. 4. 4.

1. Uſe we retiredneſſe when we fall on this work: To this purpoſe, ſaith the Pſalmiſt, *Commune with your owne hearts on your beds, and be ſtill:* When we get alone purpoſely to ſtudy our hearts, our hearts will then come to us, they will be more apt to diſcourſe with us privately, then in a crowd; and therefore ſet we ſome time apart out of our publike or particular occasions to deal with our hearts, as *David, who after the publike buſineſſe was done, turned home to viſit, and to bleſſe his own houſe.*

2 Sam. 6. 10.

2. Try

2. Try what thoughts are within : and which way runs the stream of our thoughts : The heart is an house of common resort, into which multitudes of thoughts, like so many guests, enter, and have free and open access; only if it be sanctified, it ordinarily distils holy, sweet, and useful Meditations out of all objects; as the Bee sucks honey out of every flower, and a good stomach sucks sweet and wholesome nourishment out of what it takes to it self : So doth a holy heart (so far as sanctified) convert and digest all into Spiritual and useful thoughts : But on the contrary, if it be wicked, then a world of vain, light, wanton, prophane, and dissolute thoughts lodge there, and defile those rooms they lodge in; which made the Lord say to Jerusalem, *O Jerusalem, wash thine heart from wickednesse, that thou mayest be saved : How long shall thy vain thoughts lodge within thee ?* Jer. 4. 14.

3. If upon tryall we finde a loathnesse to entertain holy thoughts, and unsteadinesse in them, a misplacing of them (which disorder is a vanity and sin, be the thought materially never so good) or if we finde in us many times a taking thought to fulfill the lusts of the flesh, a representing or acting over sin in our thoughts (O how much of that precious sand of our thoughts run out this way!) then let us humble our selves for them; and thus Agur teacheth, *If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, lay thine hand upon thy mouth; (i.) be humbled, be ashamed of these thoughts.* Rom. 13. 14. Prov. 30. 32.

4. After humiliation, we must proceed to Judgment : And to that end consider, what will be the subject of that great Inquest at the last day ? The Apostle answers, *The counsels of the heart* : And who will be the Executioner ? even *Thoughts accusing* : O then let us prevent this doom, and this execution, by our own Judgment and Self-condemnation ; let us sentence our hearts, and whip out our evill thoughts, and give them their passe.

5. Let us watch over, and observe our hearts ever after : Thoughts will be crowding in, when we have done all we can, yet let them know that they pass not unseen; where strict watch and ward is kept, where Magistrates, and Marshals, and Constables are diligent to examine vagrant persons, you shall have

few of them there: The reason that such swarms of vagrant thoughts make their Rendezvous, and passe in our hearts, is, Because there is no strict watch kept, we observe not our hearts *with all diligence.*

Psal. 130. 6.

6. Set our thoughts in order every morning, strengthen and perfume our Spirits with some gracious Meditations on Gods Holiness, Majesty, Omnipresence, Omniscience: *My soul waiteth for the Lord* (said David) *more then they that watch for the morning*; observe it, if you please, when we first open our eyes, there stand many suitors attending on us to speak with our thoughts, even as *Clients at Lawyers doors*; but speak we first with our God, and he will say something to our hearts, and settle them for all the day after.

Deut. 32. 29.

Psal 4. 4.

7. Now and then propose we to our hearts these two questions: 1. *Heart, how dost thou?* a few words, but a very serious question: you know, this is the first question, and the first salute that we use to one another, *How do you Sir?* I would to God we would sometimes thus speak to our hearts, *Heart, how dost thou? how is it with thee for thy Spiritual estate?* 2. *Heart, what wilt thou do?* or, *Heart, what dost thou think will become of thee and me?* as that dying Roman once said, *Animula, vagula, blandula, &c. Poor, wretched, miserable soul, whither art thou and I going, and what will become of thee, When thou and I shall part?* This very thing doth Moses propose to Israel, though in other terms, *O that they would consider their latter ends!* And O that we would propose this question constantly to our hearts to consider and debate upon! *Commune with your own hearts*, said David, *q. d. debate the matter betwixt you and your own hearts to the very utmost*: Let your hearts be so put to it in communing with them, as that they may speak their very bottom. *Commune,*] or hold a serious communication, and clear intelligence and acquaintance with your own hearts: It was the Confession of a Divine, sensible of his neglect, and especially of the difficulty of this Duty, ** I have lived* (saith he) *forty years and somewhat more, and carryed my heart in my bosom*

* Mr. Lightfoot in his Sermon before the

House of Commons on Psal. 4. 4. Where observe, that I set not the Author here under the confession of a wilfull neglect of that same Duty till that very time that he was exhorting others to it; I rather look upon it as his daily confession, both before and since: which argues not an impious, voluntary, wilfull neglect; but rather a tender, humble, watchfull, soft, and sensible Spirit, truly sensible of that neglect which is infirmity. all

all this while, and yet my heart and I are as great strangers, and as utterly unacquainted, as if we had never come near one another: — Nay, I know not my heart, I have forgotten my heart; Ah my bowels, my bowels! that I could be grieved at the very heart, that my poor heart and I have been so unacquainted! We are fallen into an Athenian age, spending our time in nothing more than in telling or hearing *Newes*: How go things here? How there? How in one place? How in another? But who is there that is inquisitive, How are things with my poor heart? Weigh but in the Ballance of a serious Consideration, what time we have spent in this *Duty*, and what time otherwise? and for many scores and hundreds of hours or days that we owe to our hearts in this *Duty*, Can we write Fifty? or where there should have been fifty vessels full of this *Duty*, can we finde Twenty or Ten? O the days, moneths, years we bestow upon sin, vanity, the affairs of this world, whiles we afford not a minute in converse with our own hearts, concerning their case.

Acts 17. 21.

S E C T. 6.

Of the manner of trying, or examining our Tongues.

THAT we may rightly try, or examine our Tongues, observe we these Rules:

1. Search we into our dispositions, whether we are men of few words, or given to much speaking? The tongue may offend both ways, but especially if we are wordy.
2. Peruse with a broken heart and bleeding affections, the many kinds of those sins of the tongue, whereof (no doubt, at one time or other) we have been deeply guilty. Some number them in thirty particulars; as, *Blasphemy*, *Murmuring*, *Defence of sin*, *Swearing*, *Forswearing*, *Lying*, *Equivocating*, *Slandering*, *Flattering*, *Cursing*, *Railing*, *Brawling*, *Scoffing*, *Giving ill counsel*, *Sowing seeds of Discord amongst Neighbours*, *Double-tonguednesse*, *Boasting*, *Discovering of secrets*, *Hasty or indiscreet* — *Threatning*, *Rash Promises and Vows*, *Idle words*, *Loquacity*, or *Immoderate talkativeness*, *Filthy talking*, *Scurrility*, or *foolish jesting*, *Tale-telling*, *Raising of rumors*, *Sinful silence*, *Rash censuring*, *Malicious informing*, *Whispering*.
3. Consider we the last Judgment, when men shall give ac-

Mar. 12. 36, 37. *count for every idle word; for by our words we must be justified, and by our words we must be condemned.* Will it not be a fearfull Bill, wherein must be written every word that we spoke all our life long? O let us tremble to think of it, and judge and condemn our selves, and seal up our lips with amazement, as if we were struck dumb.

4. Let us ever after set a watch at the door of our lips: *I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle.* It is storied, That when this verse was read, or Lectured upon to a religious person, he cried out, *Stay there, and I will hear the rest when I have learned that verse:* A long time after being demanded, Why he returned not to his old Master, he answered, that *As yet he was not perfect in his first lesson:* And hence the Apostle could say, *If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.* It is an hard work to bridle the tongue, and therefore we had need to watch over it.

5. Pray we the Lord for the guidance of his Spirit in right governing of our tongue; *The preparation of the heart is in man, and the answer of the tongue, is from the Lord;* and therefore prayed David, *Set a watch, O Lord; before my mouth, keep the door of my lips;* O the tongue is a fire, a world of iniquity, as the fire flies about, so the tongue is said to have wings; as the fire assimilates and turns every thing into its own nature, so the tongue assimilates the hearts of men to whom it speaks; we had need therefore to pray, that God would order this fire in our mouthes, lest we kindle such a fire in the breasts of others, as we shall never live to quench again, and so kindle the fire of Gods wrath, which shall smoke to our destruction.

S E C T. 7.

Of the maner of trying, or examining our Actions.

THAT we may rightly try, or examine our actions (I mean, such actions as are matters and concernments of the soul, whether the work of saving grace, or the individual companions of this saving work, as *Duties and Graces*.) observe we these Rules:

1. For the work of saving grace or Conversion, try—

1. Whether ever our souls were wounded by a clear discovery and wide opening of our many ulcerous secret corruptions? Whether ever they were affected and pressed with a through sense and feeling of the fierce wrath of God, ready to break out into unquenchable flames of vengeance against us?

2. Whether after these bruifings and breakings, our souls ever cast their eyes upon that infinite sea of Gods mercy, gloriously streaming through the bleeding wounds of Jesus Christ upon every truly broken, contrite and wounded heart? Whether ever they settled and fastned their sight stedfastly upon their blessed Redeemer, as he was hanging on the Crofs, struggling with his Fathers wrath for our sins, and crying out at last, *It is finished?*

3. Whether after this sight, and consideration of the work of our Redemption, our souls ever hungred and thirsted after the precious blood of the Lord Jesus, far more greedily and insatiably, then ever the panting heart thirsted after the rivers of water? Whether ever with strong cryes, prayers, groans and sighs, they threw themselves with some comfort and confidence into the bleeding and blessed bosom of our dear Redeemer, and there hid themselves sweetly and deeply in his sacred wounds, and goared side, from the eager pursuit of the wounding Law, the rage of Satan, and stings of their own Consciences?

4. Whether after this fast hold upon the Passion and Merits of Christ, our souls ever received this comfortable news, That we were pardoned, justified, intituled by the Covenant of grace unto a Crown of Immortality, and endlesse joys in the Heavens? Whether this ever melted us into an Evangelical Repentance, to bewail heartily all our sins, and former wretchednesse of life, for having so vilely and rebelliously grieved and offended so gracious and loving a Father?

5. Whether after these comforts and sorrows, our souls ever resolutely abandoned the practice of every gross sin, and threw out of their affections the liking and allowance of every the least infirmity? Whether we have ever since settled our selves to holinesse of life, universal obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

It may be every soul (truly converted) cannot speak affirmatively.

tively to every of these *Queres* in intention, or height of measure, though for the substance they can; and if so, we may conclude, there is *the work of saving grace*.

2. For the individual companions of this saving } *Duties*.
work, as } *Graces*.

1. For *Duties*, try —

1. How we manage them before, in, and after the work? Of this we shall inform more particularly in most of the *Duties*, as we handle them in order.

2. What sensible and quickning communion we have with Christ in our Duties? This is the main businesse and end of all the Ordinances of Christ. It is ordinary with us to terminate our Devotions with a circular course of praying Morning and Evening, or of coming to Church every Lords day; we look no further, but only to the exercise of the body, we see not any thing of the power of Christ shining out in strength in these *Duties*: And therefore try we particularly —

1. Whether we have (in the use of any Divine Ordinance) an intimate, tender and effectual presence of Christ himself with us?

2. Whether we have a constant influence, a quickning power of Spiritual refreshing, a sensible Spiritual taste of Divine love, or of God himself by this presence of Christ? In right performance of *Duties*, we come to have fuller Union with Christ, and by this coming to him, we come to, and see the Father by him: And hence follows by this presence of Christ, these three things,
1. Peace with, and a Spiritual joy in God: 2. A strength communicated to walk with Christ, and in his power with God.
3. A sealed assurance of eternal communion with God in glory.

2. For *Graces*, examine —

1. The truth of our Graces.

2. The growth of our Graces.

3. The wants of our Graces: All which we shall discusse at large in the Sacrament of the Lords Supper.

SECT. 8.

Of the time of our Self-tryall.

THE Scriptures have determined no set time, yet some Rules there are, partly in Scripture, and partly prescribed by holy men, which we may make use of, as thus:

1. There is no danger of surfeiting upon too much; the oftner we reckon with our souls, the fewer things we shall have to reckon for every time; and the fewer things there be, the more readily will they be called to minde, and more exactly be scanned: This made *Bernard* say of this work, *If we will do it as Bern. in Cant. often as we need, we must do it always.* *Serm. 58. fin.*

2. The time that learned and devout men commend to us, is once every day: So *Chrysostom*, *Let this account be kept every day; -- Have a little book in thy Conscience, and write therein thy daily transgressions; and when thou layest thee down on thy bed, then bring forth thy book, and take an account of thy sins.* *Chrysost. Exp. in Psal. 4.*

3. The time that especially Scripture holds forth to us, is at evening or at night: *I call to remembrance*, said *David*, *my song* *Psal. 77. 6.* *in the night; I commune with my own heart, and my spirit made diligent search: And thus he bids us, Commune with your own heart upon your bed and be still* Upon which words sayes *Chrysostom*, *What means this that he saith, Commune with your own hearts upon your beds? q. d. After supper, when you lie down, and are ready to sleep, and have great quietnesse and silence, without presence or disturbance of any, then erect a Tribunal for your own Consciences.* *Chrysost. in loc.*

4. Other times may be as occasion requires: When the Church of *Israel* was in distresse, and sighed to God. then they encouraged each other, *Let us search and try our ways, and turn again to the Lord.* When Christians purpose to receive the Lords Supper, then *Let a man examine himself, and so let him eat: When we observe days of Fast for humiliation of our souls; or when we observe a Sabbath of Feasts, or especially when we are cast down upon our sick beds, and in expectation of our dissolution, then it's time to examine, and to judge our selves, that we be not judged.* *1 Cor. 11. 28. 1 Cor. 11. 31.*

5. Besides those daily and casual times, it is convenient also, after

after some good space of time, to try our selves over again, *ex. gr.* after a moneth or a year, to consider our selves for the moneth or year past, that we may see how we have profited or decayed for that space of time; for as our members grow, and our shape every day changeth, and our black hairs turn gray, while we perceive it not, yet after some space of time, we may easily discern; so it is in our souls, besides the manifest changes which sometimes appear at the instant, there are certain insensible alterations, which are not to be discerned, but after some continuance of time: And for rectifying of these, it is necessary to take a more general view of our souls, in a monethly or yearly tryal; by this means we shall see wherein we are better or worse, how our zeal is encreased or decreased; if we are bettered since our last general account, we shall have occasion to praise God; if otherwise, we must therefore be humbled, and blow the coals of zeal, and stir up the grace of God in us, that we may *strengthen the things which remain, and are ready to dye.*

Rev. 3. 2.

To this purpose we read of many Ancients that were accustomed to keep Diaries or Day-books of their actions, and out of them to take an account of their lives: Such a Register (of Gods dealings towards him, and of his dealings towards God in main things) the Lord put into a poor creatures heart to keep in the year 1641. ever since which time he hath continued it, and once a year purposes (by Gods grace) to examine himself by it; the use and end of it is this:

1. Hereby he observes something of God to his soul, and of his soul to God.
2. Upon occasion he pours out his soul to God in prayer accordingly, and either is humbled or thankful.
3. He considers how it is with him in respect of time past, and if he have profited in grace, to find out the means whereby he hath profited, that he may make more constant use of such means; or wherein he hath decayed, to observe by what temptation he was overcome, that his former errors may make him more wary for the future.

Besides many other uses, as of his own *Experience* and *Evidences*, which he may (by the Lords help) gather out of this Diary.

S E C T. 9.

*The daily Register of a weak unworthy servant of Christ
for some years.*

IT may be expected, that I give some example hereof, wherein if I might any way advance Christ, or benefit his Church, though I lay in the dust, I should willingly publish and subscribe the daily Register of a poor unworthy servant of Christ, indeed one of the meanest of his Masters family, for some space of time: As thus,

1651.

May 13. I retired my self to a solitary and silent place to practise, especially the secret Duties of a Christian, my ground is that of *Cant. 2. 11, 12.* *Come my beloved, let us go forth into the fields, &c. there will I give thee my loves. The Bridegroom of our souls (said Bernard) is bashful, and more frequently visits his Bride in the solitary places.* *Cant. 2. 11, 12*

May 14. In a pleasant wood, and sweet walks in it, the Lord moved and enabled me to begin the exercise of secret Duties: and after the Prolegomena, or Duties in general, I fell on that Duty of *Watchfulness*: the Lord then gave me to observe my former negligence, and to make some resolutions. I found the Lord sweet to me in the conclusion of the Duty. Allelujah.

May 15. I fell on the Duty of *Self-tryall*, and in the morning confessed my sins before and since conversion, wherein the Lord sweetly melted my heart. In the evening I perused my Diary for the last year, wherein many passages of mercies from God, and troubles for sin, &c.

May 16. In the morning I went through the Dutie of *Experiences*, and felt some stirrings of Gods Spirit in my soul. In the evening I fell on the Dutie of *Evidences*, when I acted faith, and found my *Evidences* clear. Oh how sweet was my God!

May 17. This day in the morning, *I meditated on the love of Christ*, wherein Christ appeared, and melted my heart in

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many

many sweet passages. In the Evening I meditated on *Eternity*, wherein the Lord both melted, and cheered, and warmed, and refreshed my soul. Surely the touches of Gods Spirit are as sensible as any outward touches. Allelujah.

May 19. In the former part of this day I exercised *the life of Faith*, when the Lord strengthened me to act Faith on severall Promises, both temporal, spiritual, and eternal. I had then sweet, refreshing, and encouraging impressions on my soul against all the fearful, sinful, and doubtful dreams I had the night or two before dreamed. In the Evening I considered the Duty of *Prayer*, observed some workings of Gods Spirit in my perusing the Rules, and afterwards in the practise of this Duty. Blessed be God.

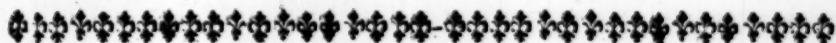
May 20. In the Morning I fell on *Reading the Word*, perused the directions, and then searched into the *Common places and uses of my corruptions in nature and practise; of my comforts against the burthens of my daily infirmities; of establishing my heart against the fear of falling away; of directions in my calling; of comforts against outward crosses; of my priviledges in Christ above all the wicked in the world*: In every of these Christ appeared in some measure suitably to my soul. In the Evening I proceeded in the *Common places and uses of sweet passages that melted my heart; of sensible comforts, and of places hard to be understood*: In the first my heart was sweetly melted, in the second cheered, in the conclusion the Lord struck me with a reverence of his Majesty and presence, filled my soul with spiritual refreshings, enlarged my heart with praises of him, and desires to live unto him, who hath given me in this time of love so many sweet visites, and kisses of his mouth. Allelujah.

May 22. Occasionally, though not in course, I fell on some parts of the Duty of *Self-denyall*: The Lord in mercy wrought in my soul some suitableness to that spiritual Gospel-Duty; Lord keep this fire up in a flame still. Oh it is a sweet, but a very hard lesson.

May 31. I practised (as the Lord inabled) the Duty of *Saints sufferings*; Into which condition as I was cast, so the Lord gave me to see my sin wherefore, and to bewaile it, and to pray for the contrary grace and Gods favour. The Lord was sweet to me in the preparations to, but especially in the improving

ving of *Sufferings*. Now the Spirit left in my soul a sweet scent and savour behind it. Allelujah. *Amen, Amen.*

I had proceeded in this Diary, but that I doubt whether the knowledge of many such particulars may not prove offensive either to the weak or wilfull. And I would not willingly occasion any matter of offence to those that are within, or without the Church. Thus much (only for edification, and imitation) I have written. And though with David, I declare what God hath done for my soul, yet Psal. 66. 16. *with Paul I ever desire to correct my self; I live, yet not I, but* Gal. 2. 20. *Christ liveth in me.*



CHAP. V. SECT. I.

Of the Nature of

Self-denyal.

IF any man will come after me (saith Christ) let *him deny himself.* Matth. 16. 24 The word in the Original is a compound, noting more then a single, ordinary *Self-denyal.* It signifies to deny utterly, totally, not at all to spare, or regard a mans self: *Abneget(i.) omnino neget.* It imports a perfect, or Universal *Self-denyal*; it Leigh Critica *Sacra. Perneget,* is as much as to reject and cast off a mans self, as a man doth a graceless son whom he will not own any more for his. From the Reynolds. word opened we may discover the nature of it, which diverse *Abdicet seipsum.* give in, though with some varietie, as thus *Beza.* To deny a mans self

(say some) it is to forsake the motions of our own corrupt reason and will, which is the very same with mortifying of the old man, and crucifying the flesh. To deny a mans self (say others) it is to refuse to be subject to, or to work for a mans self, as if it were our Master: And this description is taken from the similitude of a servant who renounceth to be under the government of such a Lord. To deny a mans self (say others) it is not to deny himself

Gal. 2. 20.

to be a man, or to put off humane affects, but to humble himself. This likewise is true, but 'tis not full enough for a Christian *Self-denyal*. And therefore to deny a mans self (say others) it is to put himself and all that he hath in hazard, rather then to neglect the glory of Christ. This *Antithesis* much enlargeth it; and in this sence a man is said to deny himself when he comes up to that height of the Apostle, as to say, *I live, yet not I, but Christ liveth in me.* q. d. the life that I live in respect of the *Originall*, it is not of nature, but of grace; not of my self, but of Christ in respect of the *Rule*; It is not after my own fancy, but according to the will of Christ; not after my own lusts, but after the Spirit; in respect of the *End*: It is not to my self, but to Christ; not to exalt or magnifie my self, but to be all that I am unto Jesus Christ, in respect of *Opinion*; It is not to make my self my own Lord and Master, but to prostrate all at the feet of Christ; not to suffer any thing in me to exalt it self, but to make all veil and bow to Christ, And hence I shall give this description of it, that *Self-denyal* is a totall, through, utter abnegation of a mans own ends, counsels, affects; and a whole prostration of himself, and of all that is his under Christ Jesus. And thus we have the meaning of Christ, *If any man will come after me, let him deny himself.* (i. e.) Let him lay aside his own wisdom as an empty lamp, his own will as an evil commander, his own imagination as a false rule, his own affects as corrupt counsellors, and his own ends as base and unworthy marks to be ayimed at. Let him deny himself, whatsoever is of himself, within himself, or belonging to himself as a corrupt and carnal man; Let him go out of himself, that he may come to me; Let him empty himself of himself, that he may be capable of me, and that I may reign and rule within him. As in Josephs vision, the Sun, Moon, and the eleven Stars did obeysance to him, and all the sheaves in the field veiled to his sheafe; So in the life, way, work, and soul of a regenerate man, all the supernatural gifts and graces, all the moral endowments and abilities, all the natural powers and faculties of the soul, with all the members of the body, and all the labours of the life, and whatsoever else, must do obeysance, and veil, and be made subject and serviceable unto Jesus Christ. And this is true *Self-denyal*.

Gen. 37. 7. 9.

S E C T. 2.

*Of the distribution of Self, and of the manner how every
Self is to be denied.*

BUt for the better understanding of this Duty of *Self-denial*, we must first distinguish of *Self*, and then apply it accordingly.

1. There is a threefold *Self*, viz. a sinful *Self*, a natural *Self*, and a moral, vertuous, or renewed *Self*.

The first *Self*, which is sinfull *Self*, or corrupt *Self*, is that which the Apostle calls *the old man*, Ephes. 4. 22. Ephes. 4. 22. *the earthly Adam*, 1 Cor. 15. 47. *the body of death*, Rom. 7. 24. 1 Cor. 15. 47. *the carnall mind*, Rom. 8. 7. in which sense to deny a *mans-self*, Rom. 7. 24. it is in the Apostles phrase, *to deny ungodlinesse, and worldly lust*, Tit. 2. 12. Tit. 2. 12.

The second *Self*, which is natural *Self*, is either considerable in regard of being, or of well-being: 1. In regard of being and substance, and so it imports our life, which is the continuance and preservation of our being, together with the faculties and powers of nature, our understanding, will, affections, senses, fleshly members. 2. In regard of well-being, or the outward comforts of life, and they are either, 1. External relations, as betwixt husband and wife, parent and child, brother and brother, friend and friend: or 2^{ly}. Special gifts and endowments, as learning, wisdom, power; or any other abilities of mind and body. or 3^{ly}. Common ends, which naturally men pursue and seek after, and they are all by the Apostle comprized under three heads, of profit, pleasure, and honour; *The lusts of the eyes, the lusts of the flesh, and the pride of life*, 1 John 2. 16. 1 John 2. 16. Of this kind are houses, lands, possessions; fleshly, worldly, natural, unnatural, artificial delights; liberty, praise, favour, applause, any thing from which a man doth draw any kind of content or satisfaction in order to himself.

The third *Self*, which is moral *Self*, or vertuous *Self*, or renewed *Self*, it is a mans Duties, holinesse, obedience, righteousness, the graces of the Spirit, the image of Christ, Coloss. 3. 10. Coloss. 3. 10. 10. Rom. 8. 29. For as the first *Adam* begets us after his image; Rom. 8. 29.

so the second *Adam* regenerates us after his image, from the one we receive lust for lust, and from the other grace for grace.

2. Now according to this threefold *Self*, there are three branches of *Self-denyal*; for some things are to be denyed simply and absolutely, some things conditionally, and upon supposition; some things comparatively, and in certain respects.

1. Some things are to be denyed simply and absolutely, and so a man is to deny *sinful-self*; First generally, as it imports the whole body of corruption, and concupiscence, which we are to mortifie and subdue, to crucifie and to revenge the blood of Christ against it, *Coloss.* 3. 5. *Rom.* 8. 13. Secondly, specially in regard of those personal corruptions, which we in our particulars are more notably carryed unto, which *David* calls *the keeping of himself from his own iniquity*, *Psal.* 18. 23.

2. Some things are to be denyed conditionally, and upon supposition of Gods special call, and so a man is to deny his *natural self*, whensoever it stands in opposition unto, or in competition with Christ, his glory, Kingdom, or command. And this we are to do: 1. Habitually, in preparation of the soul, and that always. 2. Actually, whensoever any thing dear unto us is inconsistent with the conscience of our Duty to God: And thus *Paul* regarded neither liberty nor life in comparison of the Gospel of grace, and of the name of the Lord Jesus, *Acts* 20. 24. — 21. 13. Thus *Michaiab* regarded not his safety or reputation in *Ahabs* court, *1 King.* 22. 14. Thus *Levi* regarded not his father, or mother, or brethren, or children in the zeal of Gods honour, *Deut.* 33. 9. Thus *Ezekiel* regarded not his dear wife, the delight of his eyes, when God took her away with a stroke, and forbade him to mourne for her, *Ezek.* 24. 16, 17, 18. Thus *Matthew* regarded not his receipt of custome, *Luk.* 5. 27. Nor *James* and *John* their nets, their ships, their Father, when they were called to follow Christ, *Matth.* 4. 21, 22.

3. Some things are to be denyed comparatively, and in some respect; and so a man is to deny his *renewed-self*, his very *duties*, *vertues*, *graces*. I deny not but in the nature and notion of *Duties* we are bound to seek, to pray, to practise, to improve, to treasure up, and exceedingly to value them; but in relation unto righteoufnesse, in order to justification in the sight of God, and

and in comparison of Christ, we must esteem all these things but as *losse and dung*, Phil. 3. 8, 9, 10.

Phil. 3. 8, 9, 10.

SECT. 3.

Of the denial of Sinful self; and first of Cautions.

First, we must deny *Sinful-self*, and this we are to deny simply and absolutely, whether it be the whole body of corruption and *concupiscence*; or those *personal corruptions* which we in our particulars are more notably carried unto. Concerning both these I shall give some } Cautions.
Directions.

The Cautions in general are these. —

1. That the denial of *Sinful-self* is still imperfect in this life, even in the most excellent servants of Christ; the best of us feel in our selves *an other Law* and power of sin, *rebelling against the law of our mind*; and *leading us into captivity to the law of sin that is in our members*, Rom. 7. 23, 24. Howsoever *self-denial* Rom. 7. 23, 24. is as a deadly wound given unto sin, whereby it is disabled to bear rule, or commanding power in the heart of a regenerate man, yet *self-denial* is not perfect; it doth not so slay sin, as that we have no sin at all in us, or that we cease to sin; there is still the sap of sin in the heart of the most regenerate and holy man; hence *self-denial* is not for a day only, but it must be a continual work, as we have denied sin to day, so we must deny it to morrow, for sin is of a quickning nature, it will revive, if it be not deadly and continually wounded.

2. As this *Self-denial* is imperfect, so it is unequal, every man having a portion of grace according to the measure of the gift of Christ, Ephes. 4. 7. The same measure of the Spirit is not to be expected in all; all have not the same measure of sorrow for their sins that others have, yet it may be true, and unfeigned, and so accepted of God; the fruits of repentance are in some 30. in some 60. in some an hundred-fold, Matth. 13. 23. Though every true Beleever have the Spirit, Rom. 8. 9. And be a spiritual person, 1 Cor. 2. 14, 15. Yet some truly spiritual are so weak, 1 Cor. 3. 1. that in comparison of others they are not spiritual, 1 Cor. 3. 1.

And

And therefore ought not any for this to be discouraged if they find themselves inferiour unto others.

3. As this *Self-denyal* is unequal, so it is in some respects unlike in the faithful; as there are diverse measures of it, so there are diverse manners of it: Hence some that have not so strongly denied the outward actions of sin, may have striven more in the *self-denyal* of their inward lusts and affections: and some that have not denied themselves for a time in respect of more heynous sins, may yet exceed others in *self-denyal* which never fell into such grosse and heynous transgressions. It is hard for any to determine whether it was greater grace in *Joseph* resisting the temptation, and not committing adultery with his Mistress, or in *David* after his fall to humble himself so far as being a glorious King to shame himself by publick confession of his adultery; for as God magnifies his mercy by sin in forgiving it, more then if no sin had been, *Rom. 5. 20.* So the godly may sometimes manifest their grace by open and effectual repentance, more then if that special sin had not been committed by them, *Luk. 7. 44, 45, 46, 47.*

Rom. 5. 20.

Luk. 7. 44.

4. Howsoever this *Self-denyal* is in the best Saints imperfect, unequal, unlike; yet we must endeavour absolutely and simply to deny *sinful-self*: we must ever be hacking and hewing at this tree till it falls; we must grieve at it, strive against it, and thus continue grieving and striving all the days of our life. Say not now, I have grace enough, but as that great Apostle, still presse forward to have more vertue from Christ; If we have prevailed against the outward act, rest not, but get the rising of lust mortified, and that rowling of it in our fancy; get our hearts deaded towards it also; and rest not there, but get to hate it, and the thought of it: The body of death must not only be crucified with Christ, but buried also, and so rot, and molder away more and more after its first deaths-wound,

Rom. 6. 4, 6. Rom. 6. 4, 6.

S E C T. 4.

Of the manner of denying our natural concupiscence.

THe directions have respect either to our *natural concupiscence*, or to our *personall corruptions*.

1. We are absolutely to deny the whole body of *corruption and concupiscence*; we are to mortifie and subdue, to crucifie and to revenge the blood of Christ against this sin. This is the meaning of the Apostle, *Mortifie your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence.* — Now for the denying or mortifying of this *concupiscence*, observe these directions. —

1. Be sensible of it, cry out with *Paul*, *O wretched man that I am, who shall deliver me from the body of this death?* Rom. 7. 24.

2. Endeavour we to get a willing heart to have this sin mortified. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.* Match. 5. 6.

3. Be we peremptory in denying the requests of *concupiscence*, barre up the doors, give it no audience; nothing is better then a peremptory will if it be well set, nothing worse if it be ill. When *Achishai* would have perswaded *David* to slay *Shimei*, *David* gives him a peremptory denial, saying, *What have I to do with you, ye sons of Zerviah?* So Christ gave *Peter* a peremptory denial when he would have dissuaded him from his passion, saying, *Get thee behind me Satan.* The old man is of our old acquaintance that hath been born and bred with us, and therefore is ready to deceive us; look to it, and whensoever it suggests, give it a peremptory denial. 2 Sam. 16. 10. & 19. 22. Mar. 16. 23.

4. Take we paines to mortifie this sin. *I run not in vain as one that beats the aire*; that is, I take pains, but not in vain, I take no more pains then I must needs, if I took any lesse I could not come to that I aime at: The lesse pains we take in subduing this corruption, the more will it increase; but what pains? I answer, we must use the means God hath appointed, as *the Word & Prayer, and Fasting, and Watching, and Weeping, and Mourning*; to these I may adde *Ovenants and Vowes*: Provided that 1. they be of things lawful. 2. That we esteem them not as Duties of

absolute necessity, and 3. that we bind not our selves perpetually, lest our vowes become burthens to us; if we will vow, let us but vow for a time, that when the time is expired, we may either renew, or let them cease as necessity requires.

5. Let us intermixe these means, Duties, or services one with another. Christ hath variety of blessed employments for us, and we should fly from flower to flower; as sometimes hear, otherwhile pray, frequently meditate, and be not seldom in godly company. When our lustings sollicite us to this or that object; ask our souls the question that the Prophet did *Ahab's* Messengers, *Is there not a God in Israel, that thou shouldst go to Baal-zebub the god of Ekron?* Is there never a promise in the Scripture? never a Saint of my acquaintance? never a mercy to be thankful for? no beauty and glory in Heaven to be panting after?

6. Labour we to get the assistance of the Spirit of Christ. This you may think strange, The wind bloweth where it listeth, (*i.*) the Spirit worketh where it listeth; yet this hinders not, but that the Spirit may list to blow in the use of the means. Surely there are means to get the Spirit, and to hinder the Spirit; the Spirit may be wonne or lost in the doing or not doing of these things.—

1. If we would have the Spirit, then we must know the Spirit; we must so know him, as to give him the glory of the work of every grace; : The want of the knowledge of Christs Spirit is the very reason why men receive not the Spirit. I will send unto you the comforter, whom the world cannot receive, because they know him not. The world knows not the preciousnesse of the Spirit, and therefore they lightly esteem of him: The first means to have the Spirit, it is to know the Spirit, that we may give him the glory of every grace.

2. If we would have the Spirit, take heed that we *quench not the Spirit*; I mean not by quenching the Spirit, a quite putting of it out: But 1. a growing carelesse, and remisse in the Duties of Religion: 2. A not cherishing every good motion of the Spirit in our hearts, either to pray, or to hear, &c.

3. If we would have the Spirit, take heed that we *grieve not the Spirit*; let us not drive him by our sins out of the temples of our Souls, disturb him not in his gracious and comfortable operations.

rations there, but so demean our selves that he may stay in our spirits, and manifest without any Eclipses or interruptions his sweet and powerful presence within us. Surely the Spirit is a clean Spirit, and he loves a clean habitation: It is sin makes the Spirit loath the soul of a man; Evil speeches, and evil actions grieve the Spirit of Christ.

4. If we would have the Spirit, take heed that we *resist not the Spirit*. Now we may be said to resist the Spirit, 1. By not doing the good required, when we hang off from that good to which we are strongly moved by the inward pulsations and persuasions of the Spirit of God. 2. By sinning against light; in this respect the sins against the second Table resist more then sins against the first, because these are sinnes against a multiplied light, against the light of the Word, and light of the Spirit, and light of Nature. 3. By falling into foul sins, such as are *the manifest deeds of the flesh, as adultery, fornication, uncleanness, lasciviousnesse*: indeed these sins are not fit to be named amongst Christians. *But fornication, and all uncleannesse, or covetousnesse, let it not be once named among you, as becometh Saints*. This last is called *Idolatry*, Coloss. 3. 5. Now the name Idol in Scripture doth sometimes signifie an image, or sculpture, or representation; sometimes an heathen god under the notion of a false God; and sometimes an heathen god under the notion of filthy, unclean, and abominable, 1 Pet. 4. 3. 1 Cor. 10. 7, 8. Isa. 57. 5. 1 Cor. 6. 9. The reason whereof was, because in their Idol-feasts, and Idol-worships they used those heathen villainies of filthinesse and uncleannesse, Revel. 2. 14. or at least their Idol-feasts were wont to be previous, and preparatory to fornications, Acts 15. 20. Revel. 2. 14. O these are foul sins, which were a shame for Christians to name, or speak out, much more to commit. But why is *covetousnesse* unfit to be named? And why is it called *Idolatry*? Some Criticks observe very well, that the word in the Original is *πλεονεξία*, which is not *covetousnesse* properly, but *inordinate desire*, not only of wealth, but also of lusts, * those *nefanda*, that were common to the Gentiles. O take heed of thus resisting the Spirit: this is a desperate, and a dangerous sin.

5. If we would have the Spirit, let us pray for the Spirit: This was the means that Christ used, *I will pray the Father* John 14. 14.

(saith he concerning his Apostles) *and he will send the comforter to you.* And this was the means Christ put us upon, for if your earthly parents can give good things unto their children, how much more will your heavenly Father give the Holy Ghost unto them that ask him? Prayer is prevailing with God, it is restlesse and pleasing to God, it will have no denial.

Luke 11. 13.

Gal. 5. 16.

Gal 5. 16.

5. If we would have the Spirit, then let us walk in the Spirit, do the actions of the new man: We know some Physick is for restoring, to preserve the strength of the body, and such is this walking in the actions of the new man; it preserves the strength of the soul, it preserves spiritual life in a man, it inables him to fight against corruptions and lusts, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.

But the Saints may object; all this we have done in our measure, but still we finde a body of death, many lusts yet remaining and rising up in us, and *rebelling against the law of our mind*, yea sometimes *captivating and leading us away to the minding* and seeking of our selves, and serving our own base affections.

I answer, it may be so, nay I told you it would be so in the first cation; and yet if we pray against them, if by an holy, gracious, and constant contestation we fight and war against them, if by a godly grief and sorrow of heart, we mourn and are troubled for them, then here is our comfort, though we are not fully freed from them, yet we have truly denyed them. There the lusts of a man are denyed, where they do not reign, and bear dominion, where they have not the full and peaceable possession. *Paul* was one that had in a very high measure denyed himself, and though he complained of sinne, and of *a Law in his members rebelling against the Law of his mind, and bringing him into captivity to the Law of sin*, yet this being his trouble, the Lord thereupon comforts him with the sufficiency of his grace, *My grace is sufficient for thee.*

2 Cor. 12. 9.

S E C T. 5.

Of the maner of denying our personall corruptions.

2. **W**E are absolutely to deny those *personall corruptions* which we in our particulars are more notably carryed unto. Now for the denying or mortifying of this sin (whatsoever it may be) observe these directions. —

1. Labour we to see the disease; No man will seek for cure, except he see the disease: the sight of the disease is half the cure of it. O then indeavour we to finde out what is our special sinne, our *Dalilah* sinne, let us be perswaded and convinced of it. See the markes whereby to discover it, in *Chap. 4. Sect. 4.*

2. Observe the basenesse of this condition, which appears partly in the nature of it, and partly in the evil it brings. 1. For it's nature, it is the basest slavery in the world. *Israels* bondage in *Egypt* was but a shadow to this; Men that will not deny their corruptions, they are servants to sin, and servants to Satan, *they walk after the prince of the power of the aire*, nay they are servants to their own corrupt mind, *they are led by their lusts as a fool to the stocks.* 2. For the evil that comes by it, it deprives us of Gods favour, and brings upon us infinite sorrowes, as blindness of minde, hardness of heart, deadnesse of spirit, horreur of conscience, and without repentance all the terrors of hell. Ephel. 2. 21

3. Abstain we from all beginnings and occasions of this sin: quench it at first; if we cannot put out a spark, how should we put out a flame? If we get not the mastery over the first motion to sinne, how shall we overcome it when it is brought to maturity in action? As a stream riseth by little and little, one shower increaseth it somewhat, and another making it bigger still, so sin riseth by degrees, *James* 1. 14, 15. And therefore take heed to the beginning of our affections, look we to the beginning of this inordinate lust; if we perceive but a glimpse of it, let us quench and resist it; if we hear it knocking at the door of our hearts, do not presently let it in, but ask his errand, plead the cause with it, consider the hindrances and inconveniences that come by it.

4. Proportion the remedy to the disease: As the lust is greater, so use we greater abstinence; make stronger vows against it; if the tyde beat strongly, keep the banke good; repaire it by new renewalls of our graces in us; make we new Covenants against it, what though we are weak, and frail, and subject to break our promises in this kinde? Yet remember that they are Gods Ordinances, and he will put to his helping hand to inable us.

5. Turn we our delights to God, and Christ, and Heavenly things; There is no true *Self-denial* that is only privative; a man cannot leave his earthly-mindednesse, but presently he must be heavenly-minded; as a man cannot empty a vessel of water, but presently aire will come in its place, so a man cannot deny *sinful-self*, but grace will immediately enter, and take possession of his heart. And Oh, when it is thus, when the intentions of our mind (as our morning thoughts, &c.) which we spent upon vanities, are now drawn into prayer and holy meditations, then lusts wither, then doth corruption shale off more and more.

6. Maintaine in our souls the authority of Gods truth. Either *Self* or *Christ* will rule in the soul; and therefore set up truth, and let that be the spring of all our actions; he that will free himself from being an hired servant to this or that Master, he must hire himself. When *David* went to *Achish*, he was free from *Saul*; if we would not have *Saul* and *sinful-self* to rule in us, we must give up our selves to the command of God and his Word.

7. Labour to thwart that *particular corruption* to which we are inclined. *ex. gr.* Are we given to wrath? Endeavour we to be humbler and meeker then other men: Are we given to the world? look after that better and more enduring substance in heaven: Consider that *the reproaches of Christ are greater riches then the treasures of Egypt*. Contraries in nature do expell one another, cold is expelled with heat; darknesse with light; thus it is in grace.

Heb. 11. 26.

Matth. 3. 11.

8. Pray that Christ would *baptize us with the holy Ghost, and with fire*? that like fire he would heat the faculties of our souls, and inflame our loves unto God; for as our love to God is stronger, so our love to holy things will be more earnest, and con-

consequently our hatred to *sinful-self* will be more strong and perfect. O pray for the Spirit, and wait for the Spirit, and labour to be *baptized with the holy Ghost* more and more fully. If we be left to our selves, it is impossible for us to *deny self*, to *mortifie self*; and therefore we are to pray to God to give us his holy Spirit. It is he that is *the refiners fire, and fullers soape*: Mal. 3. 2. Now as in refining and purifying use what means you will, except you use fire you can never refine silver; so if a man be left to his own spirit, he will run into a thousand noysome lusts; but when Gods Spirit is cloathed in a mans heart, then he is kept from sin.

9. Labour after further discoveries of Christ. Beleeve more, and depend more upon Christ, yea let us trade immediately with Christ, for Christ is the only agent in the work of *Self-denial*. Mistake not, I do not say, that we are meer passives in *Self-denial*; indeed at that first habitual beginning of it at conversion, and at that final perfecting and finishing of it, and carrying away all sinne at death, I beleeve we are meer passives; but now in our progresse we are workers together with Christ: And therefore it is said that *we purge our selves*, and that *we purifie our selves*, and that *we by the Spirit*: 2 Tim. 2. 21. 1 John 3. 3. *mortifie the deeds of the flesh*, because Christ still in going on to Rom. 8. 13, purge us, purifie us, and to mortifie our lusts, he doth it by stirring up our graces, and useth therein acts of our faith, and love, and many motives, and considerations to do it. Let us therefore use all means required, but above all let us bring our hearts more and more acquainted with Christ. It is Christ is that great Ordinance appointed by God to get our lusts mortified; how many souls have gone puddring on (as I may so speak) in the use of other means? and though in them Christ hath communicated some vertue to them, yet because they did not trade with him, they had little in comparison: The more distinctly a man understands Christ, and how to make use of him, the more easily he will deny himself, and get his lusts purged; Such a one as trades immediately with Christ, will do more in a day, then an other in a year. Now this is as God opens our Faith to see him, and know him, and to be acquainted with him; Hence it was *Pauls* desire, that *I may know him and the power of his resurrection*: Philip. 3. 10. That I may know him as a Prophet instructing me, as

Pfal. 18. 23.
Gal. 6. 14

as a Priest sanctifying me, as a King reigning spiritually in me; that I may know the power of his resurrection in the vivification of my soul, in the abolition of my sin, and especially of *mine own iniquity*. It was Christ *Paul* made use of in this work. *By Christ the world is crucified unto me, and I unto the world.* Thus much for the denyall of sinful self.

SECT. 6.

Of the denyall of our external relations; and first of Cautions.

Secondly, We must deny *naturall self*; and this we must deny *sonely* conditionally, and upon supposition of Gods call, whether it be in regard of our *being*, or *well-being*. I shall begin with the latter, and that contains either *externall relations, speciall gifts, or common ends*.

1. We are conditionally to deny our external relations; To this purpose (saith Christ) If any man cometh to me, and hateth not father and mother, and children, and brethren, and wife, and sisters — he cannot be my Disciple. Not that Religion teacheth, or commandeth, or indureth a Saint to break the ties of Religion, or nature; you see it puts in a plea against such unnaturallnesse, *Honour thy father and mother, is the first commandment, with Promise*. And the Ravens of the valleys shall pick out their eyes that mock and despise their father and mother. Gods Commandments do not enterfere, the Gospell in this case gives no supersedeas to the law: and therefore in the denyall of relations I shall lay down { Cautions.
Directions.

Ephes. 6. 2.
Prov 30. 17.

The Cautions are these. —

1. That relations are the blessings of God; they are Gods gifts, and bestowed on the Saints in a way of Promise. Blessed is every one that feareth the Lord, that walketh in his wayes; How may that appear? thy wife shall be as a fruitful vine by the sides of thine house, thy children like Olive-plants round about thy table. Behold thus shall the man be blessed that feareth the Lord. Now thus we must not deny, but love, and cherish, and dearly esteem of our relations: they are the gifts of Gods bounty, of his gracious Covenant, proceeding from the free

Psal. 128. 1.
3. 4

free undeserved love of God, they are the tokens of Gods special good will and favour in Jesus Christ: They are the love-tokens which Christ sends to our soules, that so he might draw our loves to him again; and hence it is lawful and commendable to rejoyce in them in their way, and especially to lift up our soules in thanksgiving to God for them, for every creature of God is good (much more the children of our loynes, and wives of our bosomes) if received with thanksgiving. 1 Tim. 4. 4.

2. Notwithstanding they are the blessing of God, yet we must deny them for God, as in these cases. —

1. If they retard us in the way to Christ, if they intice us to make haltings in our runnings through fire and through water to the Lord Jesus. Thus as it was said of *Levi*, so should it be said of every Saint, *He said unto his father and mother I have not seen him, neither did he acknowledge his brethren, nor know his own children.* This is meant either of the Priests continual duty, who if his father, mother, brother, or child dyed, he might not mourn for them, but carry himself as if he did not respect, know, or care for them; or it is meant of that fact of the sons of *Levi*, who being commanded of *Moses*, *they killed every man his brother, friend, neighbour, and son*, that had sinned in making and worshipping the golden calf; and to this latter the *Chaldee* referres it, translating thus, *Who had no compassion on his father, or on his mother, when they were guilty of judgment, and accepted not the persons of his brother, or of his sonne.* If our dearest relations should beckon us out of the way, or retard us in the way to Jesus Christ, we must not respect father or mother, we must not acknowledge our brethren, nor know our own children. And Christ gives the reason, he that loveth father or mother more then me, is not worthy of me; and he that loveth sonne or daughter more then me, is not worthy of me. A man should love father and mother, and a man will love sonne and daughter, for love descends rather then ascends; but if any man love father, or mother, or sonne, or daughter more then Christ, he is not worthy of Christ, he is not fit to be a Disciple of Christ; or to be saved by Christ. Excd. 32. 27, 28. Matth. 10. 37.

2. If they draw contrary wayes to Christ, if their wayes be cross, Christ drawing one way, and relations drawing another way. Now in this case as Christ said, if a man hate not father, and

Luke 14. 26. and mother, and wife, and children, and brethren, and sisters; yea and his own life also, he cannot be my Disciple. If a man hate not, (i.) if a man renounce not all carnal affection, if a man be not disposed (where these loves are incompatible) to hate father, and mother, and all for the love of Christ, he cannot belong to Christ. These two cases may be summed up thus; if our *relations* do either retard our way to Christ, or draw us from Christ, in this sense they ought to be forgotten, yea to be hated. Christ in this case called *Peter* Satan; we must not love father, or mother, or daughter, or wife, or child more then Christ, So *Mat.* 10. 37. expounds that place of *Luk.* 14. 26. This is plaine, for we must love Christ with all our heart, and with all our soule; and though by the second Commandment we must love our neighbour as our self, yet we must not love our neighbour as our Christ.

SECT. 7.

Of the maner of denying our external relations.

THe directions of *Self-denyall* in respect of our *relations* are these, —

1 Cor. 7 29, 30

1. Let us have them as if we had them not: This is the expression of the Apostle: *The time is short* (saith he) and what then? *it remains that both they that have Wives be as though they had none, and they that weep as they that wept not, and they that rejoyce as if they rejoyced not.* 1. *The time is short*: The Apostle here alludes to Sea-fairing men that have almost done their voyage, and begin to strike saile, and to fold them up together, and are even putting into harbour; So it is with us, our time is short, as soon as we begin our voyage, we are ready to strike saile presently. 2. *It remains that both they that have wives be as though they had none, &c. q. d.* You that are ready to cast anchor, trouble not your selves about these things, but rather be ye stedfast, gird up the loynes of your mindes, let your care be greatest for heaven; and as for these outward *relations*, be as if you had none, or think as soon as you are a shore, you shall have none; do not glut your selves, but moderate your hearts in all such comforts as these.

2. Let

2. Let us resigne up all to God. This we have done, and this we must do still. 1. This we have done in that day when we made up our bargain for Christ. Every soul that comes to Christ, he parts with all to buy that pearl, and in selling all he sels not onely his corruptions and lusts, but his father, mother, wife, children, all relations conditionally. 2. This we must do still; we must give up all to God; we, and they, and all must be at the command of Christ, at the pleasure of God and Christ; indeed nothing is properly called our own but God and Christ; all other things are Gods gifts, lent of God, and therefore of due (as occasion is) we must give up all to God again.

3. In all things, yea above all things be we filled with the Spirit. This will take off our thoughts from other things that are inferiour: If our soules be once filled with the things of a better life, then wife, children, parents, friends will never draw away our hearts. O that our souls would but mount up, and take a view of those rare things that are provided for us in another life! What? to have God our Father, Angels our Keepers, to be the children, brethren, companions of Angels? Weigh these things daily, and then we shall *deny our relations* here: These on earth may be comforts, but what is earth to heaven? what are these joyes to joyes eternal?

4. Let us muse on the many relations betwixt Christ and us; he is our creatour, we the work of his hands; he is our shepherd, we the flock of his pasture; he is our Father, the great Father of the Family, who provides all things necessary for them that be under his government, and we are his children; he is our Bridegroom, we his Spouse: Now if Christ be instead of all relations, how should we but leave all for Christ? As a woman leaves her fathers house, and her own people, to cohabite with her husband, so should we *leave our countrey with A-* Gen. 12. 1.
braham; leave our friends with Levi; leave our possessions with Deut. 33. 9.
the Disciples: yea be ready to leave our life with Paul for the te- Math. 4. 22.
stimony, honour, and service of Christ. The soul that is related to Christ, hath enough in Christ to please and delight it self. Though all friends according to the flesh become strangers or prove enemies, yet Christ is instead of all friends.

5. Let us imitate them (as occasion is) who for Christs sake have not onely in will, but actually parted with their dearest

Heb. 11. 24,
25, 26.

Math. 19. 27.

29.

relations. Thus *Moses refused that relation to be called the sonne of Pharaohs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.* Thus the Apostles of Christ refused not some but all their relations; Behold we have forsaken all, and followed thee. To whom Christ answered, every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold (which Christ gives them in bestowing himself on them) and shall inherit everlasting life. It was *Jeroms* saying, *If the Lord Christ should call me to him, though my father should lye in the way, and my mother should hang about my neck, I would go over my father, and shake off my mother, and runne to my Christ.* But this was onely said; if you would know a greater matter then this done and practised, I shall give you one notable instance, enough to inflame all our hearts towards Christ and his truth in the very publishing of it.

I have read a notable history of one *Galeacius Caracciolum*, the noble Marquess of *Vico*: This *Vico* was one of the Paradises of *Naples*, and *Naples* was the Paradise of *Italy*, and *Italy* is the Paradise of *Europe*, and *Europe* the Paradise of all the Earth; Yet this Marquess being brought to hear a Sermon of *Peter Martyrs*, God pleased so to work upon his spirit that he began to enter into serious thoughts, whether his way of popery wherein he was trained, was right or not. At last having further light let into his soul, not only of seeing truths, but likewise of delivering himself from that Idolatry which he apprehended himself defiled withall, his resolutions were strong to leave the court, and his honours, together with his father, wife, and children, and whatsoever was dear to him. Many grievous combats he had betwixt the flesh and the spirit when he resolved of his departure, but the greatest troubles were his relations; For —

1. As often as he looked on his father. which he almost did every houre, so often he was stricken at the heart with unspeakable grief; his thoughts run thus, *What? and must I needs forsake my dear and loving father? and cannot I else have God my Father? O unhappy father of my body which must stand in competition with the Father of my soul!*

2. No lesse inwardly was he grieved in respect of his noble wife; for having no hope that she would renounce popery, and go with him, he resolved also for Christs sake to leave her, and to follow Christ, whereupon his thoughts run thus: *And shall I so, yea so suddenly, and so unkindly leave and forsake my wife, my dear and loving wife, the only joy of my heart in this world, and shall I leave her not for a time, but for ever? Poor Lady! how many doleful dayes without comfort, how many waking nights without sleep shall she passe over? What will she do, but weep, and waile, and pine away with grief?* These two cogitations of his father and wife greatly tormented him, and the more because he laboured to keep close this fire which burned and boyled in his heart; he durst not make known his departure, lest it should have been hindred, which he would not for a world.

3. There was yet a third and special care that pinched him, and that was for his children; which were six in all. It was the more grief in that they were so young, as that they could not yet conceive what it was to want a father: the eldest was scarce fifteen, and the youngest scarce four years old: Towards them saith the story his thoughts runne thus. *And shall I within these few dayes utterly forsake these sweet babes? shall I leave them to the wide and wicked world, as though they had never been my children, nor I their father?—And you poor Orphans what shall become of you when I am gone? your hap is hard even to be fatherlesse, your father yet living.—And what can your wofull mother do when she looketh on you, but weep and wring her bands, her grief still increasing as she lookes upon you? Yet thus must I leave you all confounded together in heaps of grief, weeping and wailing one with another, and I in the mean time weeping and wailing for you all.*

This noble spirit thus resolved, at last he left his family, and went to Geneva who no sooner gone, but his friends and family were so astonished, that nothing was heard or seen amongst them but lamentations. The story is large: I shall wind up all in this one passage. By his fathers commands, and his wifes intreaties he was perswaded to see them once in his life, and to take his journey from Geneva to Vico; thither come, and having stayed a while, and now ready again to returne to his

dear Geneva, his father at his farewell gave him many an heavy and bitter curse; his wife embraced him, and took him about the neck, beseeching him in a most loving and pittiful manner, that *he would have care of himself, of his dear wife and children, and not so willingly cast them all away*; His young children all upon their knees with armes stretched out, and hands holden up, and faces swollen with tears cryed unto him *to have pitty on them his own bowels, and not to make them fatherlesse before the time*: His friends with heavy countenances and watry eyes looked ruefully on him, and though for grief they could not speak a word; yet every look, and every countenance, and every gesture was a loud cry, and a strong intreaty that *he would stay, and not leave so ancient and noble an house in such a wo-full, and desolate case*. But above all, there was one most lamentable sight: among all his children, he had one daughter of twelve yeares old, who crying out amaine, and wallowing in tears, fell down, and catching fast hold about his thighs and knees, held him so hard as he could by no means shake her off, and the affection of a father wrought so with him as he could not offer with violence to hurt her; he laboured to be loose, but she held faster; he went away, but she trailed after, crying to him *not to be so cruell to her his own child, who came into the world by him*: This so wonderfully wrought with his nature that he thought (as he often reported) that *all his bowels rowled about within him, and that his heart would have burst presently, and there instantly have dyed*.—— But notwithstanding all this, he being armed with a supernaturall and heavenly fortitude, he broke through all those temptations, and for Christs sake *denyed all*, and so returned to Geneva (where Master Calvin then lived) a glorious *self-denyer*, or a glorious *denyer* of his *natural self*. And thus much of *denying our relations*.

S E C T. 8.

Of the denyall of our special gifts; and first of Cautions.

2. **W**E are conditionally to deny our special gifts and in-
dowments; As learning, wisdom, power, or any
other abilities of minde and body. In prosecution of this I

shall give some

Cautions.
Directions.

The Cautions are these, —

1. That learning, wisdom, abilities are in themselves ex-
cellent things. *Aeneas Sylvius* in his Epistle to *Sigismund Duke*
of *Austria* said, that if the face even of humane learning could but
be seen, it is fairer, and more beautifull then the morning, or the
evening starre: How much more may be said in respect of di-
vine, spirituall, theologicall learning, whose subject is God,
and Christ; and the things of God? in this respect therefore
we must deny them.

2. Notwithstanding the excellency of learning, wisdom,
or other abilities, yet must we deny them, as in these
cases —

1. In respect of any high thoughts of ours, of any over-
weening conceit of our own excellencies. Be not wise in our
owne conceits, saith the Apostle; to which agrees that of *So-*
lomon, lean not to thine own understanding, — be not wise in
thine own eyes. It is a sad thing to see in these times how all
our debates, differences, controversies, even in spiritual mat-
ters, do almost favour nothing else but of the affectation of
naturall wisdom, subtilty, eloquence; how doth pride move
men to outstrip one another, either by shewing their parts, as
Wit, Language, Reading, Philosophy, History, and other lear-
ning, or by lashing and smiting one another with the tongue,
to seek a conquest rather by the infamy of others, then by the
armour of righteousness on the right hand and on the left? By
these unchristian and unconscionable wayes the more able men
are; the more destructive they make themselves to the comforts
of their brethren, and the neerer their debates relate unto Re-
ligion,

Rom. 12. 16.
Prov. 3. 5, 7.

Pro. 11. 2.

ligion, the further off they set themselves, and others from the Kingdom of Jesus Christ. The respect which is had to gain credite with men, to lose no ground in the debate, and to be thought leaders in the cause, together with the fear lest they should be foyled in any thing, doth even strip them of all Christian simplicity. With the lowly is wisdom (saith Solomon) whereas from pride cometh shame. That wisdom cannot be true, which brings us nearer to our own wit, and further off from the simplicity and humility which is in Christ Jesus. I suppose this is one cause why so much contempt is now cast upon the name of learning, though it may be wrongfully by men, yet deservedly as from God; and I beleeye God will not cease to stain the pride of all their glory, and their greatnesse, by a full discovery of their shame, till they that are learned do shew themselves willing to be reformed herein.

1 Cor. 1. 19.

1 Cor. 1. 30.

James 3. 15.

2. In respect of any use of them according to the world, according to man, or according to the flesh. Of this God speaketh when he saith, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.* And thus the Apostle triumphed over the Wisards of the world, saying, *Where is the Wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world?* Worldly wisdom usually scornes and disdains the great mysteries of godlinesse, foolishnesse of Preaching, simplicity of the Saints, but this *wisdom descendeth not from above*, (saith the Apostle), *this wisdom is but earthly, sensuall, diuellsish*; 1. *Earthly*, it minds onely *earthly things*; though a man be to passe perhaps the next day, the next houre, the next moment to that dreadful tribunal of God, yet it so glues his hopes, desires, projects, resolutions to earthly, transitory pelf, and things of this life, as if both soul and body at their dissolution should be wholly and everlastingly resolved into earth or nothing. 2. It is *Sensuall*; it preferres the pleasures of sense, and pleasing the appetite, before the peace of conscience and sense of Gods favour; it provides a thousand times better for a body of earth, which must shortly turne to dust, and feed the wormes, then for a precious immortal soul that can never dye; it highly preferres a few bitter-sweet pleasures for an inch of time in this vale of tears, before unmixt and immeasurable joyes through all eternity

eternity in the glorious mansions of heaven. 3. It is *divelish*; for it imitates the Devil in plotting and contriving mischief and ruine against the glory of God, the ministry of his Word, the passage of his Gospel, the plantation of his Grace in the hearts of men: or it is *devilish*, because the Devil usually sets those on work that have a little more wit to do him service; He knows they are more able, and active to quarrell, raile, slander, disgrace the truth of God or Ministry of Christ. O poor souls! how do you barke and snatch at those hurtlesse hands, which would heal and bind up your bleeding soules? O poor Ideots, what wisdom is it for you to endeavour their extirpation, who are as *Starres in the right hand of Christ*? They that would do Christs Ministers any deadly harme, they must pluck them thence. I could wish those *worldly, earthly, sensuall, devilish-wise*, that imploy their wits, their power, their malice, their friends, their underhand-dealings, to slander, disgrace, hinder, stop the passage of a conscionable Ministry but to remember those few texts, *He that toucheth you, toucheth the apple of my eye, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.* Surely there is something in it that God so strictly chargeth, *Touch not mine Anoynted, and do my Prophets no harme.*

Revel. 1. 16.

Zach. 2. 8.

Luke 10. 16.

Psalm. 105. 15.

S E C T. 9.

Of the manner of denying our speciall gifts.

THe directions of *Self-denyall* in respect of our *speciall gifts* are these.

1. *Think we soberly of our selves according as God hath dealt to every man the measure of faith.* We were not *sober* in the Apostles phrase, if either we took that upon us which we have not, or bragged of that which we have. Rom. 12. 3.

2. Mind the true ends of learning, wisdom, abilities, and aime at them. 1. What are those ends? I answer, 1. To do God more excellent, and more glorious service. 2. To furnish the soul for an higher degree, and a greater measure of sanctification. 3. *To do more nobly in Ephrata, and to be more famous*

famous in Bethlehem. What a shame and sinne is it for men by their abilities to hunt after certain secundary prizes, as pleasure of curiosity, abilitie of discourse, victory of wit, gain of profession, inablement for imployment and businesse, and so (by the abuse and misapplying of it) to put their great engine of *gifts* into the Devils hands, for the enlarging and advancement of his Kingdom? O consider those more noble ends, and seek after them.

3. Endeavour to walke before God in humility and lowliness of mind. What? are thy gifts more eminent then others? it is the Lord that makes thee differ; and as God hath been favourable to thee, so should his favours be as obligations to obedience, humility, meeknesse in thee.

4. Remember it is not the greatnesse of the *gift*, but the well-using of the *gift* that is the glory of the receiver; it is not the having of any thing whether much or little, but the having of Christ with it, that makes it full and satisfactory, sweet and comfortable, useful and beneficial unto man.

5. Know and be assured, that whatsoever we have if it puffe us up, and make us swell, it is not food but poyson, no mercy but a curse, no evidence of divine favour, but of severe anger to our soules.

6. Observe and weigh well, that the issue and event of all depends not upon the abilities of man, but upon the all-disposing hand of God. *The race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor riches to men of understanding.* All our abilities are under Gods providence, who puts an efficacy into mans abilities even as he pleaseth.

7. Esteem we all abilities, *gifts*, knowlege as *dung and drosse* in comparison of the excellencie of the knowledge of Christ Jesus our Lord. Thus Paul determined to know nothing but Christ and him crucified. All knowledge, Art, learning is nothing to Christ; there is no fulnesse, no divine excellency in that mans knowledge that knowes not Jesus Christ. *Si Christum nescis, &c.* if we know not Christ, it is nothing if we know never so much: *Si Christum discis, &c.* if we know Christ, it is enough though we know nothing more; enough indeed, for in knowing him we have all knowledge; *In Christ are hid all the treasures of wisdom.*

Philip. 3. 8.

1 Cor. 2. 2.

Coloss. 2. 3.

wisdom and knowledge. Among wise men he is the choicest that knows most of Christ; it is Christ that puts a fulness into our knowledge, as the shining of the Sun in the aire puts a fulness of light into the eye; hence *Paul* made *Christ* crucified the Center and circumference of his knowledge, *the breadth, and length, Ephes. 3. 18.* and depth, and height of his knowledge, this was the full latitude of his knowledge to know Jesus Christ; and this is excellent *Phil. 3. 8.* knowledge, excellent for the Author, matter, subject, fruits, and effects of it; this is *saving knowledge, this is life eternall to John 17. 3.* know thee, and whom thou hast sent Jesus Christ. O never speak of learning, wisdom, gifts, abilities, in comparison of Christ. *si scribas, non Bernard could say, If thou writest, it doth not relish with me, unsapit mihi, nisi I reade Jesus there; if thou disputest or conferrest, it doth not relish with me, unless Jesus sound there: All learning is but ignorance in comparison of the knowledge of Christ Jesus our Lord. Bern.* Come then, and down with all carnal knowledge in this respect; Come then, and submit to that true, spiritual, applicatory, experimental knowledge of Jesus Christ. Henceforth (saith the Apostle) *we know no man after the flesh, yea though we have known Christ after the flesh, yet henceforth know we him no more. 2 Cor. 5. 16.* We know him not after an earthly carnal manner, but after a divine and spiritual manner agreeable to the state of glory whereto Christ is exalted.

8. Consider that gifts and abilities are the stay, and staffe, and strength only of *Hypocrites*; they only lean on these, they only secure themselves in these: Are they not *Hypocrites* that dare to plead thus with God himself? *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many great wonders? they trusted upon, have we not prophesied? have we not prayed? have we not done wonders? q. d. God hath opened the secrets of Heaven to us, and do you think he will shut the gates of heaven upon us? We have preached, we have been instruments of saving others, and shall not we be saved our selves? We have cast out devils, and shall we be cast to the devil? We have not walked in an ordinary tract of profession, but we have traded in wonders and done miracles, we have amazed the world with reports of the great things we have done, is all this nothing? Thus they plead with Christ, as if he were bound to save them*

Τί βέλεται
τὸ ξένον καὶ
παράδοξον
τὸ τοῦ τέλους,
ἔκ. Chrysoft.

by the law of these services; Yet Christ tells them, *Depart from me I know you not.* One of the ancients represents them in such an amazement. *What means this strange, unexpected answer from Christ, Depart, &c. Must we depart, who have lived so near thee? must we be damned, whom thou hast thus honoured?*

9. Conclude hence, though a man have never such parts and gifts, yet if he have not grace withall, he may go to hell and perish to all eternity; for by his gifts he is not united to Jesus Christ, nor made the child of God, nor estated into the Covenant of grace. You see how it is with children playing together in the day, when night comes, one child goes to his father, and the other to his father; it may be all the day they are so like, that you cannot say, whose child is this, or that: but when night comes, the father then comes to his child, and saith, *Come my child, come in at doors:* and if the other offers to go in there, *no child, you must go home to your father:* So while we are living, *grace and gifts* are mingled together; some men have gifts, and some men have *graces*; and they look very like; Ah but when night comes, and when death comes, then saith God to those that have grace, *Come my children. enter in;* but if those that have *gifts only* come, he sends them away. And if a man do go to hell and perish, the more *gifts* he hath, the deeper will he sink into hell; as it is with a man that is in the water, sinking in the water, the more he is laden with gold, the more he sinkes; and as he is sinking, if he have any time to cry out, he saith, *Oh take away these baggs of gold, these baggs of gold will sink me, they will undoe me:* So I say, these golden parts, and golden gifts will undoe men; when men come to hell, and shall perish indeed, the more golden gifts and parts they have had, the deeper they shall sinke in hell. And thus much of denying our speciall gifts.

SECT. 10.

of the denial of our worldly profits: and first of Cautions.

3. **W**E are conditionally to deny our common ends, which naturally men pursue and seek after, as profit, pleasure, and honour. I shall begin with the first, viz. Profit.

In prosecution of which I shall give the } Cautions.
 } Directions.

The Cautions are these—

1. It must be granted that *worldly profits*, such as houses, lands, possessions, are a blessing of God, and usefull in their kind and places; namely because they serve for the refreshing, comforting, supporting of our fraile weak bodies, while we live in this world. And hence it is that God of his infinite bounty and free grace hath undertaken and promised to make competent provision for his children. *O fear the Lord ye his Saints, for there is no want to them that fear him; the young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.* — *Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.* — *The meek shall inherit the earth, and shall delight themselves in the abundance of peace.* — *Seek ye first the Kingdom of God, and all these things shall be added unto you.* All these argue that earthly enjoyments are in themselves mercies, and the blessings of God to godly men.

2. Notwithstanding this, yet we must deny them as in these Cases.

1. As temptations and snares; *when they are either baiter unto sin.* Thus Simon Magus offering money for the gifts of the Spirit, the Apostle doth abhorre so abominable a negotiation. Though an idol be made of silver and gold, yet being an idol it must be throwne away with detestation like a menstruous cloth. Even the brazen serpent when it became a snare by the abuse of men, it is no longer preserved as a monument of mercy, but broken in peeces as *Nehushtan*, a peece of brasse. Or when they are themselves the fruits and wages of sin. Thus *Zachew* denies:

himself in all his unjust gain which he had gotten by sycophancy and defraudation; and when Christ offered to come into his house, he would not suffer Mammon to shut the door against him; Restitution as it is a most necessary, so it is one of the hardest parts of *Self-denyall*; when a covetous heart must be forced to vomit up all his sweet morsels again; unjust gain is like a barbed arrow, it kils if it stay within the body, and puls the flesh away if it be drawn out.

2. As oblations and sacrifices, when Christ calls us to dedicate them unto him, then we must deny them. Thus when *Abraham* was called from his countrey into a land of sojourning which he knew not; and when *Daniel* was called from a Kings court to a den of lyons; when *Moses* was called from the honours of *Egypt* to the afflictions of Gods people; when the Disciples were called from their nets and ships to follow Christ, immediately they consulted not with flesh and blood, but willingly left their own comforts to obey Gods commands. All we are, or have, we have it on this condition to use it, to leave it, to lay it out, to lay it down, unto the honour of our Master, from whose bounty we received it.

SECT. II.

Of the manner of denying our worldly profits.

THE directions of *Self-denyall* in respect of our worldly profits are these. —

1. Look we on *worldly profits* as vanity, nothing; *Wilt thou set thine eyes upon that which is not* (saith *Solomon*) for riches certainly make themselves wings, they fly away as an Eagle. Observe first, the Holy Ghost says that *riches are not*, they are nothing; Those things that make men great in the eye of the world, are nothing in the eyes of God. 2. Observe the holy Ghost would not have us so much as set our eyes upon riches, they are not objects worth the looking on. 3. Observe with what indignation he speaks against those that will set their eyes upon them, *Wilt thou set thine eyes upon that which is not?* q. d. What a vaine, unreasonable, sottish, senselesse thing is this? 4. Observe that

that he sayes, their parting from us is by way of flight, that is a sudden, swift, and irrecoverable motion. 5. Observe that this flight is by the wings of an Eagle, which of all birds hath the most sudden, the most swift, and the most irrecoverable motion. 6. Observe that none needs to put wings upon them to fly away, for *they make themselves wings*, there is matter enough in themselves to work out their own corruption, and to put themselves into a flight. We think when we are called to deny our *profits*, that we are called to *deny* some great things, but the truth is, had we eyes to discern the vanity of them, we should see that we are called to *deny* nothing but a meer fancy, a thing of nought, and *that which is not*. Oh that the glory of the world were darkned in our eyes as once it shall be, that it might not be so dear unto us as it is.

2. Consider them as instabilities, uncertainties; All worldly things whatsoever are mutable, changeable, transitory; and hence the Apostle stiles riches uncertain riches. Witnesse *Zedekiah* who was deprived of his Kingdom, honour, estate, nobles, wives, children, liberty, and his sight in one day; and witnesse *Job*, who of the richest became the poorest man in the East in one very day. The stories tell us of one *Bellisarius*, a noble and successful captain under *Justinian* the Emperour, that upon some displeasure he was turned out of his office and estate, and had his eyes put out, and so was forc't to beg from door to door, *Dare obolum Bellisario, give one half-penny to Bellisarius, whom fortune made great, and envy hath made blinde*. All worldly things are like the Sea ebbing and flowing; or like the Moon always increasing or decreasing; or like a wheele always turning up and down. Such a story we have of *Sesostrius* King of Egypt, who would have his chariot drawn with four Kings, and one of them had his eyes continually on the wheele, whereupon *Sesostrius* asked him *what he meant by it*? He answered, it put him in minde of the mutability of all earthly things, for I see (said he) that part of the wheele which is now up on high, is presently down beneath, and that part which is now below, is presently up on high: Whereupon *Sesostrius* being moved, considering what mutability might be in his own estate, he would never have his chariot drawn after that manner any more.

3. Consider them as snares: To this purpose cryed *Solomon*, Ecclef. 2. 26. *all is vanity, and vexation of spirit.* Worldlings! do you not feel this true? Marke but how your worldly cares do rush upon you in the morning as soon as you awake, marke but how they accompany you in the day, mark but how they follow you to your beds at night, marke but how they hinder your sleeps, and afflict you in your dreames; O what fears? What suspicions? What underminings of one another? What disappointments? What vexations? What a clutter of businesse crossing one the other? What snares and temptations ly in your way at every hand? *You walk all the day long upon snares*; upon dangerous snares that bring much sin and guilt, and will bring much sorrow and misery. Hence some give the reason why *Joseph*, although he had power to have advanced his brethren in Court, yet he would not have them live there, but by themselves in *Goshen* tending their sheep; for himself he had an extraordinary call to be there, but he so knew the encumbrances and cares of the Court, that he sought it not for his brethren.

Job 18 8.

Psal. 49. 4.

4. Consider them as fading in regard of use, which yet may prove eternal in regard of punishment. O what a dreadful noise is that in hell, *We have lost eternitie for setting our hearts upon things that were but momentanie.* A strong motive to work in us a *Self-denyall* of these profits; *What? shall I lose eternitie for things momentanie? shall I while away that time that I have to improve for eternitie to seek after you, and to take content and pleasure in you?* This is no ordinary motive or argument. Indeed the knowledge of this in some generall notion may be ordinary, but to know it powerfully indeed, and effectually indeed, it is a parable, a riddle to the world, *Psal. 49. 4.* Some observe that when God works any saving work upon the soule, he begins in this way, to settle upon the soul this truth, that *all things here are fading, and what is a year or two to enjoy all the contentments in this world, if then I must be gone, and bid farewell to all? Have not I an immortall soul? and when shall be the time that I shall provide for eternitie?* To help one such a soule (now I am upon this subject) consider whosoever thou art these two or three questions. 1. What is thy heart upon? I urge this question as in the name of Christ, and answer thou that readest,

est, what is thy heart upon? it is either upon things momentanie, or things eternal: If thou lookest upon things eternal as high notional things, and fitter for some thoughts hereafter; then 2. What will be thy thoughts at the hour of death; it may be these: *Now are all my hopes at an end, now I must bid farewell to all my comforts, I shall never have mirth and jollity any more, the Sun is set, the season is at an end for all my comforts; Now I see before me an infinite vast Ocean of eternity, and of necessity I must lanch into it, O Lord what Provision have I for it? O there's a thought that will rent the heart in peeces! O what a dreadful shriek will that soul give that sees before it that infinit Ocean of eternity, and sees no provision that it hath made for it? What will it think, but here's an Ocean of hot sculding lead, and I must lanch into it, and I must swim naked in it for ever and ever.* I know not how this word may work, but if it be trampled under foot, it may be within this year, or two, or three it will be said of thee; Such a one was at such a Sermon, or such a one read such a book, and learned, that *worldly profits were but momentanie*, but now he is gone; or it may be thou wilt say on thy death-bed, *such a book, and such a thing I read, that all worldly profits were but momentany, and that I had not onely a little River to swim over, but an infinit Ocean to lanch into, and yet I would not be warned, and now my season is gone, and I am lanching into eternity, the Lord knowes what shall become of me.* And if thou perish indeed, then 3. What will be thy thoughts in hell? (I speak only to such as go on resolvedly in their sin, or will take no resolutions of better courses,) it was the sad expression of one *Lyfimachus*, who lost his Kingdom for one draught of water, *O for what a short pleasure have I lost a Kingdom? O consider what a soul-sinking thought will this be to think hereafter, O God for how short a pleasure have I lost a Kingdom? the Kingdom of Heaven?* And again, *for what a short pleasure have I made my self a bond-slave to hell and devils for ever?* It is reported of Pope *Sixtus* the 5th, that to enjoy the glory and pleasure of the Popedome for seven years, he sold his soul to the Devil; What infinite folly possesseth the hearts of the children of men, who were made for eternity; to venture eternall miscarryings for a few years, yea a few hearts-contentments to the flesh.

5. Compare Christ, and the things of Christ, with riches, or *worldly profits* in the particulars forementioned, and thence draw out conclusions: as 1. *Worldly profits* are *vanities*, but Christ and the things of Christ are *realities*, they are true, reall, substantial, solid things. 2. *Worldly profits* are *instabilities, uncertainties*, but Christ and the things of Christ are *stable things*; they are things that *perish not*; an *enduring substance*; eternall things: So the Apostle, *the things which are seen are temporall, viz. riches, honours, houses, but the things which are not seen, as Christ, grace, holinesse, Gods favour, Heaven, are eternall.* 3. *Worldly profits* are *thornes, vexation of spirit*, but Christ and the things of Christ are full of *joy and comfort*; not like the joyes of earth, that blaze for a time, that are like *the crackling of thornes under a pot*, but yeeld no durable, solid heat; no, no, they are inward, sound, substantial, lasting joyes, and when we come to heaven, they shall be unmixt joyes, pure comforts without any mixture of discomfort, or grief of any kind. 4. *Worldly profits* are but *momentanie*, and of a fading, perishing nature; but Christ and the things of Christ are all durable, and lasting, yea everlasting. *Christ is the same yesterday, and to day, and for ever.* And heaven (wherein Christ is) is an inheritance *incorruptible, undefiled, that fadeth not away.* Spirituall joy is an *everlasting joy*, and salvation is an *everlasting salvation*. Upon these premisses may we not resolutely conclude? What? are we not willing to do or suffer any thing for Christ? to part with all for Christ? to make an absolute choise of Christ before the world? We reade much of the primitive Christians, that when riches, preferments, ease, liberty, were offered to them to deny but some truth of Christ, they refused it with disdain, they imbraced the stake, they kissed it, they cryed out, *welcome death, and none but Christ, none but Christ.* Yea some with Paul have said, *to me to live is Christ, and to dye is gain. I desire to be dissolved, and to be with Christ.* I know it is an hard lesson to flesh and blood; many have their hearts so glewed to the world, that they are as unwilling to part with their wealth, as *Lots wife* was to leave *Sodome*. Oh but muse on these differences betwixt *Christ and profits*! What wise man would make it his businesse to fill his coffers with pibbles, when he may have pearles, gold, or silver? *What is a man profited, if he shall*
gain

John 6. 27.

Heb. 10. 34.

2 Cor. 4. 17, 18

Heb. 13. 8.

1 Pet. 1. 4.

1 Jo. 3. 10.

1 Jo. 4. 17.

Phil. 1. 23

Math. 16. 26.

gain the whole world, and lose his own soul?

6. Go on in the wayes of godlinesse, though all our profits be hazarded; keep on our way, and passe not for them; trust God with them; If we do still enjoy them, so it is; if not, yet maintain a constant strong resolution of keeping on in the ways of Gods fear. Thus did *Daniel*, notwithstanding the Princes Dan. 6. 10. and Nobles watched him in the matter of the Lord his God, yet he abated not one whit, he went on in his course for all the hazard he was in; the constant ways of godlinesse in communion with his God was more sweet and precious to him then all his Court-preferments. Thus did *Nehemiah*, notwithstanding the Nehem. 7. 1. opposition he had, notwithstanding the conspirings, complaints, and many letters sent to informe against him, yet he went on in the work of the Lord. Thus *David* professeth, *Though Princes spake against him, yet he did (and he would) meditate on Gods Law.* Psal. 119. 23.

7. Appear for God, and his Cause, his Truth, and People, though the issue may seem dangerous, and when none else will. Thus *Hester* did with that brave resolution of hers, *If I perish, I perish.* Thus *Nehemiah* did, who though he was something afraid at first to speak to that heathenish King in the behalf of his Religion and his People, yet having lift up his heart to God, he spake freely unto him. Oh let not a publike good cause be dashed and blasted, and none have an heart to appear for it, for fear of the losse of worldly profits: Christians should have that nobility of mind which the Prophets had, and the Apostles had, and which they that serve riches cannot have. What? do publike causes for God and his people, call you out to venture your estates? Surely it is beneath true noblenesse of spirit to provide onely for your ease and safetie. We should duty, more then safetie.

8. Consider that our hearts are not perfect with the Lord till we come to a disposition, to let go every thing for the Lord. Look under the whole heaven, if there be any thing we would not forsake, or any thing we would not suffer for the Lord, our hearts are not perfect with God. Whosoever he be that forsakes not all (in vote or act) for Christ, he cannot be a Disciple of Christ, if thou art borne to a thousand pound lands a year, yet if God, and a good conscience to witnesse the truth, call

Matth. 19. 17.

for it, thou must forsake all. As Christ said to the young man, if thou wilt be perfect, go, sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven; Were Christ now on earth he might say as much to any man, and we were bound upon pain of damnation to obey him. O get our hearts into this habituall frame! these thoughts (if well meditated on) would much abase us, and keep us from contemning any man for his mean condition in the world, for we know not how soon a good conscience may bring us into the like condition. Certainly to have these loose and dying affections to the enjoyments of the world, are greater mercies then the enjoyments themselves.

Bern. Ep. 42.

9. Let all go indeed, rather then be brought to the committing of any sinne: it is better to endure all the frowns and anger of the greatest of the Earth, then to have an angry conscience within our brest; it is better to want all the profits and pleasures that Earth can afford, then to lose the delights that a good conscience will bring in: O let the bird in the breast alwayes be kept singing, whatsoever we suffer for it; it is better we lose all we have, then to make shipwreck of a good conscience: In this case we must be willing to lose all, or else we are lost in the enjoyment of all. I confesse it is no little matter for them who have much of the world to *deny themselves* in those things that give content to the flesh, considering the corruption that is in the hearts of the children of men; it is an hard thing, and seldome hath successe to give rules for the ordering of life to men who are in great prosperity in this world; *For a man to be set on high, and yet to have the heart kept down, it is hard and un-usuall*, sayes Bernard; but the more unusuall, the more glorious; the more hard, the more honourable; the more rare, the more comfortable it is to yield unto it.

SECT. 12.

Of the denyall of our Worldly pleasures, and first of Cautions.

THe next common end which naturally men pursue and seek after, and which we must *deny*, it is *pleasure*: In prosecution

cution of this (as in the former) I shall give some } Cautions.
 } Directions.

The Cautions are these.

1. That pleasures, delights, recreations are in some sense lawful and laudable, namely as in a sober, moderate, seasonable use of them they serve for the refreshing, comforting, and supporting of our fraile weak bodies, whilest we live here in this world. In which respect the Preacher could say, *There is nothing better for a man then that he should eat, and drink, and delight his senses.* And again, *I perceive there is nothing better then that a man should rejoyce in his own works, for that is his portion.* And again, *to every thing there is a season, and a time to every purpose under the Sun. A time to weep, and a time to laugh, a time to mourne, and a time to dance.* Thus, and in this sence, and in their season, we need not to deny them. Eccles. 2. 24.
Eccles. 3. 22.
Eccles. 3. 1, 4.

2. Notwithstanding the lawfulness, and laudable use of pleasures, yet we must deny them as in these cases.

1. When they are baits to draw us unto sinne; thus it is said of the wicked, *they take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their days in mirth.*—And then it follows, *therefore they say unto God, depart from us for we desire not the knowledge of thy ways; what is the Almighty that we should serve him? and what profit should we have if we pray unto him?* Men given to pleasure are very ready to cast off their God.

2. When they are sinne, or the concomitants of sinne, or the fruits; and wages of sin. Thus Solomon found them, and therefore denyed them, *I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanitie; I said of laughter it is mad, and of mirth what doth it?* The summe of that book is this, when Solomon forsook God, then he ran to pleasures and vanities, and sought every thing that should please his carnall eye, and tickle his vaine fancy; but he no sooner returnes to himself (as the Prodigall did) but he sayes of pleasure, this is vanity, and of mirth this is madnesse, and of laughter, *what is this thou doest?* Eccles. 2. 1, 2.

SECT. 13.

of the manner of denying our worldly pleasures.

THe directions of *Self-denial* in respect of our worldly pleasures are these.

Amos 6. 4, 5, 6. 1. Look on pleasures as vanity, and nothing. Thus Amos charging the Courtiers of riotousnesse, he tels them, *they lye upon beds of Ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; they chant to the sound of the vial, and invent to themselves instruments of musick like David; they drink wine in bowles, and anoynt themselves with the chief oyntments, they are not grieved for the affliction of Joseph.* This their life might seem to some a most brave and desirable thing, but mark what the Holy Ghost sayes of it, *ye which rejoyce in a thing of naught. q. d. all these pleasures put together were in a true judgment but a thing of naught, res nihili;* they had nothing, no reality in them.

Verf. 13.

1 Cor. 7. 31.

Pro. 24. 20.

2. Look on pleasures not only as vain, but as vanishing; they are soon gone from us, or we are soon gone from them. 1. They are soon gone from us, the fashion of this world passeth away. Solomon compares all the prosperity of the wicked to a candle: and how soon is the candle of the wicked blown out? All pleasures are but like a mountain of snow that melts away presently. 2. We are soon gone from them, it is but a while, and then we and all our pleasures must together vanish; if death draw the curtaines, and look in upon us, then we must bid a farewell to them all, never laugh more, never have merry meeting more; never be in Jollity any more, now all is gone as Adrian said, when he was to dye, *Oh my soul whether goest thou? thou shalt never jest it, sport it any more.* Oh when we are called to eternity, then all our delights will leave us, and bid us adieu for ever, and how dolefull will this sound be then to all the sonnes and daughters of pleasure, *your season is done, you have had your time, it is gone, it is past, and cannot be recalled.*

3. Consider, this is not the season that should be for pleasure. Luke 16. 25. Son, remember in thy life-time thou hadst thy pleasure;

it should not have been then: The Apostle *James* layes it as a *James 5. 5.* great charge upon those in his time, that *they lived in pleasure on earth, and were wanton.* This is a time for vertuous actions, to do the great businesse for which we were borne; Oh did we think that our eternity depended upon this little uncertain time of our lives, we would not say that sensuall pleasures were now in season. Surely this time should be spent in seeking to make our peace with God, in humbling our souls to get off the guilt of sin; this is a time of suing out our pardon, of mourning, and sorrow, and trouble of spirit, and no time for jollity, and fleshy delights. If a condemned man had two or three dayes granted him that he might sue out his pardon, were that a time for pleasure and sports? Thus it is with us, the sentence of death is upon us, onely a little uncertain time is granted us to sue out a pardon, let us know then what is our work we have to do, and let us apply our selves to it.

4. Meditate on that last and strict account that must be given for them all. *Rejoice O young man in thy youth, walk in the wayes of thy heart, and in the sight of thine eyes. q. d. live after thy lusts, and do what thou wilt; it is an ironickall concession: but remember withall that for all these things God will bring thee to judgement. For all these things.* *Eccles. 11. 19.* There is not one merry meeting, not one houre spent in pleasure, not one pleasurable act, or thought, but an account must be given for it. There are three heads upon which the enquiry at the day of judgment will be concerning our pleasures. 1. What kind of pleasures they were, whether wicked in their owne natures or not? 2. What time was spent in them? 3. How far the heart was let out upon them?

5. Weigh the fearful end of these delightfull things; those morsels which are sweet in going down, they must come up againe as bitter as gall: Hence *Solomon* advised, *look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright; at the last it biteh like a serpent, and stingeth like an adder.* The young man that follows the inticings of the whore, *he goes as an ox to the slaughter, and as a fool to the stocks, till a dart strikes through his liver.* *Pro. 7. 22, 23.* Sensual pleasure leads to, and fits for destruction; hell hath enlarged her self, and opened her mouth without measure;—he that rejoyceth shall

Ila. 5. 14.

Job 21. 12, 13.

Revel. 18. 7.

shall descend into it. They take the timbrel and harp, and rejoyce at the sound of the Organ, they spend their days in wealth, and in a moment go down to hell. And it was said of *Babylon*, how much she hath glorified her self and lived deliciously, so much torment give her. O how grievous will eternal pain be to them who are now altogether for delight and pleasure? now they cannot endure any sad thoughts, O they make them Melancholie, but how will they endure the dismall thoughts of an accusing, tormenting conscience everlastingly? Now their flesh is dainty, delicate, and tender, it must lye soft, and fare deliciously, but how will it endure those everlasting burnings? If after every intemperate draught there should be a draught of scalding lead poured down, how grievous would it be? the end of mens intemperate pleasures will be worse, for as *Job* sayes, *They shall drink of the wrath of the Almighty, this shall be the portion of their cup*; they who delight in long sittings at it, they shall drink of this eternally, those cursed delights in burning lusts shall end in eternal burnings.

Job 21. 20.

Math. 3. 4.

Dan. 10. 3.

1 Cor. 9. 27.

1 Tim. 5. 23.

6. Ponder the carriage of the Saints before us. You know the mean provision that *John* the Baptist, the forerunner of Christ had, *his fare was locusts, and wild honey*, and yet there was not a greater born of woman before. *Daniel* was afraid of taking liberty to his flesh in eating the Kings meat, and the time he had most heavenly vision, *He ate no pleasant bread, neither came flesh, nor wine into his mouth, neither did he anoynt himself at all*. *Paul* was carefull to beat down his body, to club it downe, even till it was black and blew, so the word *ὑποτιζω* signifies. *Timothy* although he was sickly, yet would not take liberty to drink a little wine, but onely water, till *Paul* wrote to him, and in that liberty there was but a little granted, and that for his stomacks sake, and his often infirmities. If I should speak of the mean provision for the flesh that many of the ancients were contented withall, and that before the superstition of Popery prevailed, it would seem incredible unto you. *Basil* in an Epistle to *Julian* mentions the mean fare he, and others with him lived withall, he ate no flesh, they had no need of Cooks, all their provision was but the leaves of plants, and a little bread: And *Hierome* reports of *Hilarion*, that he never ate any thing before the Sun went down, and that which at any time he ate was very mean;

mean: And *Hierome* himself lived so abstemiously, that he had nothing daily but a few dried figs with cold water.

7. Do we in some measure for Christ, as Christ out of measure hath done for us. What? was he content to part with the pleasures of heaven, the bosome of his Father to redeem poor man? and shall not we part with the pleasure of a little meat or drink for him? What? was he content to part with his blood for us? and shall not we be content to part with our lusts for him? Is not all his glory revealed in his word and work sufficient to shew him worthy of our loves, and to make us willing to part with such empty, poor, slight things, as a deal of sensuall pleasures? Surely the daughters of pleasure must undresse; if ever they will be beautifull in Christs eyes, they must lay aside their paintings and dressings, their curlings and perfumings of the haire; *Their ornament must not be the outward adorning of 1 Pet. 3. 3. 4.* plattning the haire, and of wearing gold, and putting on of apparel, but the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

8. Keep on in the wayes of godlinesse; by this means we shall not lose, but change our pleasures for the better: If things may be rightly scanned there is more pleasure in the very act of Self-denyall, then in all the pleasures of mens lives; and if such pleasure be in the denial of false pleasure, what is there in the enjoying of true? Surely God hath pleasure enough for us, if we had an heart to trust him with our pleasure, we shall hereby only lose our sin, but not our pleasure. Bernard hath a notable expression to this purpose; *If you be willing (sayes he) to sa- Bernard. de bo-* crifice your Isaac, which signifies laughter, your Isaac, your plea- *nis differendis.* sure shall not dye; it is the *Ramme* (i.) your stoutnesse of spirit, your self-willednesse that shall dye, but Isaac shall live, you shall have your pleasure still. Do not harbour ill thoughts of God, do not think God is an enemy to your pleasure; If you would trust him with your pleasure, you should have pleasure enough, it may be in this world, or howsoever in the world to come. *Aug. Confess.* Augustine hath some expressions to like purpose, *how sweet was it to me of a sudden (said he) to be without those sweet vanities? Thom. 1. 9. c. 1.* Lord who art the true sweetnesse didst cast them from me, and in stead of them didst enter in thy self who art more delightful then all
Q
plea-

Bern. de—
intern. dom.
c. 45.

pleasure, and more clear then all light. Keep on therefore in Gods ways; If we would not be sad, let us live well, said Bernard.

9. Understand what are the ways of godlinesse, and what is in the wayes of godlinesse to cause delights. Nothing more deadens the heart to false delights then rightly to know what it is in Gods wayes that causeth true delights: Now it is the love of God that appears upon our souls in every duty which causes delight, it is the presence of God, and the glory of God that appears in every gracious action which makes it delightful; let us therefore thus look upon the wayes of godlinesse. Many go on in duty haled by conscience, but they little understand of the pleasantnesse of Gods ways, and for want of the sense of these spiritual pleasures, no wonder if they faile in the denyall of outward, sensuall; carnall pleasure.

10. Meditate on those pleasures above, and say (you that have the experience of the pleasantnesse of Gods wayes) if the neather springs be so sweet, what will the upper be? If the lower *Jerusalem* be paved with gold, surely that upper *Jerusalem* is paved with pearles. It is an excellent speech of Bernard, *Good art thou O Lord to the soule that seekes thee, what art thou to the soul that finds thee? If grace be pleasant; how pleasant is glory?* Therefore the Saints dye so pleasantly, because there is a meeting of grace and glory; grace is delightful, glory more delightful, but when both these meet together, what delight will there then be? It is a speech of one speaking of carnal delights, *None can go from delight to delight;* but it is not so spiritually; the more delight we have here, the more we shall have hereafter: And therefore let this be all our prayer, *Lord give us evermore this pleasure, satisfie our souls with this pleasure;* if the drops be sweet, the rivers of pleasure and joy that are at Christs right hand, how sweet are they?

11. Above all, *Oh taste and see how sweet the Lord is even in the want of all outward pleasures:* this will bear up the heart
Hab. 3. 17, 18. *when all is gone. Although the fig-tree shall not blossome, neither shall fruit be in the vines, the labour of the Olive shall faile, and the fields shall yield no meate, the flock shall be cut off from the fold, and there shall be no herd in the stals; yet I will rejoyce in the Lord. I will joy in the God of my salvation.* When all is dark abroad in
the

the world, then let our soules rejoyce in God alone, yea then let us expatiate our joyes to the utmost. As it is a work of grace to moderate all carnall pleasures, and to keep them down, so it is a speciall work of grace to expatiate the soul to the utmost in all spiritual pleasures, and rejoycings in the Lord. And to this purpose we should exercise our faith in the work and office of the Holy Ghost: Look upon the Holy Ghost as designed by the Father and the Sonne to bring joy and delight to the soules of his People. O what a vast difference is betwixt the comforts of a carnall heart, and the comforts of the godly? The one comes from a little meat and drink, &c. but the other comes from the exercise of faith about the office of the Holy Ghost, who is designed by the Father and the Sonne to be the comforter of his Saints. What say we then? are all outward pleasures gone? let them go: only by the help of the spirit rejoyce in the Lord, and again I say rejoyce in the Lord. Oh taste and see how good the Lord is, even in the want of all outward pleasures.

• S E C T. 14.

Of the denial of our honour, praise, favour, good name among men: and first of Cautions.

THE next common end which naturally men pursue and seek after, and which we must deny, is *honour, praise, favour, good name*. In prosecution of this (as in the former) I shall give some { Cautions.
Directions.

The Cautions are these.

1. That *honour, praise, favour, good name* are the gifts and blessings of God. Moses was honourable, and before Moses was gathered unto his people, the Lord bad him to put some of his honour upon Joshua, *that all the congregation of the children of Israel might be obedient unto him*. And God blessed the children of Israel themselves with honour, *he made them high above all nations in praise, and in name, and in honour*. And because Solomon begged wisdom of God, the Lord told him that he would

Numb. 27. 23

Deut. 26. 19

1 King. 3. 13. *give him riches and honour to boot.* Yea, that these are Gods gifts, David in his prayer speaketh expressly, *both riches and honour come of thee, and thou reignest over all.* And for a good name which is true honour indeed, the Lord hath made a promise to his, that *he will give them in his house a place, and a name better then of sons and of daughters, an everlasting name that shall not be cut off.* — Yea, *he will make them a name and a praise among all the people of the Earth.* Surely these are the blessings of God, yea comparatively far above other blessings. *A good name is better then precious ointment.* Yea, *a good name is rather to be chosen then great riches, and loving favour rather then silver and gold.*

2. Notwithstanding they are the blessings of God, yet we must deny them for God, as in these cases. —

1. When they are as snares or baits unto sinne. And in all those, *sc. honour, praise, favour, good name*, there are dangerous snares, how prone do they make a man to those sinnes of vain-glory, self-exaltation, self-admiration, self-estimation? Surely it is a great mercy of God if any man be preserved from these sins that enjoyes those blessings: And hence it is that few honourable men prove *self-denyers*, because they are most prone to those sinnes which are most formally opposite unto *self-denyall*; What is more opposite to *self-denyall*, then vain-glory, self-love, self-seeking, self-advancing, desire of mens praise? In this respect Bildad truly speaks of such men, that *they are cast into a net by their own feet, and they walk upon snares.* Take heed of these *snares*, in this respect we had need to deny them.

2. When we are called by God to dedicate them to God. The Lord never gave us these things, *honour, praise, good name*, upon any other termes, but that we should be willing to part with them for the *honour* of his name; God never made us owners, but stewards of them for his service, and if ever we were brought to Christ, into Covenant with God in him, we then resigned up all to him, we profest to part with all for him, we entred into bond that we would give up whatsoever we were or had to the Lord when it should be called for. And good reason, for whatsoever honour or excellency we have, it is he that gives it; it is he that made the difference betwixt us and others;

others; the rainbowe is but a common vapour, it is the Sunne that guilds it, that enamels it with so many colours; the best of us are but a vapour; and if any of us be more glorious, more honourable then others, it is the Lord that hath shined upon us, and hath put more beauty, more lustre upon us, then upon other vapours. The *honour, favour, good name* we have, God hath put upon us, and seeing it is of him, the glory of it is infinitely due to him; if he calls for it, good reason we should deny it.

SECT. 15.

Of the manner of denying our honour, favour, praise, good name among men.


THE directions of *Self-denyall* in respect of our *honour, favour, praise, good name among men*, are these. —

1. Look on *honour, praise, favour, applause*, as vanity, nothing. *Eccles. 1. 2.* Vanitie of vanities saith the Preacher, vanitie of vanities, all is vanity. Observe his expresseion, 1. *Vanity*, not onely vaine, but *vanity* it self. 2. Excessive vanity, for it is *vanitie of vanities*. 3. An heap of vanities, for it is in the plurall number, *vanitie of vanities*. 4. *All is vanity*, not only profit, and pleasure, but honour too; Solomon had an experience of them all, and *all is vanity*. 5. He addes his name to that he saith, *vanitie of vanities saith the Preacher*. The word signifies the soule that hath gathered wisdom. There is no reality in *honour, praise, favour, applause of men*, which are so much admired and magnified by the most; honour is but a shadow, a fancy, a wind, a breath, an externall additament, for there is no internall excellency in it: a meer fable as *Augustus Caesar* could say on his deaths bed, *have not I seemed to have acted my part sufficiently in this fable of the world? now then farewell.* *Sueton in August.*

2. Beware of those attendants, or companions of *honours*, as *vain-glory, self-love, self-exaltation, self-admiration*. Let us not *Gal. 5. 26.* be desirous of *vain-glory*. Let us not exalt ourselves above others, let us not strive or study to be magnified by others, let us not please and blesse our selves in the vaine applause of others. It is

not humane applause, but Gods approbation which ministers matter of true *honour* to a Christian. We should rejoyce to see God honoured, but fear to hear our selves applauded, lest either we be Idolized, our hearts elevated, or Gods honour obscured. Certainly shame will be at last that mans portion that exalts himself. O how should Christ put the Crown of glory on his head, who takes the Crown of praise from the head of Christ?

1 Sam. 2. 30. *Them that honour me (saith God) will I honour, and they that despise me, shall be lightly esteemed.*

3. Be convinced that of all vices *vain-glory, self-admiration, self-exaltation, hunting after mens praise*, is the most invincible. The roots thereof are so deep and strong, and so largely spread in the heart of man, that there is no disease in the soul so hardly cured, no weed in the garden of mans heart so uneasily plucked up: It is the hardest taske that ever man undertook truly to deny himself, and fully to prostrate, and put himself under God and Christs yoke. *Pharaoh* did many things in the way of love and honour to *Joseph*, he put his ring upon his hand, he arrayed him in vestures of fine linnen, and set him over his house, but yet he reserved this to himself to be greater in the throne then *Joseph*; so man may do much in the way of outward zeal for God, he may exalt God very far, above his profit, above his pleasure, above his peace, yea above his life, and yet still reserve to himself a preheminance above God, to be greater in the throne then God: A man may clothe the naked, feed the hungry, and give his body to be burnt too in the cause of God, and yet do all this for himself more then for God, for his own applause, for his own name, more then for the honouring of Gods name. Of all conquests this self-conquest is the most difficult, the most excellent, the most noble, the most glorious. He that can rule his own spirit (saith *Solomon*) is better then he that taketh a City. The overcoming of a Kingdom is nothing in comparison of a mans overcoming his owne corruption. O this *self-exaltation* will stand it out like a mighty champion in the heart when all other lusts seem to fly (as *Sham-*
 2 Sam. 23. 12. *ma* was said to *stand it out, and to defend the field when the people fled*) other lusts may go out like fire that wants fuel, yet this lust will still put forth, and soare aloft, and strive to climbe up into the throne of  long as any thing of the old man remains

maines in man. Of all the evils that are within us, we have most cause to be convinced, yea to watch and pray against this evill of *vain-glory, self-exaltation, self-admiration.*

4. Learne inwardly, by heart, this Gospel-truth, that mans *honouring of Christ*, and being *honoured by Christ* is the truest honour of man. *If any man serve me, him will my Father honour.* John 12. 26. As the *honouring* of the father, husband, soveraigne, is the *honour* of a sonne, a wife, a subject; so the *honouring of Christ*, and especially being *honoured by Christ*, it is the glory of them who are the children, spouse, and subjects of Jesus Christ. Vaine and carnall men think no honour comparable to the honour which men give, as it was said of the chief Rulers in Christs time, *They love the praise of men more then the praise of God;* and therefore they strive more to have the testimony of man applauding them, then the witnesse of Gods Spirit sealing them up unto the day of redemption. O but this *honour* should darken the other in our eyes; what great matter is it though the glory of the other be lost, so that God do but highly honour us with this? Whosoever knowes himself to be the sonne of God, he never wonders more at that which is humane. Surely he debases himself from the height of true generousnesse, who admires at any thing besides God and Christ himself, all other *honour* is but of nature, but this *honour* is of grace; It is a sparkle of the divine nature, a ray of the very glory of God himself shining into the soules of his saints.

5. Let us herein conform our selves to Christ. He came from the bosome of his Father, and from that infinite glory he had with him before the world was; for so he prays, *that the Father would glorifie him with that glory he had with him before the world was.* John 17. 5. He left the riches and pleasures of heaven, and that *honour* which he might have had from all the Angels, and all to save poor wretched sinfull creatures; He that was equall with God so emptied himself that he became man, nay he was made a scorn of men, he was called the Carpenters sonne, as one that was contemptible, he made himself of no reputation, he came in the forme of a servaunt, yea of an evill servant that was to be beaten, he was made a curse, as if he had been the vilest of men living; and yet this was the *honour* of Christ himself, because it was all for God and good of souls. O then who is he that

knowes any thing of Jesus Christ, that can think it much to lay down all his *honour*, or any outward dignity under heaven for him? What can be more unworthy? what more detestable then that a man should magnifie himself after he hath seen God humbled? it is intollerable impudency, that where Majesty hath emptied it self, a worne should be puffed up and swell.

Hierom *Epist.*
ad Pamach.

6. Let us submit to the meanest service of our God, though it darken our *honours* never so much in the eyes of the world. Thus *Hierome* writ to *Pamachius* a godly young Noble man, that he would have him to be eyes to the blind, feet to the lame, hands to the weak, yea if need were to carry water, and cut wood, and make fires; for what are all these (saith he) to bonds, buffetings, spittings, whippings, death? To this purpose *Constantine*, *Valentinian*, *Theodosius*, three Emperours called themselves the vassals of Jesus Christ, as *Socrates* reports of them; and *Theodosius* especially did manifest it in the work of his humiliation, when in the face of a full Congregation, he cast himself down upon the pavement, weeping, and lamenting for his sinne; which many haughty spirits, though inferiour to him would have scorned to have done.

Rev. 12. 16.

7. Let us willingly joyn with those of lower degree in any way of honouring God. Mind not high things (saith the Apostle) but condescend to men of low estate. Thus *Hierome* advised *Pamachius* to equall himself with the poor, to go into the Cells of the needy. Who knowes but that the poorest creature may be far more honourable in the eyes of God and of his Saints then we? Where greater graces sit below us, let us acknowledge their in-

James 2. 1, 5.

ward dignity. My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons. — Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promised to them that love him? It may be some of them were in Christ before us, and others of them are in Christ as well as the best of us, and if we must differ in glory as we do differ in grace, who can tell but they may be in heaven as the stars of a bigger magnitude, and of a greater glory?

8. Let us bear on suffer the most disgraceful thing that can be put upon us for the cause of Christ; yea though all the world should crown upon us, and cast us off, and scorne us, and account

count us as a disgrace unto them. As *Theodoret* reports of *Hormisdas* a nobleman in the King of *Persia* his Court, because he would not deny Christ, he was put into ragged clothes, deprived of his honours, and set to keep the Camels; after a long time the King seeing him in that base condition, and remembering his former estate, he pittied him, and caused him to be brought into the pallace, and to be clothed again like a nobleman, and then he perswades him to deny Christ; at which he presently rent his silken clothes, and said, *If for these you think to have me deny my faith, take them again*, and so with scorn he was cast out. We must be content to be made a by-word and reproach for Christ: But this an hard lesson, and for which I had need to give other more particular directions in another Section.

SECT. 16.

Rules how to bear reproaches for the name of Christ.

THE directions for reproaches I shall reckon up } Negatively.
 } Positively.

1. Negatively thus. —

1. We must not bear reproaches *Stoically*, insensibly, for in some sort they are afflictions. *A good name is better then a precious ointment. A good name is rather to be chosen then great riches, and loving favour rather then silver and gold.* Eccles. 7. 1. Prov. 22. 1.

2. We must not bear them desperately, as many desperate wretches do, who usually say, *let men speak the worst, I care not, I must appeal unto God*: Though it be true that innocency is a good bulwark, and a good conscience is a brazen wall; yet we are not only to care to approve our selves unto God, but to men also; We are to provide things honest before all men, especially amongst the people of God, and the Churches of Christ.

3. We must not carry our selves passionately under reproaches; there are many evils follow upon this distemper of heart, as
 1. I hereby we greatly disturb our own spirits. 2. We discover a great deal of evil within us. 3. We show the baseness of

our spirits to be so soon put out of frame. 4. We feed the humors of reproachers, and we make others think we are guilty of those *reproaches* they lay upon us. It is true we should be more sensible of the wrong done to our names, then of any wrong done to our estates, yet neither are the wrongs of the one or the other to be born passionately.

1 Cor. 4. 13.

4. We must not carry our selves *revengefully* under *reproaches*. To this purpose saith the Apostle, *being defamed we intreat*. It is unbecoming Christians to revile again, and to speak evil for evil. It is said of Christ, that *when he was reviled, he reviled not again*; and if we professe our selves to be Christs, we must not revile again when we are reviled; there is no contending this way where the overcommer is the loser: When *Demosthenes* was *reproached* by one, *I will not* (said he) *strive with thee in this kind of fight, in which he that is overcome is the better man*.

1 Pet. 2. 23.

Psal. 37. 6.

5. We must not be hindred in our way, or break off our course of Christianity when we are *reproached*. What though filth be cast in our way, shall we decline the way? What though the clouds do arise and darken the light of the Sunne, doth the Sunne cease shining, because it is darkned? no, it goes on in its course, and *shines till it breaks forth*; so you that are shining in a good conversation, go on, and in time you will break through the clouds.

2. Positively thus. —

Matth. 26. 62.

Psal. 38. 12, 13.

1. We must *bear our reproaches wisely*. Though we should not be insensible, yet we should not take too much notice of every reproach. Christ himself was silent in this case, so that the Rulers wondered. David could say, *they spake mischievous things, but I as a deaf man heard not*. But how then should we stop their mouthes? I answer 1. Let us walk innocently; innocency will clear all, and will overcome all in time. 2. Let us labour to be eminent in that which is quite contrary to that we are *reproached* for. Perhaps you are *reproached* for a dissembler, labour for the greatest eminency of plainness of heart and sincerity; Perhaps you are *reproached* for covetousnesse, labour to be eminent in liberality, in heavenly-mindednesse, in doing good wisely; Perhaps you are *reproached* for pride, clear up your selves (not by yielding to their humour, but) by eminency

nency of humility, that those that can judge right, may see there is humility in you.

2. We must *bear reproaches* patiently. What are we? or what is our names that we should think much to *bear reproach*? Consider, have not others of Gods servants, far holier then we are, been under exceeding *reproach*? nay how is God and Christ *reproached*? how is the name of God slighted? how is the Majesty, and Sovereignty, and authority of God contemned in this world? how are the dreadfull threatnings of God, and the revelation of Gods wrath scorned in the world? What *reproaches* indured Christ in his own person, in his preaching? how was he contemned when he preached against covetousnesse? the Pharisees *scorned at him*, the word signifies Luke 16. 14.
ἐξευκρίπισαν *they blew their noses at him*. He was called a devil, a Samaritan, a wine-bibber, a friend of Publicans and Sinners; What worse can be imagined then was cast upon Christ? They spat on his face, that blessed face of his that the waves of the Sea were afraid of, and that the Sun withdrew his light from, as not being fit to behold it; They put thornes upon his head, and bowed to him in reproach. This argument should me thinks move us to *bear reproaches patiently*. But how should we do it? how should we *bear reproaches patiently*?

1. Be we sure to keep conscience clear; O let not that upbraid us; be we carefull of what we do, and then we need not be much carefull of what men say; if conscience do not *reproach* us, *reproach* will not much move us; one of conscience's testimonies for us is more then ten thousand slanders against us. As the stormes and winds without do not move the Earth, but vapours within cause the Earthquakes; So all the railings of all the *Skimei's* in the world cannot much trouble us, if our consciences within do abound with good works; if I can but say with *Job*, *My heart shall not reproach me as long as I live*, I am Job 27. 6. safe enough from the evil of *reproach*.

2. If we are failing in any thing, let us begin with our selves before any others begin with us; let us accuse our selves first. So some interpret that place, I am wiser then mine enemies. *q. d.* though mine enemies are witty, and do plot, and their malice helps on their invention, yet I am wiser, I can find out the wayes of mine owne heart, and mine own evils better then all mine enemies. Phil. 119. 98.

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q. d. though mine enemies are witty, and do plot, and their malice helps on their invention, yet I am wiser, I can find out the wayes of mine owne heart, and mine own evils better then all mine enemies.

3 John 10.

3. Let us exercise our selves in great things, in the things of God, and Christ, and eternity. Labour to *greaten* our spirits in an holy manner, and be above reproach. Surely if our spirits were but truly *greatned* (I mean not with pride, but with the exercising of our spirits in things that are above the world) *reproaches* would be nothing in our eyes. It is a notable expression that *John* hath against the evil tongue of *Diotrephes*, *he prates against us with malicious words*, in the Original it is, *he trifles*. Although his words were malicious, and *Diotrephes* a great man, yet all was but trifles; so high was *Johns* spirit above them. The sinking of the heart under *reproaches* argues too vile a pusillanimity, such a poor low spirit, as is not consistent with the true magnanimity of a true Christian.

Job 16. 20.

Psal. 109. 2, 4

4. Make we our moans to God, and lay our case before him, as *Hezekiah* (when *Rabsheka* came and reviled God, and the people of God) he went and spread the letter before God, and made his moan to God; so if we can but do likewise, we shall find unspeakable refreshments to our soules, and that will be a great argument of our innocency. *My friends scorne me* (said Job) *but mine eye powreth out tears unto God*. And *the mouth of the wicked* (saith David) *and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue. — But I give my self unto prayer*.

1 Sam. 25. 25.

Prov. 8. 13.

5. Get our hearts quietly and kindly to lament the condition of our reproachers. Their folly should cause us to pittie them, to be patient towards them, and to passe by the wrongs they do to us. This was one of the arguments that *Abigail* brought to *David*, to quiet his spirit that was so stirred against *Nabal*, because of his *reproaches*, *O said she, Nabal is his name, and folly is with him. q. d.* It is his folly *David*, and therefore rather pittie him *David*, it is too low a thing for such a spirit as *David*s to be stirred with folly. Indeed in stead of being troubled with *reproaches*, our spirits should be most troubled for their sin; alas they sinne by their *reproaches*, and God hates them for it. *Pride, and arrogancy, and the evil way, and the froward mouth do I hate*. If we have any love, we should think thus; *this poor man what hath he done? he hath brought himself under the hatred of God*. O this should mightily affect the hearts of the godly.

3. We must *bear reproaches fruitfully*. Christians should not think

think it enough to free themselves from *reproach*, but they must improve it for good; and to that end —

1. Consider what ends God aimes at by it, and labour to worke them upon our selves that we may attaine to those ends.

2. Draw what good instructions we can from the *reproaches* of others, as thus; when I hear men *reproach* and revile, *Oh what a deal of evil is there secretly in the heart of man that is not discovered till it have occasion!* Again, *do I see another so vigilant over me to find out any thing in me to reproach me? how vigilant should I be over my self to find out what is in me to humble in me?*

3. Set upon what duty God calls for at the present; *the lesse credit I have in this world, the more credit let me desire after in heaven; if there be a breach of my name here, let me seek to make up my name in Heaven.*

4. We must bear *reproaches* joyfully and triumphingly. *We glory in tribulations*, said Paul; And if I must needs glory, I will *glory in things concerning mine infirmities*. By *infirmities*, we are not (say some) to understand the *infirmities* of sin, but his weakness and evils that he indured for Christ. Therefore I take pleasure in *infirmities*, in *reproaches*, in *necessities*, in *persecutions*, in *distresses* for Christs sake. Hierome upon that, *Blessed are you when men shall speak evil of you, and revile you. O (sayes he) who would not be willing to suffer? Who would not wish to be persecuted for righteousness sake? Who would not desire to be reviled? Oh that all the rout of unbelievers would persecute me for righteousness sake, I would this foolish world would all rise up against me to reproach me.* When Christ appeared to Saul, he cried, *Saul, Saul, why persecutest thou me? Who art thou Lord?* answered Saul. *I am Jesus of Nazareth*, replied Christ. But why *Jesus of Nazareth*? does any good come out of *Nazareth*? Surely there is something in this; he saith not, I am the sonne of God, the 2^d Person in the Trinity, the King of the Church, no but *I am Jesus of Nazareth*, that was a reproach cast upon Christ, and Christ glories in that. *Reproaches* are the ensignes of Heavenly nobility, Christians therefore should not fear them, but *bear them joyfully*.

5. We must *returne good for evill*, and then we come to the top of Christianity. This is a signe of great progresse in Religion; *If I be weak (saith one) perhaps I may pardon one charging*

Ambros. offic.
1. 1. c. 48.

me falsely, but if I have profited, although not altogether perfect, I hold my peace at his reproaches, and answer nothing; but if I am perfect, I then blesse him that reviles me, according to that of Paul, being reviled we blesse. If we can do thus, if we can heartily pray for our reproachers, and desire good to them, and so heap coals of fire upon them, this is a great signe of grace.

Mach. 5. 44, 45 *Blesse them (saith Christ) that curse you, pray for them that despitefully use you; that ye may be the children of your father, &c. Why? were they not children before? yes, but this declares it, now God ownes them for his children indeed. And thus much of denying our common ends; profit, pleasure, and honour.*

SECT. 17.

Of the denyall of our very being, our life for Jesus Christ; and first of Cautions.

I Have done with the denyall of naturall self in regard of well-being. I shall now consider the denyall of naturall self in regard of very being, and so it imports our life, together with the faculties and powers of nature, our understanding, will, affections, senses, fleshy members; all within us must be captivated to the obedience of Christ, and all without us must indure to suffer for the name of Christ.

For them we call faculties or powers of nature, as the understanding, will, affections, senses, I shall dispatch in a word.

1. *The Understanding* must be captivated as it hinders from Christ. Suppose the word of Christ be contradicted or check't by way of reason or understanding, as in the businesse of the Trinity, Union of two natures, Resurrection of the body, In this case I must deny my reason, and beleieve Christ, I must bow down and worship, I must captivate my understanding to the obedience of Faith. We see by experience, those are soonest brought to Christ, who for the most part are foolish, simple, and of weak conceits; whereas those who have been most famous for worldly wisdom and understanding, they have been hardly brought to the subjection of Gods wisdom and

and truth. This is that which the Apostle doth teach, *not many wise, not many mighty are called, &c. We preach Christ crucified, unto the Jewes a stumbling block, and to the Grecians foolishness.*

1 Cor. 1. 28.
Vers. 23.

2. *The Will* must be renounced in reference to Christ. Servants must not follow their own will, but their masters directions; how much more ought we who alwayes may justly suspect our selves, and can never suspect the will of Christ, it being the square of right? For therefore is a thing good, and just, and equal, because God wills it; hence * our will, if good, yet sometimes it must be denied; that if evil, and contrary to the Will of God, it must be subdued. It is meet that *Hagar* should stoop to *Sarah*, our will to Christ's will.

* *Voluntates non solum malas, sed & bonas abnegamus, neque enim in Christo fuerunt nisi bonae, & nihilominus cum illas abnegasse legitur.* Joh 5. 30.
Luke 22. 42.

3. Our Affections and Senses must be denied, both as good, and as they are cherishers of evil, or opposers of good. This latter is that *crucifying of the flesh, with the lusts and affections*, which the Apostle mentions. But all these being within the compasse of *natural life*, I shall onely insist on that *Self* which we call *life*. And concerning which (as in the former) I shall

Not mea voluntas, sed tua fiat.
Gal. 5. 24.

give the } Cautions.

Directions.

The Cautions are these. —

1. That our *Being*, or *Life* is in itself the gift of God, and the blessing of God. It was God that breathed into man the breath of life. The Spirit of God hath made me (said *Elihu*) and the breath of the Almighty hath given me life. He gives it, for he is the fountain of it. With thee is the fountain of life, and in thy light shall we see light. This was the summe of *Paul's* Sermon to the *Athenians*, he giveth to all life, and breath, and all things; and to this purpose he cites *Aratus* one of their Greek Poets, in him we live, and move, and have our being. And as it is the gift, so it is the blessing of God, hence the promise of life, and of long life is made to obedient children; and this turned into a prayer by the beleiving Parents, it is usually called by the name of *blessing*.

Gen. 2. 7.

Job 33. 4.

Psal 36. 9.

Acts 17. 25.

Vers. 28.

Exod. 20. 12.

2. Notwithstanding it is the blessing of God, yet we must deny it for God. As in these Cases. —

1. As a sacrifice. If God will rather be honoured by the death,

death, then by the life, by the sufferings, then by the services of his Saints, in this case we should be willing to submit to God. Thus many of the Martyrs who had opportunity of flight, yet tarried to witnesse the truth, and gave their lives to the flames for it. It is not what I, or others may think, that God will be honoured this way or that way, but we should observe what is Gods will, and which way God will be honoured: All our intentions and aimes at the glory of God are nothing, God cares not for them, if they be out of his way. It was an excellent resolution of David, *If I shall find favour in the eyes of the Lord, he will bring me back again; but if he thus say, I have no delight in thee, behold here I am, let him do to me as seemeth good to him.*

2 Sam. 15. 25.
26.

2. As a temptation. Thus rather than sinne the primitive Christians, when apprehended, chose willingly to dy. We have a notable story of that *heroicall mother, and her seven sons*, who rather than they would break Gods law in eating forbidden meats, they dyed one after another, the mother in the mean while being content to see them all butchered before her eyes, and last of all she dying also. Surely *life* is nothing in comparison of those glorious invisible rarities which sinne may hinder us from; and therefore if it be on this condition that we may avoid sinne, that we may be sure of the maine, that by losing *life* we may go to Christ, in whom we shall find with an infinite overplus whatsoever we can lose for his sake; then we must *deny life it self.*

2 Machab. 7.

SECT. 18.

Of the manner of denying our natural life for Iesus Christ.

THe directions of *Self-denial* in respect of our *naturall being, or life*, are these. —

John 3. 16.
Rom. 5. 8.

1. Apprehend Gods love to our souls in his Son: he thought nothing too good for us, *God so loved the world that he gave his only begotten Sonne*; and this he did for us *when we were enemies*; Nay God hath not only given us his Son for a Saviour; but he hath given us himself for an husband; now as the husband

band loves all in the family, but gives himself to his wife, so God bestowes his *Sun to shine, and his rain to fall on the good and bad*, but he gives himself onely to his Saints. O let us apprehend this love, let us often by sad and solemne meditation renew the sense of this love to us in Christ, and we cannot but give up all we have, and all we are to God.

2. Get we a Sovereigne love to God again. It was from this Sovereigne love that those admirable *Self-denials* of the Martyrs sprung; we must not think they had bodies of brasse, or muscles of steel, or that they were not as sensible of torments as others were; Oh no, it was their love to God did swallow up all: as the heat of a feaver swallowes up the heat of an ulcer, or as the heat of a fire swallowes up the heat of a feaver; So the heat of the Martyrs love to God swallowed up the heat of all fires, together with the heat of all loves to their wives, children, friends, and their own lives. I deny not but we may love these comforts with a subordinate love, as an husband will allow that his wife should love her friends with an inferiour love, onely the prime love must be kept for him; nor will it be sufficient that she love her husband better then many thousands, if there be one in her affections before him, so it will not be sufficient that we love the Lord better then many things, but we must love him better then every thing. Such a love was in *Paul*, and in the *Brethren who loved not their lives unto the death*. We must love the Lord above all, not subordinately as a creature, but sovereignly as a Creatour.

Philip. 3. 7, 8.
Revel. 12, 11.

3. Let us cleave to God with stedfastnesse and resolvednesse of spirit, come what will come. Thus *Barnabas* exhorts the Brethren *that with purpose of heart they would cleave to the Lord*. Thus *Daniel* was purposed *not to defile himself with the portion of the Kings meat, though it cost him his liberty or life*. *David* could say, that the *Princes spake against him; and the Princes persecuted him*, yet he was resolved, and his resolution was as strong as an Oath, *I have sworne, and will performe it, that I will keep thy righteous judgments*. This is the nature of Christian resolution, that it chooseth that which the Spirit reveals to be good, notwithstanding all oppositions that come betwixt. When credit, and profit, and vain feares put in, and suggest that the witnessing of such truths may cost us our life; Resolution an-

Acts 11. 23.

Dan. 1. 8.

Psal. 119. 23.

161.

106. a

swers all, it matters not so I can retain Christ, tell me not of the difficulty of the way, onely let me know which is the way, I am resolved to follow the Lamb whither soever he calls me; I know there is no threatening so terrible as Christs is, no promise so sweet as Christs is, no command so holy as Christs is, and therefore I am resolved to expose my self to drink that cup, how bitter soever, which my Father shall give to drink.

4. Endeavour after a disposition or habit to lay down life for a good conscience. It is a true saying that *none are saved but Martyrs*, I mean *Martyrs* either actually or habitually, having faith enough to encourage, and love enough to constrain them to be *Martyrs*, if the honour of their profession should require it. This takes away their objection who say, it is harsh and unseasonable to trouble us now with any thorny discourse of *Martyrdome*.

1. We must know that the habite of *Martyrdome* is included in the most fundamental principles of Christianity, and therefore they deserve no answer but silence who think a discourse of it at any time harsh and unseasonable.

2. The Church never enjoyes such a calme, but a terrible storme may unexpectedly dash it away, and therefore there is no man though born in the most peaceable time of the Gospel, but ere the glasse of his life be run out, he may be overtaken with a fiery tryall.

3. There is no professor of the Gospel though he live and dye during the publick tranquillity of it, but he may privately be brought to that plunge that either he must hazard his life, or else in some fearfull horrible manner against his conscience dishonour Christ; as suppose a *Russian* that had no Religion of his own should pull any one of us into a corner, and with a naked blade either make us forswear our Religion, or lose our life.

Ezek. 7. 26.

4. As the Prophet *Ezekiel* forwarned the Jews. *We have had mischief upon mischief, and rumour upon rumour, and if mischief and rumours continue, and multiply upon us as fast as they have done of late, the dayes may be sooner upon us then we are aware, when there may be too much occasion to practise this point of Self-denial, and no time to preach it; howsoever let us seek of God for the habite or disposition of it, for that is fundamental.*

5. Maintain a godly jealousy and fear of our own hearts; for want of this, all the Disciples fainted (especially *Peter*) and

and shamefully denied Christ. Memorable is that story of *Pendleton* and *Sanders*; *Sanders* was fearfull he should not indure the fire, *Pendleton* seemed resolute, *Be not fearfull* (said he to *Sanders*,) *for thou shalt see me and this fat flesh of mine fry in the fire before I will yeeld.* Yet he that was so strong in his own strength fell away, and the other so fearfull was inabled by God to burne for his truth. To fear Martyrdome, and to pray against it with submission to Gods will, is warranted by our Saviours own example, *He prayed earnestly that if it were possible the cup might passe away from him*; but still with submission to his Fathers pleasure. That place concerning our Saviour is very remarkable, *Who in the dayes of his flesh when he had offered up prayers and supplications, with strong cryes and teares unto him that* Heb. 5 7. *was able to save him from death, and was heard in that he feared.* Heard? how was he heard? not in removing the cup from him, but in strengthening him to drink it with victory. If we pray as Christ prayed, the cup shall be removed from us, or sweetned unto us.

6. Resist wherein we can fleshly impediments; for the flesh will be ready by all means to hinder us from offering this sacrifice to God. As 1. by distinctions. Is a man resolved to hold his estate, liberty, life, come on what will? such a one never wants a distinction to mock God withall; So the Teachers of circumcision at *Galatia*, *As many as desire to make a faire* Gal. 6. 12. *shew in the flesh, these constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ.* They did not see butto avoide persecution they might preach circumcision, being they did it *pro abundantia cantela*, not to overthrow the faith of Christ crucified, but for their security. Such distinctions many use at these times. 2. By perswasions. Thus carnall reason pleads the case, *give a little to the times, save thy self and thine.* Or thus: *What, are you the onely quick-sighted men, wiser then a Church, then a State? May there not, will there not a law come out in a moment, whereby you may be defranchized, or exiled, or banished, or burned?* But to answer these reasonings, remember Christs answer to *Peter*, *Get thee behind me* Matth. 16. 23. *Satan, for thou savourest not the things of God, but of men.* A certain person perswading an other to recant the truth, told him that he spake to him out of love. *O yes* (said the Martyr) *I confesse*

fesse it, but there is something in you that is mine enemy, meaning the flesh. And it is said of Master Hooper, that when a box was brought, and laid before him upon a stool with his pardon from the Queen in it, if he would recant; he being now at the stake, at the very sight of it cryed out, *if you love my soule, away with it, away with it.* 3. By terrours. Thus when the Spirit of God had suggested unto *Spira* to suffer, or if he doubted of the issue to go away, though never so far, rather then deny the Lord of life, presently the flesh begun in this manner, *Be well advised fond man, consider reasons on both sides, and then judge. — Dost thou not foresee what misery this rashnesse will bring upon thee? Thou shalt lose thy substance, thou shalt undergoe the most exquisite torments that malice can devise, thou shalt be counted an heretick of all, and thou shalt dye shamefully. What thinkest thou of the stinking dungeon, the bloody axe, the burning faggot? — Wilt thou bring thy friends into danger, thou hast begotten children, wilt thou now cut their throats?* It concernes us in this case to outwit the flesh; if it tell us of prisons, let us tell it how much more terrible is the prison of hell; if it present to us the condemnation of tribunals, do we present to it that great condemnation of the great tribunal; if it threaten us with displeasure of friends, present to it the displeasure of God, and of glorified Spirits.

7. Consider, and peruse the *Acts and Monuments of the Church* in the case of *Martyrdome*. Others sufferings cannot but beget some resolutions in us. And herein if we begin with the beginning of the world; As soon as we hear of any work of Religion, we hear of the persecution of *Abel*. *Noahs* Arke on the waters was a type of the condition of the Church of Christ in afflictions; What hard things did *Abraham*, and the rest of the Patriarchs indure in their generations? Histories tell us that *Isaiah* was sawen asunder with a wooden saw; *Jeremy* was put into a dungeon, sticking in the myre (as some stories say) even up to the ears, and after was stoned to death; *Ezekiel* was slain in *Babylon*; *Micah* was thrown down from a steep place, and his neck broke; *Amos* was smitten with a club, and so brained. The storie of the persecutions of the *Machabees*, prophesied *Dan. 11. 36.* and recorded by the Apostle *Heb. 11. 35.* is exceeding lamentable; The text sayes that *they were tortured, mocked,*

Dan. 11. 36.
Heb. 11. 35.
to the end.

mocked, scourged, imprisoned, stoned, sawen asunder, slaine with the sword, wandred up and down in sheep-skins, and goat-skins, being destitute, afflicted, tormented, they wandred in deserts, and mountains, and dens, and caves in the Earth. And for the Christian Church we know what Christ himself the great leader of his people suffered: When Stephen the first Christian Martyr was stoned, *Dorathens* witnesseth that two thousand of others which beleaved in Christ were put to death the same day. That many suffered in those very times is plain to me from these very Texts, *And Saul made havock of the Church.* — *And Herod vexed the Church.* — *Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?* This place is difficult, and many interpretations are given of it; but this I prefer as most agreeable to the scope of the Apostle; *Else what shall they do* (what shall become of them, in what miserable condition were they) *who are baptized* (with their own blood, not only suffering grievous torments, but even death it self,) *for the dead* (for the cause and quarrell of the dead, for the faith of them that now are dead, and in speciall for maintaining this very Article of the resurrection of the dead.) The force of this argument is very evident, and it well agreeth with the argument of the Apostle that insueth, *Why stand we in jeopardy every hour? I protest by our rejoicing which I have in Christ, I dye daily.* And if I have fought with beasts of Ephesus after the manner of men, what advantageth it me, if the dead rise not at all? As for the word baptizing it is not onely so taken most frequently by the Fathers and Schoolmen, who usually distinguish baptism into *baptisma flaminis, fluminis, & sanguinis*, Of the Spirit, Water, and Blood, but also in sundry places of Scripture, as *Matth. 20. 22. Mar. 10. 38, 39. Luke 12. 50.* I have a baptism to be baptized with, and how am I straitned till it be accomplished? All the Apostles after many fore and grievous afflictions suffered many violent deaths, *John* onely excepted, who yet was banished into *Patmos*, and by *Domitian* throwen into a tun of scalding lead though by a miracle delivered. *Brightman* speaking of the stories of those times, sayes, that every page and leaf is as it were all red colourred in blood: The Covenant of grace is a bloody Covenant, both in regard of the blood of Christ

Acts 8. 3.

Acts 12. 1.

1 Cor. 15. 29.

Ver 30, 31, 32.

Luke 12. 50.

first sealing it, and the blood of the blessed Martyrs adding likewise their seals in confirming of it.

It is a most heart-breaking meditation to consider the ragings, madnesse, and fury of the Heathen against the Christians in those times. *Hierome* in an Epistle to *Cromatius* sayes, that there was no day in a whole year, unto which the number of five thousand Martyrs cannot be ascribed, except onely the first day of *January*. All the pollicie, wit, strength, and invention of men and devils were exercised and stretched out to the utmost, for devising the most miserable torments, and exquisite tortures; as plates of Iron burning hot, laid upon their naked flesh; pinfers red-hot pulling off the flesh from the bones; bodkins pricking and thrusting all over their bodies; casting into lime-kilnes, and into caldrons of scalding lead; whipping untill almost all the flesh was torne off their bodies, and their bones and bowels appeared, and then laid flat upon sharp shells and knives; their skins were flead off alive, and then their raw flesh was rubbed with salt and vineger, their bodies were beaten all over with clubs untill their bones and joynts were beaten asunder; they were laid upon gridirons, roasted and basted with salt and vineger; one member was pulled from another; by fastning them to the boughs of trees, they rent their bodies asunder; they were tossed upon the horns of bulles, with their bowels hanging out; they were cast among dogs to be devoured; they were put under the Ice naked into rivers; they were tortured on the rack, on the wheel, and on the gibbet with flaming fire under them; they made it their sports to see them devoured by wild beasts; and in the night in stead of torches they burnt the bodies of the Saints to give them light for their pastimes.—In after-times Antichrist began to rise, and to bring a fearful darknesse over the face of the Church; of which times the Holy Ghost prophesied, *the Moon, and Sunne, and Starres were smitten*. Never will be forgotten those lamentable extremities that Gods poore people then indured, large volumes are extant, the reading whereof might cause the hardest heart that lives to break. O let us warme our hearts at these fires! Let us peruse and consider those *acts and monuments of the Church* in the case of Martyrdome.

Re. cl. 8. 12.

8. Be acquainted with the promises of *Self-denyall*; have alwayes

ways a word at hand to relieve our selves withall in the worst of sufferings. Now these promises are of several sorts. 1. * *Of assistance.* 2. * *Of acceptance.* 3. *Of reward.* And again the promises of reward are 1. Of this life, *He that forsakes all for Christ shall receive an hundred fold; saith Matthew: Manifest more in this present time; saith Luke: the joy, the peace he shall have in his conscience shall be many times, an hundred times better then the comfort of all these outward things.* O but (may some say) what will become of my posterity? Peace of conscience, and joy in the Holy Ghost redounds only to my self, but for my children I shall leave them fatherlesse and helplesse: To this by way of answer, God often stiles himself *the Father of the fatherlesse*, and if of any fatherlesse, then surely of those whose parents have lost their lives for Jesus Christ. *Leave thy fatherlesse children (saith the Lord) I will preserve them alive, and let thy widowes trust in me.* 2. Of eternal life, such shall inherite eternall life. *Be of good comfort (saith Bradford to his fellow-Martyr) we shall have a merry supper with the Lord this night.* Christians! What would we have? the soul indeed is of a large capacity, all things here below can never satisfie it, but eternal life, the inheritance above will fill the understanding with knowledge, and the will with joy, and that in so great a measure, that the expectation of the Saints shall be exceeded; *for he shall be admired of them that beleeve.*

9. Mind the principle that must carry us through death, and make death it self honourable. We reade *Heb. 11.* That by faith some quenched the violence of fire.—Others were tortured.—They were stoned, they were sawen asunder, they were tempted, they were slaine with the sword; and all this by faith. Faith is the grace that enables us to deny our selves, yea life it self; other graces may do much, but faith hath the principal work in this. By faith ye stand, said the Apostle to his Corinthians, it is faith that makes a man stand in his greatest tryals, and therefore when Christ saw how Peter should be tempted, he tells him that he had prayed that his faith should not fail, noting that while his faith held all would be sure; Faith in this case is like the corke that is upon the net, though the lead on the one side sinke it down, yet the corke on the other side keeps it up in the water:

David:

Psal. 27. 13.

David professed that he had fainted unlesse he had beleaved. Beleeving keeps from fainting in the time of trouble.

10. When sufferings come, then stir up, and put forth the grace of *faith* in the exercise of it: Look up to God for strength and assistance, commit our selves and cause wholly to him, plead the promise, plead our call that he hath called us to this, plead the cause that it is his. M^r. Tindall in a letter of his to M^r. Fryth who was then in prison, hath four expressions of the work of *faith* in the time of suffering; *If you give your self, cast your self, yield your self, commit your self wholly and onely to your loving father, then shall his power be in you, and make you strong, he shall set out his truth by you wonderfully, and worke for you above all your heart can imagine.* But because *faith* is the root, or principle of *Self-denyall* in this case of sufferings, I shall therefore propound two questions in the following Paragraphs.

§ 1. *What are the differences betwixt faith and pride of heart in sufferings.*

I Answer —

1. If *Pride* be the principle, a man is ready to put forth himself though he be not called: it is true that in some extraordinary cases, a man may have an inward calling by some extraordinary motion of Gods Spirit, as some of the Martyrs had; but in an ordinary way a gracious heart fears it self, and dares not venture till God calls, it depends more on Gods call then any strength it hath to carry it through.

2. If *Pride* be the principle, a man cares not for Gods name any further then he is interested in it; should God use others to honour his name, and he no way come in, he regards it not.

3. If *Pride* be the principle, a man doth not so much strengthen himself with the consolations of God; or the sweet of the promises, as he doth with his own self-proud thoughts; the heart is not so much taken up with the glorious reward of God in heaven, as with some present self-good here: where-

as

as *faith* is altogether for spirituall and supernaturall good, it carries the soul beyond all present things.

4. If *Pride* be the principle, there is no good got by sufferings, the soul doth not thrive under them, it doth not grow in grace by them, it growes not more holy, more heavenly, more favour in all the ways of it, the lustre and beauty of godlinesse does not increase upon such a one, he is not more spiritual, he doth not cleave closer to God, he is not more frequent with God in secret, he doth not enjoy more inward communion with God then formerly; but if *faith* be our principle in suffering, there is never such thriving in grace as then, then *the Spirit of glory and of God useth to rest upon Gods servants*; a godly mans service prepares him for sufferings, and his sufferings prepare him for service: the Church never shined brighter in holinesse then when it was under the greatest persecution.

5. If *Pride* be the principle, there is not that calmnesse, meeknesse, quietnesse, sweetnesse of spirit in the carriage of the soul in sufferings, as where *faith* is; *Pride* causes the heart to swell, to be boystrous, and disquiet, to be feare and vexing, because it is crossed; but *faith* brings in the Spirit of Jesus Christ, and that was a quiet and meek Spirit in sufferings, *as the sheep before the shearer: When he was reviled, he reviled not again: Where* Act 8. 32. 1 Pet. 2. 23. is reviling and giving ill language, there is *pride* stirring in that heart. Cyprian speaking of the Martyrs contemning death, *Cyprian de dup.* *faith, We see not that humble loftinesse, or that lofty humility in any, but in the Martyrs of Jesus Christ.* Martyr.

6. If *Pride* be the principle, there is joyned with that mans sufferings a desire of revenge, he would if he could returne *evil for evil*, and doth as far as he dares; but those who have *faith* to be their principle, they commit their cause to God; *though men curse, they blesse*; they can heartily pray for their persecutors, as *Christ* and *Stephen* did for theirs: The banner over a gracious heart in all the troubles that befall it, is *love*; and therefore whatsoever the wrongs be that are offered to such, there is still a Spirit of love preserved in them.

§ 2. *Wherein lyes the power of Faith to carry us through sufferings, and death?*

I Answer —

Heb. 11. 1.

1. *Faith* discovers the reality of the beauty and excellency of spirituall things, which before were but looked upon as notions, conceits, and imaginary things; hence *faith* is described to be *the substance of things hoped for, and the evidence, or demonstration of things not seen.* The things of Christ, of grace, of heaven, what poor empty notions were they to the soul? what uncertain things before *faith* came in? but *faith* makes them to be glorious things, *faith* discovers such reall certain excellencies in them, and is so sure, that it will venture soul and body, it will bear an hardship, yea it will venture the infinite losse of eternity upon them.

Isa. 51. 9, 10.

2. *Faith* makes the future good of spirituall and eternall things to be as present to the soule, and workes them upon the heart as if they did now appear. This comes to passe because *faith* sees things as the word makes them knowne, it pitches upon the word in that way that it reveals the minde of God; Now the word speaks often of mercies that are to come as present things. *Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem.* Thus the Prophet speaks of the deliverance of the Church from captivity as a thing already done, which was not fulfilled many years after. As soon as *Jehoshaphat* had received the promise, he falls on praising the Lord, as if the mercy were already enjoyed, *Praise ye the Lord, for his mercy endureth for ever.* *Christ* saith of *Abraham* that he *saw, and rejoiced, and was glad,* *Christ's* day was unto him as if it had been then. And it is said of the godly who lived in former ages, that though the promises were a-far-off, to be fulfilled, yet they *embraced them.*

2 Chron. 20.

17, 10 22.

John 8. 56.

Heb. 11. 13.

πιστωσαντες.

1 Tim. 6. 19.

The word in the Original signifies, *they saluted them.* Now salutations are not but betwixt friends when they meet together. *Faith* takes hold upon eternall life; it takes present possession of the glorious things of the Kingdom of God; it makes the soul to be in heaven conversing with God, and Christ, his Saints, and Angels already: That which is promised *faith* accounts it given,

given, *And the land which I gave to Abraham, to thee will I give* Gal. 3. 12.
 it. It was only promised to *Abraham*, but *Abrahams* faith made
 it to him as given.

3. *Faith* makes use of things past as if they were present.
 1. It makes use of Gods mercies to our fore fathers; thus the
 Church makes use of the mercy of God to *Jacob*, when he
 wrestled with him and prevailed, as if it were a present mercy
 to themselves. *He had power over the Angel and prevailed, he* Hof. 12. 4.
wept and made supplication unto him, he found him in Bethel, and
there he spake with us; not only with *Jacob*, but with us. *g. d.*
whatsoever mercy God shewed to him, we make it ours.
God spake with us. Thus *David* and his people did when he
 said, *he turned the Sea into dry land, they went through the flood* Psal 66. 6.
on foot, there did we rejoyce in him. The comfort of the mercies
 of God for many years past to their fore-fathers, they make as
 theirs, *there did we rejoyce in him.* 2. *Faith* makes use of all the
 promises that God hath made to any of his people though never
 so long agoe, yea it fetches out the comfort of those promises,
 as if they were made now to us. Compare *Josh. 1. 5.* with *Heb.*
13. 5. *God saith to Joshua, I will be with thee, I will not fail thee,* Josh. 1. 5.
nor forsake thee. This *Paul* applies to the Beleevers in his time,
 as if it had been made to them. Be content (*saith he*) with *Heb. 13. 5.*
 such things as you have, for he hath said, *I will not leave thee*
nor forsake thee. Upon this one instance, whatsoever promise
 God ever made to any of his people, since the beginning of the
 world for any good, if our condition comes to be the same,
faith will make it her own, as if God had but now made it to
 us in particular. 3. *Faith* makes use of Gods former dealings
 with our selves: when all sense of Gods mercies failes, that God
 seems to be as an enemy, *faith* will fetch life from his former
 mercies, as if they were now present. *I have considered the dayes*
of old (saith David) the years of ancient time, I call to remem- Psal 77. 5, 6, 10
brance my song in the night. — I said, this is my infirmity, but I
Will remember the years of the right hand of the most High; He
 checks himself for doubting of Gods mercies because of his
 former mercies, and he recovers himself by bringing to minde
 the former dealings of God with him. Now in this
 work of faith what abundance of strength doth it bring in
 from former mercies, former promises, former dealings?

○ this must needs wonderfully strengthen the heart to any suffering whatsoever.

4. *Faith* carries the soul on high, above sense, above reason, above the world; when faith is working, Oh how is the soul raised above the fears and favours of men? *I care not* (said *Ignatius* a little before his suffering) *for any thing visible or invisible, so that I may get Christ; Let fire, the crosse, the letting out of beasts, breaking of my bones, tearing of my members, the grinding of my whole body, and the torments of the devils come upon me, so that I may get Christ.* Faith puts an holy magnanimity upon the soul, to sleight and to overlook with an holy contempt, whatsoever the world proffers or threatens: Faith raises the soul to converse with high and glorious things, with the deep and eternall counsels of God, with the glorious mysteries of the Gospel, with communion with God and Jesus Christ, with the great things of heaven and eternall life. Men before faith comes into their souls, have poor low spirits, busied about mean and contemptible things, and therefore every offer of the world prevails with them, and every little danger of suffering scares them; but when faith comes, there is another manner of spirit in a man, a princely spirit (as *Luther* calls it) that dares to adventure losse of life for the name of Christ. When *Valens* the Emperour sent his officers to *Basil* to turne him from the faith, they first offered him great preferments. But *Basil* rejected them with scorn, *offer these things* (sayes he) *to children*; then they threatned him most grievously, *nay threaten* (said *Basil*) *your purple-gallants, that give themselves to their pleasures.* What great spirits did faith put into those worthies, who through faith subdued Kingdomes, stopped the mouthes of Lyons, quenched the violence of the fire, of weak were made strong, &c. Certainly faith is as glorious a grace now as ever it was, and if it be put forth, it will inable the soul to do great things; the raising of the soul above reason and sense, is as great a thing as any of these; the faith of *Abraham* was most glorious, for which he is stiled the father of the faithfull, and yet the chief thing for which he was commended, is, that he beleevved against hope. When the soul is in some strait, it looks up for some help, and sense sayes, *it cannot be*; reason sayes, *it will not be*; wicked men say, *it shall not be*; yea it may be God in the wayes of

Euseb. l. 3. c. 39

Heb. l. 1. 33. 34.

Rom. 4. 18.

of his providence seems to go so crosse, as if *he would not have it to be*; yet if *Faith* have a word for it, it sayes *it shall be*: Yea when God seemes to be angry, when there appears nothing to sense and reason but wrath, yet even then *faith* hath hold on Gods heart, that his hand cannot strike.

5. *Faith* gives the soul an interest in God, in Christ, in all those glorious things in the Gospel, and in the things of eternall life: *faith* is an appropriating, an applying, an uniting grace; It is a blessed thing to have the sight of God, there is much power in it, but to see God in his glory, as my God, to see all the Majesty, greatnesse, and goodnesse of God, as these things that my soul hath an interest in, to see how the eternall counsels of God wrought for me to make me happy; to see Christ in whom all fulnesse dwels, in whom the treasures of all Gods riches are, and all these are mine; to see Christ coming from the Father for me, to be my Redeemer; Oh what a blessed powerful thing is this! What is all the world now to such a soul? where is all the bravery of it, or the malice and opposition of it? the losse of outward things, liberty or life are great evils to those who have no interest in better, but to such as have interest in higher things, there is no great matter though they lose all these.

6. *Faith* sets all Gods attributes on work for the good and relief of a beleever; It is one thing to have interest in God and Christ, and another thing to have God and Christ working for us. I will not deny but God and Christ are working still; yet when *faith* lyes still and is not active, although we do not lose our interests in God, yet we cannot expect such sensible manifestations of Gods workings for us. We have a notable expression of Gods stirring up his strength and wisdom for those whose hearts are right with him. *The eyes of the Lord runne to and fro throughout the Earth to show himself strong for those whose heart is perfect towards him.* Although we be in the dark, and know not how to order our steps, yet there is an infinite wisdom working for us; although we have but a little strength, yet if we have *faith* to set Gods strength on work, *we shall* (as the Church of Philadelphia) *keep Gods word, and not deny his name.* Thus much for the denial of natural self.

² Chron 16 9.

Revel. 3. 8.

S E C T. 19.

*Of the denyal of religious, gracious, or renewed self;
and first of Cautions.*

I Must now direct in the last place how we are to *deny religious, gracious, or renewed self*; as a mans own *duties, holinesse, righteousness, the graces of the Spirit*. In prosecution of which Cautions.
(as in the former) I shall give some } Directions.

The Cautions are these. —

1. That *graces, duties* are the speciall gifts and blessings of God. It is *of the fulnesse of Christ that all we have received, even grace for grace*. And the Apostle tels us, that *God hath blessed us with all spirituall blessings in heavenly places in Christ*. Me thinks here I see the transcendent excellency of the Saints, the betternesse of their condition above all the men of the world; if God have given a man *grace*, he hath the best and choicest of all that which God can give; God hath given us his Sonne, and God hath given us himself, and God hath given us his Spirit, and God hath given us the *graces* of his Spirit; these are the finest of the flower, and the honey out of the rock of mercy; they that have this gift need not to be discontented at their own, or envious at the condition of any other; they have the principall verb, the one necessary thing. *O blessed be the God, and Father of our Lord Jesus Christ who hath thus blessed us*: How? *with all spirituall blessings in heavenly places*.

John 1. 16.

Ephes. 1. 3.

Ephes. 1. 3.

2. Notwithstanding they are Gods specall gifts, yet we must *deny them* comparatively, and in some respects, as in these Cases. —

1. In point of *justification*, in relation to righteousness, in comparison of Christ, in the notion of a Covenant of life and salvation. It is a dangerous thing to hang the weight of a soul upon any thing which hath any mixture of weaknesse, imperfection, or corruption in it, as the purest and best of all our *duties* have; it is a dangerous thing to teach, that *faith*, or any other evangelical *grace*, as it is a work done by us, doth justify

fie

fie us: there is nothing to be called our righteousness, but *the Lord our righteousness*. Faith it self doth not justify habitu- Jer. 23. 6.
ally, as a thing fixed in us, but instrumentally, as that which receives and lets in the righteousness of Christ shining through it upon us; as the window inlightens by the Sun-beams which it lets in, or as the cup feeds by the wine which it conveys. So then in point of justification we are to renounce all our duties and graces.

2. In point of *sanctification*; For so we are to attribute the strength, the power, and the glory of all our graces and duties unto Jesus Christ, and nothing to our selves. And yet understand we aright, though every beleever is thus to deny himself, in spirituall things, even in the point of *sanctification*, yet he is not to speak evil of the grace of God within himself; he may not miscall his duties and graces, saying, *these are nothing but the fruits of hypocrisie*, for then he should speak evil of the Spirit whose works they are; neither is he to trample or tread on these graces of God: A man tramples and treads upon the dirt, but he will not trample upon gold or silver; why? because that is a precious mettall, and the stamp or image of the Prince is upon it; Now our duties and graces, our righteousness and holinesse, as to the matter of justification, they are nothing worth, and so we trample upon all; but as to the matter of *sanctification*, they are precious mettall, and they have the Image of Christ upon them, and therefore for a man to tread on them, for a man to say, *all this is nothing but hypocrisie*, that is not Self-denyall; properly Self-denyall in spirituall things, as to the matter of justification, it is to renounce all; and as to the matter of *sanctification*, it is to attribute the strength, the power, and the glory of all unto Jesus Christ, and nothing to ones self. This is true Self-denyall.

SECT. 20.

Of the maner of denying our religious, gracious, or renewed self.

THe directions of Self-denyall in respect of our religious, gracious, or renewed self, are these. —

1. Be we sensible of, and humbled for our pride in spirituall things,

things. There is nothing that a Christian is more apt to be proud of then spirituall things. Before he takes up profession, possibly he is proud of his clothes, or friends, or honours, or possessions; but afterwards there is nothing that he is more apt to be proud of then of his parts, and gifts, and graces, and spirituall things; for look where a mans excellencie lies, there his pride growes, now the excellencie of a Christian lies in spiritual things, and therefore there his pride growes, and there he is most apt to be proud. O be we sensible of this, and mourne for this! It was M^r. Fox his speech. *As I get good by my sinnes, so I get hurt by my graces.* It is a dangerous thing to be proud of a mans *duties and spirituall gifts*, we had better to be proud of clothes, or friends, or honours; for this pride of *spiritual things* is directly opposite to a mans justification. The first step to humility is to see ones pride; the first step of *self-denyall* is to be convinced of ones inclination or desire after *self-exalting*, *self-admiring*, *self-advancing*. *Oh what a proud heart have I? what a self-advancing heart have I?* There is no beleever but he hath something of *self*; be he never so humble, yet he hath something still that tastes of the Caske; there was never any that was so transformed, melted, or changed into the mold of the Gospel, but there was still some savour of *self* remaining in him: We had need therefore to be jealous of our selves, and to watch over our selves; and if at any time *self* break out, if at any time the soul begins to be advanced in regard of *duty, or spirituall things*, let us fall down before God, and humble our selves for the pride of our hearts.

2. Look up, and consider the glory, purity, and holinesse of God. This consideration will humble a soul, and cause it to *deny it self in spirituall things*. See this in *Job*; no sooner had he a great prospect of the glory of God, but he *denyes himself* concerning his own righteousness, which before he stood much upon to his friends. *I know it is so of a truth, but how should man be just with God? if he will contend with him, he cannot answer him one of a thousand.* Gods fulnesse will convince us abundantly of our emptinesse, his purity will shew us our spots, his all-sufficiency our nothingnesse. When *Job* was brought a little neerer to God, he was more humbled before God. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.*

Job 9. 2, 3.

Job 42. 5, 6.

thee. (i. e.) I have a clearer and more glorious manifestation of thee to my soul then ever: I now perceive thy power, thy holinesse, thy wisdom, thy faithfulness, thy goodnesse, as if I saw them with my eye, *Wherefore I abhorre my self in dust and ashes.* He could not go lower in his thoughts of himself then this expression laid him; *abhorrence* is a perturbation of the mind arising from vehement dislike, or extreamest disesteem; *abhorrence* strictly taken is hatred wound up to the height; and *to abhorre, repenting in dust and ashes*, is the deepest act of abhorrence; Thus low *Job* goes, not only to a dislike, but to the furthest degree of it, *abhorrence of himself* when he saw the Lord. See this in *Isaiah*, when God came neer him, and he saw much of God, then he cryed out, *Woe is me, for I am undone, because I am a man of unclean lips.* How knowes he that? Why *mine eyes have seen the King the Lord of Hosts.* What? did not *Isaiah* know he was a man of polluted lips till then? yes, but he was never so sensible of it as then: He saw his pollution more then ever by the light of the glory of God that shone round about him; he never saw himself so clearly as when the Majesty of God dazzled his eyes. When the Sun shines bright in a roome, we may see the least moate in the aire, so when the glory of God irradiates the soul, we see all the moats and atomes of sin, the least spot, and unevennesse of our hearts and lives.

3. Have Christ in eye. The more we see an humble Christ, a *self-denying Christ*, the more shall we learne humility and *Self-denyall*. Now Christ was the most eminent, transcendent example of *Self-denyall* that ever was. He thought it no robbery to be equal with God, and yet he humbled himself and took upon him the form of a servant. O what *Self-denyall* is here? was there ever such a *Self-denyall* as this? Christians! consider your Christ, and the more will you learne to deny your selves even in spiritual things. Philip. 2 6, 7.

4. Acknowledge we our selves debtors to Christ for all our gifts, and for all our graces. Possibly a man may wear brave apparell, but he owes for them at such a shop, whiles he is abroad he swaggers, and is proude of his clothes, but when he comes into the shop, and looks upon the book, and considers what he hath to pay, he strikes sail then: Thus the Gospel is the

great shop, and from Christ in the Gospel we have all our gifts and graces, and though I may be proud in spirit at another time, yet if I come into the Gospel, and see what an infinite debtor I am to Christ, and to free grace for all that ever I have, then I think, *What? shall I be proud? What? shall I not deny my self in spirituall things?*

5. Study the Gospel, and the way of the Gospel. Where shall we see an humble Christ but in the Gospel? Where shall we see the rich and free grace of God in Christ, but in the Gospel? Where shall we get faith in Christ, but in the preaching of the Gospel, and in the studying of the Gospel? Surely this grace of *Self-denyall in spirituall things* growes onely in the garden of the Gospel; I deny not but there is a common, field-humility, or *Self-denyall*, as I may so speak; such a *Self-denyall* I mean, as growes among the Heathen, and among morall men; but betwixt that and this we may observe these differences.

1. Take a moral, civil man, and though he may seeme to be humble and to *deny himself*, yet he is proud of his humility. A Philosopher coming into *Plato's* house, and seeing it very neat, *I trample upon Plato's pride*, said he: *But (said Plato) not without your own pride.* Now a Beleever doth not onely deny himself, but he is sensible of his own pride in that very thing wherein he is humble.

Phil. 3. 8.

2. Take a moral, civil man, and though he may seem to *deny himself*, yet it is but in this or that particular thing, but a Beleever *denyes himself* in every thing. *I count all things but dung and drosse* (sayes the Apostle) *for Jesus Christ.*

3. Take a moral, civil man, and though he may seem to *deny himself*, yet it is but the artifice of his reason and resolution; *if I goe on in such and such a way* (sayes he) *I am undone.* Hence he denyes this pleasure, and that company. But now a Beleever *denyes himself in spirituall things* by the beholding of Jesus Christ.

4. Take a moral, civil man, and though he may seem to *deny himself*, yet there is no myserie in it; but there is ever a great myserie of grace in a Beleevers *self-denyal*. As thus, he ever cries, *What shall I do to be saved?* and yet he professeth that he doth not expect to be saved *by his doing*, here's a myserie.

Again,

Again, he counts himself *lesse then the least of all Gods mercies*, and yet he thinks God hath done more for him then if he had given him all the world; here's a mystery. Again, he looks upon himself as *the greatest sinner*, and thinks of every one better then himself, and yet when he looks upon a drunkard, or a swearer, or the like, he professeth that he would not change his condition with such a man for all the world, what a mysterie is this?

5. Take a moral, civil man, and though he may seem to *deny himself* in temporal things, which devils themselves may do, yet he cannot, as the Beleever, deny himself in spirituall things. One makes mention of a certain godly man that was fore tempted by Satan in his time, the godly man was much in duty, to whom Satan said, *Why takest thou this pains? thou dost watch, and fast, and pray, and abstaineest from the sinnes of the times; but O man, what dost thou more then I do, art thou no drunkard, no adulterer, sayes Satan? no more am I. Dost thou watch, and fast, sayes Satan? I never slept, I never ate, nor drank; what dost thou more then I? I will tell thee, said the godly man, I pray, I serve the Lord, I walk humbly, I deny my self; Nay then, sayes Satan, thou goest beyond me, for I am proud, and I exalt my self, and therefore herein thou goest beyond me.* And thus we may difference betwixt true *Self-denyall* and false.

6. Rest not on any thing below Jesus Christ. Neither grace, nor duties, nor holinesse are to be trusted upon. We must hold them fast in point of practise and obedience, but it is our sinne and danger to hold them fast in relyance and confidence. I desire to be rightly understood in this truth. Some because they need not to relye on duties, they let go their duties, they let prayer, and repentance, and sorrow for sinne go, they say *it is no matter for duties, they need not to trouble themselves, Christ hath done all.* This is to turn the grace of God into wantonnesse. We must let go both our graces and duties in point of justification, but hold them we must as our lives in the tenor and conversation of our lives. Prayer, hearing, fasting, repenting must not dye whilest we live; do them we must, but glory in them we must not: we must not rest in any thing whatsoever below Jesus Christ. I shall instance in these particulars.

1. We must not rest upon our own preparations for duties.

It is a commendable thing to prepare our hearts; we must pray that we may pray; we should have secret communion with our God, before we come to seek communion with him in a Sermon; but we must not rest upon our own preparation when we have prepared; if we advance that into the throne of Jesus Christ, and rest upon that when we should only rest upon him, it is the way to make all our preparations miscarry.

Jude 25.

2. We must not rest upon our enlargements *in duties*. It may be we have a spring-tide of assistance comes in; a Minister preaches with great presence of the Spirit of God, and a Saint prays (as we find it) *in the Holy Ghost*; (i.) he finds the holy Spirit of God leading him from petition to petition, melting him with brokenness when he is confessing sin, filling him with rejoicing when he is remembring mercy, raising him with an high wing (as it were) of importunity, when he is begging of favour (as it was an admirable temper in holy *Bradford*, that he was not content till he found God coming into his spirit with severall dispensations according to the several parts of his prayer) and now as soon as the duty is done, it may be he goes away, and strokes himself. *Oh what an admirable prayer was here! surely I shall do well this day, I shall be able to wrestle with all temptations*, this is the very way to miscarry, thousands have found it; so that when he comes to pray again, it may be he prays most dully and flatly, the Spirit is grieved, and gone, and he can say little or nothing.

Nehem. 8. 10

3. We must not rest upon the comforts we have *in duty*, or *after duty*. It may be when we have been at duty, and have had some soul-ravishments, O now we think our nest is built very high, and our rock is firme, and we shall go on vigorously; *Chrysostome* hath a saying to this purpose, *Me thinks* (saith he) *a Saint when he comes from a Sacrament, should be able to flye in the face of a devil, and though he walk in midst of snares, yet he should be able to encounter with them all*. Comforts are very sweet things, and indeed strengthening things; *The joy of the Lord is our strength*, saith *Nehemiah*; nothing more animates soules then joy, onely here is the danger, if we rest on these joyes and comforts; surely if so, we provoke God to withdraw them. The Spirit of God is a most choise and tender-thing, it dwels in none but a clean pure temple most cleanly swept, if any

any pride spring up in our hearts we lose our comforts.

4. We must not rest upon graces. This was *Peters* fault, he was full of conceit, and self-confidence, he had grace, and he rested on it, *Lord, though all forsake thee, yet will not I*; yet soon after *Peter* did forsake and deny his Master, and we do not find *Peter* so confident afterwards: when Christ said to him, *Simon Peter lovest thou me more then these?* No comparative words now; no more then *Lord thou knowest I love thee.* *Peter* was whipped with self-confidence, and the woefull fruits of it, and now in a good degree it was purged out of him. Surely it was a lesson well worth the learning though it cost the whipping. We must not rest on graces, nor on any thing else on this side Jesus Christ.

Matth. 26. 33.

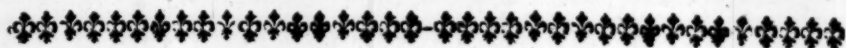
John 21. 15, 16, 17.

7. Be often putting forth new actings of faith in Jesus Christ. The more we beleeve, the more do we deny *Religious self*. Hence it is that *Self-denyall in spiritual things* is not to be found in the Law, but in the Gospel; the Law though it hath its use (and we dare not but make use of it) yet properly it will not make a man to *deny himself*, but rather to seek himself in *spiritual things*; *Obey and live*, saith the Law, *but if thou failest in any one point thou art lost for ever*; in this case (if there were no other way) who would deny his own righteousness? nay who would not seek to save himself by his own righteousness? But now sayes the Gospel, *by works thou canst not live, but if thou wilt throw down all thy own righteousness at the feet of Christ, and beleeve on him, and rest only on him, thou shalt be saved.* O this will make a man to deny his own righteousness, and to deny *himself in spiritual things*. Go we therefore to Christ, let us maintaine beleeving apprehensions of the Lord Jesus Christ. He alone is the humble self-denying person that seeks justification, not by works, but by faith only.

8. Let it be the joy of our souls to exalt and set up Christ within our souls. Though in order to justification we must deny our graces, eye Christ without us; yet we must have a care to see and feel Christs Kingdom within us, to set up Christ in our hearts, and to discern him ruling and commanding there as a King in his throne. And there is true *Self-denyall* in this, for where-ever Christ reignes there sinne goes down. As the people would have all the men put to death which would not have

1 Sam. 11. 12.

have *Saul* to reigne over them, so doth a true beleieving soul mortifie whatsoever opposeth Christs Kingdom, he removeth whatsoever may hinder Christs spiritual dominion, he makes all veil and stoop for Christs exaltation within him. O then let Christ reign over all within us, in our understandings as a Prophet illightening us, in our wills as a King commanding us, in our affections as a Priest mortifying us, in our loves as an Husband marrying us; let the whole man be subject unto whole Christ. This is the character of a true *self-denyer*, Christ rules within him, he every way subjects himself to Christ, in his understanding to know Christ, in his will to choose and embrace Christ, in his thoughts to meditate upon Christ, in his fear to serve and honour Christ, in his faith to trust and depend upon Christ, in his love to affect Christ, in his joy to delight in Christ, in his desires to long after Christ, in his indeavours to exalt Christ, in all his *duties, graces, gifts, abilities*, to make them serviceable unto Christ: Why this is to *attribute the glory of all our duties and graces to Jesus Christ, and nothing to our selves*. Now is Christ *all in all*, now we truly *deny our selves, our sinfull-selves, our naturall-selves, our religious-selves*. Thus much of *Self-denyal*.



CHAP. VI. SECT. I.

Of the Nature of

Experiences.



*E*xperience (say some) is a knowledge and discovery of something by sence not evident in it self, but manifested by some event or effect. This description contains both Natural and Spiritual Experience; but my purpose is to speak onely of the latter, and in that respect I look strictly at Experiences, as Real proofs of Scripture-

Scripture-truths. When I mark how true every part of Gods Word is, how all the Doctrines, Threatnings and Promises contained therein, are daily verified in others, and in my own self, and so improve or make use of them to my own Spiritual advantage, this I call *Experience*.

S E C T. 2. *Of the gathering of Experiences.*

That our *Experiences* may further us in the way to Heaven, we must learn 1. To gather them: 2. To improve them.

1. For the gathering of them, the onely way is —

1. To mark things which fall out; To observe the beginnings and events of matters, to eye them every way, on every side, that they may stand us in stead for the future: This observation and pondering of events, with the causes that went before, is the ripener of wit; *Who among you will give ear to this? Who will hearken for the time to come? who so is wise, and will observe those things, even they shall understand the loving kindnesse of the Lord.* Isa. 42. 23. Psal. 107. 43.

2. To treasure up, and lay in these observations, to have ready in remembrance such works of God as we have known and observed. The Philosopher saith, that *Experience* is *multi-plex memoria*, *A multiplied memory*, because of the memory of the same thing often done, ariseth *Experience*: *I remember the dayes of old*, saith David; I remember how thou didst rebuke *Abimelech*, and overthrow *Nimrod*, and *Pharaoh*, and *Ahitophel*: and thus would we treasure up *Experiments*, the former part of our life would come in to help the latter, and the longer we live, the richer in Faith we should be; even as in Victories, every former overthrow of an Enemy, helps to obtain a succeeding Victory. This is the use of a sanctified memory, it will lose nothing that may help in time of need, or in the evil day; it records all the breathings, movings, stirrings, workings of a soul towards Christ, or of Christ towards a soul. Psal. 143. 5.

3. To cast these things thus marked and laid in under several Spiritual heads, of *Promises*, *Threats*, *Deceits of the heart*, *Sub-*
tilities

tilities of Satan, Allurements of the world, &c. I might enlarge the Heads into any thing that is good or evil: 1. Into any thing that is good, whether it be God, or the things given us by God; his Spirit, his Counsels, his Ordinances, his Work of Sanctification, and all the fruits of the Spirit. 2. Into any thing that is evil, whether it be Sin or the fruits of Sin, as Corruption, inability to good, vanity of all the Creatures, the Judgements of God. Thus we must sort our Experiences, as the Apothecary sorteth his Drugs.

SECT. 3.

Of the improving of Experiences.

2. **F**OR the improving of Experiences, —

1. We must consider what Scripture-truth is verified thereby

in } Others.
Our selves.

1. In others, as if we consider how God blesteth and cheareth the religious; wherein that Text is verified, *Blessed are the righteous, for it shall be well with them, for they shall eat the fruit of their doings*: Or if we observe how God punisheth the carnal and hypocritical, wherein that Text is verified, *Wo unto the wicked, it shall be ill with them, for the reward of their hands shall be given them*.

Isa. 3. 16.

Isa. 3. 11.

1 Pet. 2. 3.

2. In our selves, as if by a Spiritual Experience we taste God to be good; wherein that Text is verified, *If so be ye have tasted that the Lord is gracious*: If we finde the things given us of God to be good; as that his Spirit is good, according to that Text, *Thy Spirit is good*: That his Ordinances are good, according to that Text, *It is good for me to draw near to God*; — and, *This is my comfort in affliction, for thy word hath quickened me*: That Sanctification, and the fruit of the Spirit, are good; according to that Text, *It is good that a man should both hope, and quietly wait for the salvation of the Lord*: — *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High*.

Psal. 143. 10.

Psal. 73. 28.

Psal. 119. 50.

Lam. 3. 26.

Psal. 91. 1.

High: — It is good to be zealously affected always in a good thing: — Gal. 4. 18. It is a good thing that the heart be established with grace; or if Heb 13. 9. by Experience we discern the evil of sinne it self out of measure sinful, according to that Text, Sin by the commandment is become exceeding sinfull: If we finde out the corruption of our own Nature, according to that Text, Behold, I was shapen in Psal. 51. 5. iniquity, and in sin did my mother conceive me: If we discover the abomination of our own righteousness, according to that Text, We are all as an unclean thing, and all our righteousnesses are Isa. 64. 6. as filthy rags: If we feel our own inabilities to do any good, according to that Text, To will is present with me; but how to Rom. 7. 18. performe that which is good, I finde not: — Not that we are suf- 2 Cor. 3. 5. ficient of our selves, to think any thing as of our selves, but our sufficiency is of God: If we have tryal of the vanity of all creatures, as of Riches, Honour, Wisdom, according to that Text, Vanity of vanities, all is vanity: O how will these blessed Expe- Eccles. 1. 2. riences, backed by Scripture-truths, kindle our affections! I deny not, Faith works more stedfastnesse, and firmnesse of adherence, but Experience usually breeds the greater strength of affections: I love the Lord (saith David) and why so? because (of this Psal. 116. 1. Experience) he hath heard my voice, and my supplications.

2. We must endeavour to produce that fruit, that frame of heart, which the Lord requires, directs, and looks for in such and such cases. Thus the Sanctification of *Experiences* is evidenced by the *Dispositions* answering Gods minde, which are left upon the heart, and brought forth in the life afterwards; namely, when Divine discoveries are the more strongly believed; the heart by threats more kindly awed; adherence to the Promises more strongly confirmed; the deceitful heart more narrowly watched; Satans suggestions more watchfully resisted; the bewitchings of the world kept at a greater distance from the soul; in a word, when by this experimental application of Gods works to his word, God is more advanced, and Self more abased, the honour of the Lord is more studied, and the edification of his people endeavoured, holy love encreased, service quick'ned, faith strength'ned, Christ improved; then is this business Christianly managed indeed. But of these more largely in the next Section.

SECT. 4.

*Of the Sanctification of Experiences in their
several Uses.*

THe Sanctification of *Experiences* is evidenced (as we said) by such *Dispositions* as these:—

1. When Divine discoveries are more strongly believed; this is one fruit of *Experience*, it wonderfully strengthens our faith: When the *Israelites* saw the *Egyptians* drowned, then *they beleeved the Lord, and his servant Moses*. When we finde all things in the event to be as we believed, this confirms our Faith, as *David knew that God favoured him, by his deliverances*.

2. When the heart by threats is more kindly awed: This another fruit of *Experience*, *The righteous also shall see and fear; first see, and then fear*: When the Primitive Christians saw *Ananias fall down, and give up the ghost*, then great fear came on them that heard those things; this holy fear many a time possesseth the Saints: *My flesh trembled for fear of thee* (saith *David*) *and I am afraid of thy judgements*. — *When I heard, my belly trembled* (saith *Habakkuk*) *my lips quivered at the voice; rottenness entered into my bones, and I trembled in my self, that I might rest in the day of trouble*: As the child quaketh when he seeth his Father correct a servant, so the faithful tremble when they observe the severity of Gods wrath against impenitent sinners.

3. When the deceitfull heart is more narrowly watched: Hath it cozened us once and again? *Experience* hereof will breed in us a godly jealousy and suspicion over our hearts; we are now conscious of our own weakness, and of the snare that is in every creature, to take and entangle us; and this will make waking Beleevers circumspect and careful, how they entertain evil motions, how they keep up holy thoughts, how they perform holy duties, how their affections move towards that which is above, lest they should miscarry upon the sands.

4. when Satans suggestions are more watchfully resisted, this is the voice of *Experience* in such a case, *Doth Satan furiously assail*:

assail us? be not dismayed; Are his temptations most fierce? be we most diligent in the means of grace, the practise of holinesse, the labors of an honest calling; Pray earnestly, exercise faith, stick faster to the Word of promise, stop our ears against scruples and doubtings; Draw nigh to God, for Satan will then cease to vex thee with his temptations any more: Resist the Devil, and he will fly from you: it is true, the Beleever is too weak of himself to withstand the least assault, but if we relie on the Lord, we may through his power be made victorious in the greatest assaults whatsoever; and here is the comfort of *Experience*, That a Soul having once returned with victory, through the power of his might, He will abide in the secret place of the most high for ever. Jan. 4. 7.

5. When the bewitchings of the world are kept at a great distance from the Soul: This was *Sclomons* case and cure, after all his travels and great delights, he no sooner returns as to himself, but he fills the world with this news; What news? *Vanity*. Eccles. 1. 2. And what more? *Vanitie of vanities*; And what more? *All is vanity*: *Experience* of its *vanity*, weans him from the love of this earth, it takes him off the creature, and lifts him unto the Lord his Creator; so should we (if ever we were charmed with such *Syren* songs) be more careful, lest we be drawn away with the pleasing delights of things transitory, and keep them at a greater distance from us.

6. When the Lord Jesus is more studied and advanced: The man that feels Christs gracious power and vertue, will be sure to exalt Christ, and set him up on high; when *Israel* saw the mighty work of *David* in overthrowing *Goliath*, then *David* was much set by: The Believers *experience* of Christs mighty and gracious working, makes Christ very precious to him, then he cries, as the souldiers of *David*, *Thou art worth ten thousands of us*: Hence it is that Gods people value him above all their profites, friends, ease, credit and lives. *Matthew* left the Receipt of Custom, *James* and *John* their Ships, and Nets, and Father, and followed him, yea, many for his sake loved not their lives unto death; no wonder, for they had many sweet experiences of Christ: Christ to their apprehension was the fairest of ten thousand, none but Christ, none but Christ. 2 Sam. 18. 3. Rev. 12. 11.

7. When the peoples edification is endeavoured: Have we

Judg. 7. 15. tasted of the goodnesse of God? let us then provoke others to believe, and to serve the Lord together with us; this is one end of *Experience*, and that use we should make of it towards others. When *Gideon* heard the telling of the dream, and the interpretation thereof, he worshipped, and turned into the host of Israel, and said, *Arise, for the Lord hath delivered the host of Midian into your hands.*

Luke 9. 23. 8. When a mans own self is more abased: Do we live the life of grace and true holiness? this will teach us to deny our selves wholly: *If any man (saith Christ) will come after me, let him deny himself; q.d.* If any man will come after me in the knowledge of my Will, in the belief of my Promises, in the love of my Truth, in the obedience of my Precepts, let him deny himself, let him lay aside his own wisdom, his own will, his own imagination, his own affections, his own ends, as base and unworthy marks to be aimed at: *Let him deny himself*; whatsoever is of himself, or belonging to himself, as a corrupt and carnal man; let him go out of himself, that he may come to me; let him empty himself of himself, that he may be capable of me, that I may rule and reign in him, and that he may wholly subject himself to me and my service: This the Apostle stiles, *Alive, not unto our selves, but unto him that dyed for us*; he alone understands, and hath *experience* of the end of Christs death, that makes Christs glory the end of his life, and lives not to himself, but to Christ.

Psal. 116. 1. 9. When holy love is more encreased: *I love the Lord, because he hath heard my voice and my supplication*: We cannot taste of the Lord, but we must have an hearty love to the Lord: Will you hear the voice of *Experience*? 'tis this, *O taste, and see how good the Lord is*; and then, *O stay me with flaggons, and comfort me with Apples, for I am sick of love*; such a one truly affects Christ, and all that follow Christ; such a one loves the person of Christ, without his priviledges; a naked Christ, as well as a Christ cloathed with all his robes, in all his glory and resplendent beauty; Christ in a Prison, as well as Christ in a Throne: Thus *John* (after all his *Experiences* of Christs love to him) could love Christ on the crosse, when others forsook him, as well as in the Temple, when he was working miracles.

10. When

10. When hope is quickened, such times may come, that death and darknesse may surround us; and we may grovel in the dust: But here is our comfort, *That tribulation worketh patience, and patience experience; and experience hope*: Have we any Experience of Gods gracious dealings with us in former times? Rom. 5. 4. have we sometimes been refreshed by his hand? hath he sometimes helped us? was he found of us when we sought him? nay, often unfought for? hath he come to our souls, and renewed our stock, and filled our becalmed spirits with fresh gales of grace? how should we then but hope? *As it was in this respect, it is and ever shall be*; if new temptations arise, and new lusts break in and spoil, it is the voyce of Experience, *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom, to whom be glory and dominion for ever and ever* — and, *We had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver us, in whom we trust he will yet deliver us.* 2 Tim. 4. 17, 18. 2 Cor. 1. 9, 10.

11. When joys of the Spirit are raised and stirred up: Who is he that hath not been delivered out of some miserable exigents? and if we have, we may well say with David, *Thou hast shewed me great troubles and adversities, but thou wilt return and receive me, and wilt come again, and take me up from the depth of the earth, and comfort me*: Former comforts are as a bill obligatory under Gods hand, to assure us that he will not forsake us: *Whom God loves, he loves unto the end.* — *Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.* John 13. 1. Plal. 63. 7.

12. When Faith is more and more strengthened, Experiences should be turned into Confidences: Thus David improved his Experiences, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistim*: In like manner should we take notice of Gods dealings; and after we have once tried him and his truth, let us trust him for the future; *Tried Truth, and tried Faith unto it, sweetly agree, and answer one another.* Hence it is that Experience of Gods love, should refresh our Faith upon any fresh onset; *So let all thine enemies perish* Judg. 5. 31.

(said Deborah, the heart of that blessed woman was enlarged, as it were Prophetically) *when one falls, they shall all fall*; there is the like reason, *So let all thine enemies perish, O Lord. Experience* in our selves or others, will inlarge our faith to look for greater matters still from our gracious powerful God: *Hath the Lord given us a victory over the Philistims?* then *Awake, awake Deborah, awake, and be enlarged, O my faith!* Every new *Experience* is a new knowledge of God, and should fit us for new encounters: I deny not but we ought to trust God upon other grounds; though we had never tryed him; but when he helps our faith by former *Experiences*, this should strengthen our confidence, and shore up our Spirits, and put us on to go more chearfully to God, as to a tryed friend. It was the speech of one eminent in holinesse, upon occasion of the accomplishment of a great request made to God by him, *I have tryed God often, now I will trust him indeed.* If we were read in the story of our own lives, we might have a Divinity of our own, drawn out of the observation of Gods particular dealings towards us: we might say, *This and this truth I dare venture upon, I have found it true, I dare build all my happinesse upon it;* as Paul, *I know whom I have trusted, and I am perswaded he is able to keep that which I have committed unto him against that day;* q. d. I have tryed him, he never yet failed me, I am not now to seek how faithful he is to all those that are his.

2 Tim. 1. 12.

Psal. 77. 7.

13. When scruples and doubts are removed, O (cries the soul) *I have many Experiences, but no comfort as yet.* Thus David, after the remembrance of his songs in the night, left his soul still in doubt; and he goes on to say, *Will the Lord cast off for ever? and will he be favorable no more?* In this case it is the duty of Christians, to call to minde their former *Experiences* of Faith and Joy again and again: for though they comfort not at one time, yet they may at another. Have we found a Promise (which is a *breast of Consolation*) milklesse? yet again suck, Comfort may come in the end: If after we have impanell'd a Jury and Grand Inquest to search, and our first Verdict condemns us, or they bring in an *Ignoramus*; yet do, as wise Judges often do, send them about it again, they may finde it the next time: *Jonah* look'd once, it seems, and found no comfort, for he said, *I will look again towards thine holy Temple:* So some have look'd

Jonah 2. 4.

over

over their hearts by signs at one time, and have to their thinking found nothing but Hypocrisie, Unbelief, Hardness, Self-seeking, &c. but not long after, examining their hearts again by the same signs, they have espyed the Image of God drawn fairly upon the Tables of their hearts, and so found a world of comfort.

*O but (cries the soul) I have tossed and tumbled over my heart, I have searched into the Registers and Records of Gods dealings, and me thinks, I can call nothing into remembrance betwixt God and me: What, nothing? look again: Did God never speak peace to our hearts? Did Christ never shed his love abroad into our souls? Have we at no time found in our heart pure streins of love to Christ? Pure drops of godly sorrow for offending Christ? Have we never an old tryed Evidence, which hath been acknowledged and confirmed again and again in open Courts? What, not one? Surely, if we can now call to mind but one, if in truth, it may support us: If one promise do belong to us, all do; for every one conveyes whole Christ, in whom all the Promises are made, and who is the matter of them: As in the Sacrament, the Bread conveyes whole Christ, and the Wine conveyes whole Christ: so in the Word, every Promise conveyes whole Christ; if we can but say as the Church of Ephesus, *This thing I have, that I hate sin*: we may plead this to God, yea though Rev. 2: 6; it be in a lesser degree, if in truth and sincerity (for God brings not a pair of Scales to weigh, but a Touchstone to try our graces) if it be true gold, though never so little of it, it will passe current with him: *He will not quench the smoking flax*, though Isa. 42: 3; it be but a smoke, not a flame; though it be but as a *wick in the socket*, (as it is in the Original) likelier to dye and go out, then to continue, which we use to throw away, yet he will *not quench it*, but accept it. O let us comfort our selves with these words!*

O but (cries the soul again) I have searched all crevases for light, but alas, I cannot see the least beam of it: What help now remains? If it be thus, poor soul, Be not faithlesse, but believing. Christ helps some to live above glorious Manifestations; sometimes in absence of these Manifestations, just ones may live, and rejoyce in the invisible Essence of God: Christians may live waiting on God, when his face is wholly hid from them;

them; or Christians may live depending on God, when all other subordinate stays or helps are lost: In such a soul there may be this resolution, Let God do what he will with me, I'll hang on him still, *I though he kill me, yet will I trust in him*; and there is comfort in this.

If so (saith the soul) then what need of Experiences, so long as I have the Promises, and may live by Faith? O but for all this, be not carelesse of *Experiences*: for 1. It is the goodnesse of God, that besides the promises of good things to come, he is pleased to give us some present evidence and taste of what we believe: This heightens his mercy, that besides Faith, he should train up his children by daily renewed *Experiences* of his fatherly care. 2. Though it be one thing to live *by Faith*, another thing to live *by sight*, yet the more we see, and feel, and taste of God, the more we shall be lead to relye on him, for that which as yet we neither see nor feel: This is the very meaning of God, that by that which we feel, we might be strength'ned in that we look for.

SECT. 5.

*The consideration of Experiences in a practical course;
or some practical Rules to be observed.*

IT were good for Christians intending the practical part, to observe these or the like Rules.

Some Cautionary.

Some Directory.

1. The Cautionary Rules may be these: —

1. In gathering *Experiences*, Beware of misprision of Gods *Providences*. There are many mistakes now a days, and therefore it is our best and onely course, for our security, to interpret all Gods works out of his Word: We must make the Scriptures [as we said before] a construing book to the book of Gods *Providences*: Judge neither better of prosperity, nor worse of adversity, then Gods word warrants us. This was the Psalmists cure, his *Experience* put a *Probatum est* to this prescription, *When I* Psal. 37.16,17. *thought to know this, it was too painful for me, until I went into the Sanctua-*

Sanctuary of God, then understood I their end: God may prosper a wicked man, and he may construe this as an argument, and note it as an Experience of Gods gracious dealing with him, and dear love unto him: O take heed! To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them. Isa. 8. 20.

2. In improving *Experiences*, beware how we argue from one *Experience* to another: Judgements threatned, are not always inflicted after one and the same manner; God meets with the wicked sometimes in this life, and sometimes he reserves their plagues for another. In like maner the gracious Providences of God are not always dispensed after one and the same maner; indeed *David* could say, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistim*; and *Paul* could say, *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work*: and so we may say, that *God many times hath delivered us, and doth deliver us, and therefore that he will deliver us still*: But this maner of arguing, as it is demonstrative, so it hath some limitations, which we must carefully take notice of; as—

1. That besides a meer Providence, we take notice of some Promise of God on which we build: Thus *Paul* delivered from death at one time, argued that God would deliver him at another time; but in his arguing he eyes the Promise, he hangs on God, *which* (saith he) *raiseth the dead*.

2 Cor. 1. 9, 10.

2. That we consider the maner of the Promise, because

1. Some Promises are disjunctive; as when God in his mercy conveys any thing to us either in particular, or in the equivalent, by way of Commutation and Compensation with Spirituall things. Thus a Christians *Experience works Hope*, but not always of the self-same outward issue, and maner of deliverance out of his trouble, which he hath before-time found; No, we must *hope* according to the *Word*, or according to the quality of the *Promise*: *Pauls* hope (after *Experience* of many deliverances) was not expressly or peremptorily, that *the prick in his flesh should be removed*, but that *Gods grace should be sufficient*, and so he had the fruit of his former *Experience*, because he obtained an equivalent supply, but not otherwise.

Rom. 5. 4.

Y

2. Some

2. Some Promises are conditional in respect of us ; as when God promiseth protection from contagious sicknesse, and from trouble, and war : *If my people which are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.* In these or the like Promises, God may give us the *Experience* of his Word at one time, but deny it at another, because we fail in the condition of the Promise on our parts. Observe, Christians! would we conclude a deliverance as formerly, be sure then to look to the frame and disposition of our Spirits : If we are in the way of the Promise, then we may conclude it for certain ; if we meet God in the course of his Providence, or in the improvement of the means he hath appointed, then we may set it down, That God will do whatsoever he hath promised to give, in his own way, or otherwise not.

3. Some Promises are indefinite ; as that in *Jam. 5. 14, 15.* *Is any sick among you? let him call for the Elders of the Church, and let them pray over him: — and the prayer of faith shall save the sick, and the Lord shall raise him up:* In this case God may sometimes, yet doth not always performe promise according to the letter, though a man may be truly qualified with the conditions specified in that Promise, *toties quoties*, again and again. It only intends thus much ; That God may, and sometimes will save the sick, and raise him up at the Churches prayers, but he will not ever do so. Now as God doth not always perform, so neither are we absolutely, or infallibly, or universally to conclude, The Promise is not universal, but indefinite, and accordingly our conclusions should not be universal, but indefinite: we should indeed, because of the Promise, adventure our selves upon God in such a condition, not knowing but in his outward dispensations he may make it good to us, yet with submission to his pleasure, if otherwise he dispose of us: And as this is all we must do, so this is all we can say, or conclude in such a case as this is.

2. The directory Rules may be these. —

1. Let us communicate our own *Experiences* to the good of others. *David* in his deliverances invites others to have recourse unto him. *Bring my soul out of prison, that I may praise*

praise thy Name, then shall the righteous compass me about when thou shalt deal bountifully with me. Conceal not within our bosoms these things, the communicating whereof may tend to publike profit; surely it were a course much tending to the quick'ning of the faith of all, if we would impart to one another our mutual *Experiences*.

2. Let us trade others *Experiences* to our own particular profit. Thus *David* in desertion hath recourse to Gods gracious dealings with his fore-fathers, *Our fathers trusted in thee; they trusted, and thou didst deliver them; they cryed unto thee, and were delivered; they trusted in thee, and were not confounded.* What favour God sheweth to any one, he will vouchsafe to every one that seeketh him diligently, if it may be for his good. Thus we finde in Scripture that sometimes a personal *Experience* was improved to an universal advantage. *James* 5. 11. *Heb.* 13. 5, 6.

3. Let us cast our *Experiences* under several heads, and make the word and works face one another, and answer one to another, or to make the work compleat, it were not amisse to distribute the frame into three columns; and in the first to set down *Experiences*, in the second the *Texts*, in the third *Dispositions* answering Gods mind, in such and such a case, to be left on the heart afterwards.

4. Let us pray with fervency (when ever we set a time apart to view over our *Experiences*) that those *Dispositions* answering Gods mind in every particular *Experience* may be written in our hearts, and brought forth in our life afterwards. This will be the chief use and choyce comfort of the soul in this duty. And this Method a poor creature and servant of Christ hath followed in his own particular practice; whereof I shall give you a taste in the following Section.

S E C T. 6.

The Experiences of a weak Christian, cast into the Method propounded.

§. 1. Judgements on the Wicked.

Experiences.	Texts.	Dispositions required in this case, and to be prayed for.
<p>1643.</p> <p>F<i>eb. 9.</i> Preston was taken by the Parliaments forces, severall Papists slain in it, some naturally of a good disposition; and therefore many mourned for their untimely death, but rejoiced in the accomplishment of the Promise.</p>	<p>Rev. 16. 6, 7. <i>They have shed the blood of Saints, and thou hast given them blood to drink. -- Even so Lord God Almighty, true and righteous are thy judgements.</i></p> <p>Rev. 19. 2. <i>He hath judged the great whore, which did corrupt the earth with her fornication. &c.</i></p>	<p>Rev. 18. 4. <i>Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.</i></p> <p>Rev. 18. 20. <i>Rejoyce over her thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.</i></p>
1648.	Texts.	Dispositions, &c.
<p><i>Octob. 29.</i> This day a Souldier was slain in <i>Preston</i>, in the open Faire, and not long after another Souldier was slain in the very act of drunkenness; it is reported that he was drunk the night before, and that he threat'ned that very morning before night either to kill, or to be killed.</p>	<p>Gal. 5. 19, 20, 21. <i>Now the workes of the flesh are manifest, which are these: hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkennesse, revellings, and such like.</i></p>	<p>Gal. 5. 16. <i>Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.</i></p> <p>Gal. 5. 24. <i>They that are Christs have crucified the flesh, with the affections and lusts.</i></p> <p>1 Cor. 6. 20. <i>Ye are bought with a price, therefore glorifie God in your body, and in your Spirit, which are Gods.</i></p>

§. 2. Gods love to the Saints.

Experiences.

1641.

May 20. This day the Lord cast one into a spiritual, heavenly, ravishing love-trance; he tasted the goodnesse of God, the very sweetness of Christ, and was filled with the joyes of the Spirit above measure. O it was a good day, a blessed fore-taste of Heaven, a love-token of Christ to the Soul.

Texts.

Cant. 2. 3. *I sate down under his shadow with great delight, and his fruit was sweet to my taste.*

2 Cor. 7. 4. *I am filled with comfort, I am exceeding joyfull in all our tribulation.*

Acts 13. 52. *And they were filled with joy, and with the holy Ghost.*

Dispositions required in this case, and to be prayed for.

1 Pet. 1. 8. Whom having not seen, ye love; in whom though now ye see him not, yet believing ye rejoyce with joy unspeakable, and full of glory.

Rev. 22. 17, 20. And the Spirit and the Bride say, come; and let him that heareth say, come; & let him that is athirst, come: — He which testifieth these things saith, Surely I come quickly. Amen. Even so come Lord Jesus.

1647.

July 1. This day R. M. lying on his deaths-bed was filled with the comforts of the Spirit, and sweet assurance of faith; at last drawing nearer his end, he proclaimed Gods goodness, and sweetness, and mercy, which were his last words; and after in the midst of our prayers, he gave up the ghost.

Texts.

Psal. 116. 15. *Precious in the sight of the Lord is the death of his Saints.*

Revel. 14. 13. *And I heard a voice from heaven saying unto me, write, Blessed are the dead which dye in the Lord from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.*

Dispositions, &c.

Deut. 32. 29. O that they were wise, that they understood this, that they would consider their latter end.

Job 14. 14. All the days of my appointed time will I wait, till my change come.

Revel. 22. 20. Surely I come quickly. Amen. Even so come Lord Jesus.

§. 3. *Several Chastisements or Afflictions on my self and others.*

<i>Experiences.</i>	<i>Texts.</i>	<i>Dispositions, &c.</i>
<p>1648.</p> <p>I An. 24. One had a grieved and troubled heart, by reason of some opposition of wicked people: At night he read a feeling passage of M^r. Rogers on Judges 13. thus:--<i>I have often thought it Gods mercy, to keep the knowledge of such discouragements from them that are to enter into the Ministry, lest they should be deterred wholly from it, till by Experience they be armed against it.</i></p>	<p>Joh. 15. 20. <i>Remember the word that I have said unto you, The servant is not greater then the Lord, if they have persecuted me, they will also persecute you.</i></p> <p>1 Cor. 4. 13. <i>We are made as th: filth of the world, and are as the off-scouring of all things unto this day.</i></p> <p>Psal. 69. 20. <i>Reproach hath broken my heart, and I am full of heaviness, &c.</i></p>	<p>Matth. 5. 12. <i>Rejoyce and be exceeding glad, for great is your reward in heaven: for so persecuted they the Prophets which were before you.</i></p> <p>Matth. 5. 44. <i>Pray for them which despitefully use you, & persecute you.</i></p> <p>Rom. 8. 35. <i>Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution? &c.</i></p> <p>Rom. 12. 14. <i>Bless them which persecute you: bless, and curse not.</i></p>

§. 4. *Performances of gracious Promises to my self and others.*

<i>Experiences.</i>	<i>Texts.</i>	<i>Dispositions, &c.</i>
<p>1642.</p> <p>I An. 6. This day a private Fast being observed, the Lord gave some that Exercised the very Spirit and power of prayer, to the ravishment of hearers: Surely it was the Spirit spake in them, Christ manifesting his presence in those very enlargements; To him onely be the glory.</p>	<p>Zech. 12. 10. <i>And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and of supplications.</i></p> <p>Rom. 8. 26. <i>Likewise the spirit also helpeth our infirmities, — it maketh intercession for us, with groanings which cannot be uttered.</i></p>	<p>Jer. 29. 12, 13. <i>Then shall ye call upon me, & ye shall go and pray unto me, and I will hearken unto you; and ye shall seek me, and finde me, when ye shall search for me with all your heart.</i></p> <p>Jer. 31. 9. <i>They shall come with weeping, and with supplications will I lead them.</i></p>

§. 5. *The Temptations of the World ensnaring, of Sin prevailing, of Satan cheating.*

<i>Experiences.</i>	<i>Texts.</i>	<i>Dispositions, &c.</i>
<p>1647.</p> <p>MArch 27. Ones heart was overpowered, and exceedingly troubled with the cares of this life. O base world, how dost thou vex them that intermeddle with thee?</p>	<p>Eccles. 1. 2, 14. <i>Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity; — Behold, all is vanity and vexation of Spirit.</i></p>	<p>Luk. 21. 34. Take heed to yourselves, lest at any time your hearts be overcharged with — the cares of this life.</p> <p>1 John 5. 4. This is the victory that overcometh the world, even our faith.</p>

<i>Experiences,</i>	<i>Texts.</i>	<i>Dispositions, &c.</i>
<p>1648.</p> <p>April 4. and 17. A poor creature in the night was fearfully troubled in his dreams with devils and torments, and Satans power over his soul; he apprehended strongly that Satan was with him, and very busie to insnare him, which at his very first awaking struck him with trembling and horror of heart.</p>	<p>2 Cor. 2. 11. <i>We are not ignorant of his devices.</i></p> <p>Ephes. 6. 11. — <i>Of the wiles of the devil: —</i></p> <p>Revel. 2. 24. <i>Of the depths of Satan. —</i></p> <p>1 Theff. 3. 5. <i>By some means the tempter hath tempted you.</i></p> <p>1 Pet. 5. 8. <i>Your adversary the devil as a roaring lion, walketh about, seeking whom to devour.</i></p>	<p>Eph. 6. 11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.</p> <p>1 Jam. 4. 7. Resist the devil, and he will flee from you. —</p> <p>1 Pet. 5. 9. Whom resist, steadfast in the faith.</p> <p>2 Pet. 2. 9. The Lord knoweth how to deliver the godly out of temptations.</p> <p>Eph 6. 16. Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.</p>

§. 6. *Victories of the World, Lusts, Temptations, Corruptions, Satan.*

Experiences.	Texts.	Dispositions, &c.
<p>1647.</p> <p>MArch 27. A poor soul being mightily insnared with the world, and finding by experience its vanity & vexation, he resolved against it; desiring thenceforth piously to make his soul to rejoyce in Gods blessings and his own labours, & to give himself to the Lord wholly for the remainder of his days: This desire he makes at the feet of Christ.</p>	<p>Eccles. 2. 14. & 3. 22. & 5. 19. <i>There is nothing better, then that a man should rejoyce in his own works, for that is his portion: Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.</i></p>	<p><i>Philip. 4. 11.</i> I have learned in whatsoever state I am, therewith to be content.</p> <p><i>1 Tim. 6. 8.</i> And having food and raiment, let us be therewith content.</p> <p><i>1 Tim. 6. 17, 18, 19.</i> Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, — that they be rich in good works, ready to distribute.</p>

Experiences.	Texts.	Dispositions, &c.
<p>1648.</p> <p><i>March 6.</i> This night in his sleep a troubled soul was by Satan tempted to sin, but the Lord stood by him, put prayers into him though asleep, whereby he overcame the temptation; then awaking, he deeply apprehended Satans approach and busie temptations: it struck him into fears, but praising God for his assistance he received boldnesse, and then slept again.</p>	<p><i>2 Cor. 12. 7, 8, 9.</i> <i>There was given to me a thorne in the flesh: — for this thing I besought the Lord thrice that it might depart from me; and he said unto me, my grace is sufficient for thee, for my strength is made perfect in Weaknesse.</i></p>	<p><i>1 Cor. 15. 57.</i> But thanks be to God, which giveth us the victory through our Lord Jesus Christ.</p> <p><i>2 Cor. 12. 9.</i> Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.</p> <p><i>1 am. 4. 5, 6.</i> The spirit that dwelleth in us lusteth to envy: but he giveth more grace.</p>

s. 7. Observations of Gods Providences.

Experiences.	Texts.	Dispositions, &c.
<p>1648.</p> <p>MArch 1. This day one musing on Gods Providences, he occasionally took up a Book, and read in it that <i>The Recording of Providences is not the least portion of Gods Praise, of our Duty, of Posterities Patrimony.</i></p>	<p>Job 5. 27. <i>Lo, this we have searched, so it is, hear thou it, and know it for thy good.</i></p> <p>Job 42. 5. <i>I have heard of thee by the hearing of the ear, but now mine eye seeth thee.</i></p>	<p>Pf. 34. 8, 9. O taste and see that the Lord is good; blessed is the man that trusteth in him: fear the Lord ye his Saints.</p> <p>Pf. 48. 8, 9. As we have heard, so have we seen in the city of the Lord: — we have thought of thy loving kindness, O God.</p>

s. 8. The breathings of the Spirit in others and my own Soul.

Experiences.	Texts.	Dispositions, &c.
<p>1648.</p> <p>May 7. This day one felt many sweet impressions of Gods Spirit in his heart, sometimes melting, and sometimes chearing his soul in the publick Ordinances of the Word and Sacraments: This could not but be the breathings of Christ.</p>	<p>Cant. 1. 5. <i>I am come into my garden, my sister, my spouse, I have gathered my myrrhe with my spice; I have eaten my honey-comb with my honey, I have drunken my wine with my milk.</i></p>	<p>Pf. 89. 15. Blessed is the people that know the joyfull sound, they shall walk O Lord in the light of thy countenance.</p> <p>Cant. 5. 1. Eat O friends, drink, yea drink abundantly, O beloved.</p>

s. 9. *The withdrawings of Christ from the Soul.**Experiences.*

1648.

July 1. or thereabouts, Jones gave me a Relation of her sad desertion thus: — That one night as she sate by the fire, she thought she saw the ground open, and a gulfe of fire appearing; whereupon she cryed, I am damned, I am damned: If at any time she saw any fire, she supposed that she must go into it, and that the devils would fetch her into it. Once wringing her hands, she cried out, O what was I born into the world for? one standing by, answer'd to glorifie God; to whom she reply'd, you say true, for God shall be glorified in my damnation: If any offered to pray, or to reade, she usually cryed out, it was too late to pray for her; & they should not reade that pure Word of God by her, for it belonged not to her. At last God appeared and she felt marvellous comforts.

Texts.

Job 13. 24, 26. *Wherefore hidest thou thy face, and holdest me for thy enemy? Thou writest bitter things against me.*

Psal. 88. 14, 15, 16, 18. *Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to die, — while I suffer thy terrors I am distracted, thy fierce wrath goeth over me, thy terrors have cut me off. — Lover and friend hast thou put far from me, and mine acquaintance into darknesse.*

Prov. 18. 14. *The Spirit of a man will sustain his infirmity, but a wounded Spirit who can bear?*

Isa. 54. 8. *In a little wrath I hid my face from thee for a moment, &c.*

Dispositions, &c.

Psa. 77. 5, 6, 7, 10. I have considered the days of old, the years of ancient times: I call to remembrance my Song in the night, I commune with my own heart, and my Spirit makes diligent search; will the Lord cast off for ever, and will he be favourable no more? and I said, This is my infirmity.

Isa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse and hath no light? let him trust in the name of the Lord and stay upon his God.

2 Cor. 12. 8, 9. For this thing I besought the Lord thrice that it might depart from me, and he said unto me, My grace is sufficient for thee.

s. 10. Deceits of the heart beguiling.

Experiences.	Texts.	Dispositions, &c.
<p>1648.</p> <p>O Job. 24. One that took notice of the slipperiness of his heart in the very act of performance: Sometimes it slyly steals away after idle and wandering imaginations: sometimes it lets in base thoughts of praise, vain-glory, &c. sometimes it raiseth up many good and holy motions, meditations, desires and affections, which yet are nothing to the present performance; and therefore come not from the Spirit of Grace, but from Satan. O cheating cozening heart!</p>	<p>Jer. 17. 9. <i>The heart is deceitful above all things, and desperately wicked, who can know it?</i></p> <p>Rom. 7. 21, 22, 23. <i>I find then a law, that when I would do good, evil is present with me: for I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my minde, and bringing me into captivity to the law of sin which is in my members.</i></p>	<p>Gen. 15. 11. And when the fowls came down upon the carcases, Abraham drovethem away.</p> <p>Mat. 26. 41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak.</p> <p>Rom. 7. 24, 25. O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord: So then with my mind I my self serve the law of God, but with my flesh the law of sin.</p> <p>1 Pet. 4. 7. Be ye therefore sober, and watch unto prayer.</p>

I had gathered many more Experiences; but that all offence (though but taken,) may be removed, let these suffice.

CHAP. VII. SECT. I.

Of the Nature of
Evidences.

1 Pet. 2. 3.

Heb. 11. 27.

Psal 34. 8.



1 John 2. 3.

1 John 3. 14.
and 5. 2. and
5. 13.

1 Cor. 2. 12.

He Scriptures set out the ways of discovering things spiritual, by sight and by taste: By taste, Experience is meant; and by sight, Faith, and assurance of faith is intended: Peter speaks of tasting that the Lord is gracious; and Moses by faith saw him which is invisible: David joynes both together, *O taste and see that the Lord is good: Blessed is the man that trusteth in him.* We have done with tasting, the next is seeing, which I call Assurance, or Evidence: Would we know what these Evidences are? I look at them as inherent and habitual observations of the Spirits actings in the Soul; of which the beloved Apostle speaks so often, *Hereby we know that we know him, if we keep his Commandments. — We know that we have passed from death unto life, because we love the Brethren: — By this we know that we love the children of God, when ye love God and keep his Commandments: — These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life; and the Apostle Paul, Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.*

SECT. 2.

Of the gathering of Evidences.

Now for the Evidences, it is our duty

{	1. To gather them.
	2. To keep them.
	3. To improve them.

1. For the gathering of them, observe we

{	1. A right season.
	2. The right way.

1. Seasons must be observed; for when thick mists surround us, and black clouds cover us, we cannot so well judge either

of.

of our selves, or of our own concernments: *David* in desertion *Plal. 77. 2.* refuseth to be comforted; he spilt all the cordials and physick that was brought him, he was not only void of comfort, but refused it: *What? bring me promises* (will a Soul then say) *you may as well carry them to one in Hell; What? are these the Evidences of Gods love? I see no such thing, here's nothing but scruples, and doubts, and flaws:* O how apt is such a one at such a time, to *for sake his own mercy*, to take Satans part, to plead *Jonah 2. 8.* against his own title, his own interest, in the best things he can have interest in: Now therefore, if we will draw a Book of *Evidences*, it is good to observe times, and such precious opportunities of comforts and refreshings as God vouchsafeth unto us.

2. The right way must be observed, and that consists—

- In eying {
1. The precious promises of Christ.
 2. The inward graces unto which those promises are made.
 3. The truth of those graces written in our hearts.
 4. The testimony of the Spirit, *witnessing with our spirits that we are the children of God.*

1. We must eye the precious promises, and yet not so as that we must close with them, or rest on them alone, without seeking for, or closing with Christ in those promises; the Promise is but the Casket, and Christ the Jewel in it; the Promise is but the field, and Christ the Pearl hid in it, and to be chiefly look'd at; the Promises are the means by which we are assured, not the things on which we are to rest: It were folly for a man to think he hath an interest in an Heirefs Lands, because by some means or other he hath got the writings of her Estate into his hands; all know that the interest of the Lands goes with her person, and with relation of marriage to her, otherwise without a title to her self, all the writings may justly be fetched out of his hands again; so it is with the *Promises*, they hang all upon Christ, and without him there is no interest to be had in them.

2. We must eye the inward graces to which the Promises are made, not that we must be too much carried away with the signs of Christ in our hearts, and not after Christ himself; as

pleasures that are lawful in themselves, may be unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them; so that to dead the heart either to the present delighting in God, or pursuing after him with the joynt strength of our Souls, as our only chiefeft good; so an immoderate recourse unto signs (barely considered as such) is as unwarrantable, when thereby we are diverted, and taken off from a more constant actual exercise of daily thoughts of Faith towards Christ immediately, as he is set forth to be our Righteousness; and yet the mindes of many are so wholly taken up with their own hearts, that as the Psalmist sayes of God, *Christ is scarce in all their thoughts*: Let these consider, what dishonour this will be to Christ, that his train and favorites (our Graces) should have a fuller court, and more frequent attendance from our hearts then himself, who is the King of glory: Now to rectifie this error, the way is not wholly to reject all uses of such *Evidences*, but to order them rightly; as thus, —

1. Let not the use of graces go before, but follow after an address of Faith first renewed, and acts of Faith first put forth upon Christ himself: Thus whensoever we would go down into our own hearts, and take a view of our graces, let us be sure first to look wholly out of our selves unto Christ, as our Justification, and to close with him immediately, as if we had no present or by-past grace to evidence our being in him; and if then (whiles Faith is thus immediately clasping about Christ) we finde either present or fore-past graces coming in, as handmaids, to attend and witness to the truth of this adherence unto Christ, this will derogate nothing from Christs honour, or the Doctrine of *Free-grace*.

2. Let us in the closure of all, begin afresh to act Faith upon Christ immediately, with a redoubled strength; as Faith should give a leading to the use of Graces, so the sight of our Graces should be as a back-door to let Faith in again, to converse with Christ: Even as at the Sacrament, the elements of Bread and Wine, are but outward signs to bring Christ and the heart together, and then Faith lets the outward elements go, and closeth and treats immediately with Christ: So grace is an inward sign; and whiles men make use of it, onely as of a bare sign to let them come in to Christ, and their rejoycing is not in it originally,

ly, but in Christ; their confidence is not upon it, but upon Christ: There is no danger at all in making such use of signs; for thus we make our Graces subordinate and subservient to Faith, whilst it makes Christ its *Alpha and Omega, The beginning and the end of all*. I know it is strongly objected against Christians, That many forget, and seldome use an intire, immediate close with Christ, whilst in the mean time the stream of their most constant thoughts and deepest intentions, are ever running upon their Graces, and the gracious workings thereof in duties towards Christ: Others on the contrary run all on Christ, despising the Graces of the Spirit, because (say they) *Christ is all in all to them*; so that if we ask such, Have you any Grace, change of heart? &c. tush, what do you tell them of Repentance, Holiness, &c. they have Christ, and that is sufficient; they have the substance, and what shall they now do with shadows of Ordinances, Duties, Graces? they have all in Christ, what should they look for *Evidences*, from any Graces inherent in themselves? O let those mourn over themselves, that have with much affection been seeking after Christs benefits, peace of conscience, holiness of heart and life, but have not sought first and last to embrace, and have the person of the Lord Jesus Christ himself; and let such tremble, who in advancing Christ himself, and *Free-grace*, will needs abolish and despise those heavenly Graces which flow from him unto all the Elect: *The Law of God is written on the heart of Christ*, Heb. 10. 7. and if Heb. 10. 7. ever he wraps us up in the Covenant of Grace, *He will write his* with Ps. 40. 8. *Law in our hearts also*, Heb. 8. 10. The right way for both, is to order their *Evidences* aright, and by this course Graces will Heb. 8. 10. have their due, and the life of Faith will still be actually maintained and kept upon wing, in its full ure and exercise towards Christ alone for Justification:

Why would not some men have Grace or Sanctification as Quest. Evidence?

In some it ariseth from their lusts, which they have a minde to *Ans. live quietly in*, desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this *Witness of water* or Sanctification, to testifie in the Court of Conscience; in others, I think, it doth not arise from want of grace, but because the Spirit of Grace and Sanctification runs very low in them;

it

it can speak little, and that little very darkly and obscurely for them, therefore they have no great minde that it should be brought in as any witnesse for them; others I think may have much Grace, yet for a time they cast it by as an *Evidence* unto them, because they have *Experience* how difficult and troublesome it is to finde this *Evidence*, and when 'tis found, how troublesome to reade it, and keep it fair, and thereby to have constant peace and quietness: And hence arise those speeches, *Why do you look to your Sanctification? it is a blotted Evidence, you may have it to day, and lose it to morrow, and then where is your peace?* These men, because they feel not that measure of Sanctification they would, do therefore vilifie and deny that they have; because they feel a *Law of sin in their members, leading them away captive*, therefore they will not take notice of the Law of their mindes, whereby that *inner mandelighs in the Law of God*, and mourns bitterly under *the body of death*, by which they might see with

Rom. 8. 1.

Paul, That there is no condemnation to such, Rom. 8. 1. But I shall propose one thing to Conscience: Suppose thou wert now lying on thy Deaths-bed, comforting thy self in thy elected and justified estate; suppose the Spirit of God should now grapple with thy Conscience, and tell thee, *If thou art justified, then art thou sanctified*, 2 Theff. 2. 13. *Is it thus with thee?* what wilt thou answer? if thou sayest, *Thou art not sanctified*, the Word and Spirit will bear witness against thee, and say, *Thou art not then justified*: If thou sayest, *Thou knowest not, thou lookest not to Sanctification, or the fruits of the Spirit*; they will reply, *How then canst thou know or say thou art elected or justified?* for it is a truth as clear as the Sun, *None are justified, but they are sanctified, and if they are not sanctified, they are not justified*: O bleſſe God for any little measure of Sanctification, do not scorn or secretly despise this Spirit of Grace, knowing that without it thou shalt perish, but if thou hast it, thou hast an *Evidence* of thy part in Christ; surely Grace is *the image of Christ stamped upon the Soul*, and they who reflecting upon their Souls, see the image of Christ there, may be sure that Christ is theirs; Christ hath given all himself to those, to whom he hath given this part of himself.

3. We must eye the truth of those Graces thus written in our hearts: There is a great deal of counterfeit Grace in the world;
a true

a true Christian can have nothing, as discernable to others, but an hypocrite may have and do for the outward semblance as much as he; it is good therefore to try the truth of our Graces, and herein the rise, maner and end of our motions carry much manifestation in them. But of this more largely in the *Duties of Self-Examination*, and *Receiving of the Lords Supper*.

4. We must eye *the testimony of the Spirit, witnessing with our spirit, that we are the children of God*: As God hath set up a frame of holiness in every Believer, so he hath given unto us the earnest of the Spirit: The Graces of the Spirit are a real earnest of the Spirit, yet they are not always an Evidentiall earnest, therefore an earnest is often superadded to our Graces.

Rom. 8. 16.

2 Cor. 5. 5

There is a threefold work of the Spirit;

1. To convey and plant Grace in the soul.
2. To act and help us to exercise the Graces which are planted there.

3. To shine upon and enlighten those Graces, or to give an earnest of those Graces.

This last work the Spirit fulfils two ways;

1. By Arguments and Inferences, which is a mediate work.

2. By presence and influence, which is an immediate worke.

This the Apostle calls *Witnesse-bearing*, the Spirit brings in *the Witnesse of the water, and of the blood*, which is his mediate work; but besides and above these, he gives a distinct witness of his own; which is his immediate work, and is in a way of peculiarity and transcendency, called, *The witnesse of the Spirit*: Hence that of the Apostle, *We have received not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God*: The things freely given us, may be received by us, and yet the receipt of them not known to us; therefore the Spirit for our further consolation, doth (as it were) put his hand and seal to our receipts; whence he is said, *To seal us up unto the day of Redemption*.

1 John 5. 8.

1 Cor. 2. 12.

Eph. 4. 30.

But how may a man discern between the testimony of the Spirit, and the illusion of Satan? *Quest.*

I Answer, There is ever an harmony and sweet accord between the inward and outward testimony, between the Spirit of God, and the Word of God, and therefore we may discern the testimony of the Spirit by the Word. Thus in the Old Testament,

A a

all

John 16. 13.

all Revelations were to be examined by the Word, *Deut. 13. 1. Isa. 8. 20.* and in the New Testament our Saviour tels us; That *the Spirit shall lead you into all truth: How so? For he shall not speak of himself, but what he shall hear, that shall he speak:* And what is that which the Spirit heareth, is it not that which is already contained in the Scriptures?

Object.
Dr. crisps
assurance of
Faith.

Sol.

Nay then (say some) the credit of the voice of the Spirit, must depend upon the Word, but this must not be allowed, that any thing should be of such credit, as to give credit to the Spirit.

I answer, Why not? the Scripture we know is already known and received as the Word of God, and therefore what cometh after it, must needs borrow credit from it: Indeed, the truth of what the Spirit speaketh doth not depend upon the Word, yet the credit of it doth.

Object.
Dr. crisp
ibid.

But there is no more Evidences (say they) save only the revealing Evidence, the Spirit of Christ, and the receiving Evidence, which is faith; the Spirit within thee saith, Thy sin is forgiven thee, and Faith receiveth it, and sits down satisfied; now here is thy Evidence, if thou hast only these two, thou hast thy portion, thou needest no more.

Sol.

I Answer: 1. In this way, what profane person is there in this world, which may not conclude for himself, if he will but force upon himself this perswasion, *That the Spirit saith it, and I believe it?* 2. The revealing and receiving Evidence (i.) the Word of the Spirit, and the subscription of Faith, do not lay the ground of perfect peace, except there come in also the Evidence of inherent qualifications. For the better understanding of this observe, That the Evidence of the Spirit is either mediate, when it enables the soul to frame a Syllogism, wherein the minor, *sc.* the dictate of the Conscience, so far maketh to this Evidence as our graces are witnessed unto by the Spirit, *1 Cor. 2. 12.* or immediate, which is indeed without any such discourse of our conscience, and wherein our spirit is meerly passive or receptive, it is an act of irradiation or impression of Gods love, or (as some call it) a transcript of the decree of Gods election set upon the Conscience: the Scripture calls this especially, *A Seal of the Spirit*, which imports the meer passiveness of the heart to it, as of the wax to the seal; and this Evidence is solitary, without reference to inherent Graces, yet howsoever, it excludes them
not,

not, nor cometh in till that mediate evidence precede, *Eph. 1. 13.* Hence I infer, the mediate testimony of the Spirit, that ordinarily concludes for *hic & ille*; doth not speak according to the Word, but where a Text of Scripture hath a *Quicunque* for the Proposition, and a work of the sanctifying Spirit for the assumption; as thus, the Scripture saith, *They that repent and believe: — They that are led by the Spirit of God, are the Sons of God*, Mark 1. 15. Rom. 8. 14. Hereupon the renewed and sanctified Conscience saith, *I do repent and believe, I am led by the Spirit; therefore I am the childe of God*: Now this conclusion deduced, if afterwards the immediate testimony of the Spirit (manifested by an heavenly impresson and irradiation upon the Soul) comes in with his attestation to confirm it, we may not doubt either of this or of the former testimony, because now they both speak according to the word and work Grace in the heart; the ground of all this is in the nature of this testimony of the Spirit, which is rather an attestation, then a testimony; a secondary, not first deponent: Is not this rightly concluded from *that of Rom. 8. 16. The Spirit witnesseth with our spirit* ^{that of} where we ^{Rom. 8. 16.} have two witnesses joyning together their testimonies to assert this truth, *That we are the Sons of God*; two, I say, viz. our Spirit, and the Spirit of God: The witness of our spirit (i.) of our conscience, is the first, the Spirit of God is the second: His work is not *μαρτυρεῖν*, but *συμμαρτυρεῖν*, to witness together with our Spirit; (i.) To confirm and ratifie what that hath asserted; so that indeed the evidencing of this testimony of the Spirit, is after the testimony of our own Conscience; if this do not first speak and conclude, that other of the Spirit speaks not at all: Now the testimony of the Conscience is the Conclusion of the practical Syllogism, and the certainty of this conclusion depends upon the verity of the assumption which mentioneth the work of Grace in the heart: So then, let it be the care of the Christian, to make good the verity of the assumption, that he may truly say, *I do repent, I do believe, I am led by the Spirit*; and this shall not only afford him comfort by the Conclusion, but also (when the immediate testimony of the Spirit comes in with his attestation to confirm it) it will assure him, that he is not misled by the suggestion of Satan, but guided by the Spirit in this point of assurance: *Surely* (will he say) *this is the Spirit of God, for*

now he speaks according to the Word of God, and according to the work of his own grace within me.

SECT. 3.

Of the keeping of Evidences.

IF in eyeing the promises, and graces, and truth of those graces written in our hearts, the spirit shall come in, and shine upon our graces, either mediately by way of argument from sanctification, or more immediately by way of presence, then labour to keep our *Evidences* clear and fair; maintain that which we have gotten, and keep it as the best treasure under heaven. Christians had need to preserve our *Evidences* clear and bright, that they may be seen and read upon all occasions.

But how should we keep thus our *Evidences*?

1. Harken to the Word, and harken to the Spirit, and harken to our own consciences! What say all these to our souls? *Ex. gr.* The Word saith thus, *Whosoever loves the brethren, he is translated from death to life*; now doth thy conscience tell thee, that so do I though it be in weak measure? then here is the Word and thy conscience for thee; and doth the spirit come in, and witness with thy conscience that it is so indeed? then it is well with thy soul, thou keepest thy *Evidence* to purpose.

2. Be daily renewing our faith in Christ, especially that act of faith, by which our souls knit, or tie themselves to Christ for salvation: Cause our souls every day in solemn manner to act that part: put forth this primitive act of faith in our souls: the daily exercise of this will increase and strengthen the divine habit of faith in the soul, and make the soul sensible of every act of it. By frequent believing we shall feel at our very hearts-root that we do believe, and so we shall have the witness in our selves that we are in Christ, we shall knowingly carry in our hearts the Counterpane of all the promises.

3. Performe all those duties and exercises of Religion, which God hath ordained for this very purpose: As 1. Reading the word, *These things write we unto you, that your joy may be full.*

2. Hear-

2. Hearing the Word, for therefore is the Ministry of Christ to give Luk. 1. 77. knowledge of salvation to his People by the Remission of their sins.

3. The Sacraments, for they are the seals of the righteousness of Rom. 4. 11. faith. 4. Prayer, Ask and you shall receive, that your joy may be John 16. 24. full. To this purpose is Gods promise, I will bring my people to my holy mountaine, and make them joyful in my house of Esay 56. 7. Prayer.

4. Maintain holines and purity of life. The effect of righteousness is quietnesse and assurance for ever, and to him that ordereth his conversation aright will I shew the salvation of God. The Psal. 50. 23. Saints while they keep their sincerity enjoy assurance, for the spirit of God, which is in them sheds abroad the love of God in their hearts, enabling them to cry Abba father: and bears witness with their spirits that they are the children of God. But when they fall into wilful transgressions, and grieve the Spirit of God, assurance is gone. This made David after his foule sins to cry out so vehemently, Make me to heare joy and gladnesse. Restore me to the joy of thy salvation. O take heed of spotting our Evidences, of defiling our Evidences by any sinful acts. Rom. 8. 15. 16.

5. Take heed of yeelding to any base doubts, or fears, or objections of Satan and our own hearts; deny not the work of grace in us, lest we grieve the spirit of God; if any shall yield so slavishly to the misgivings of their own hearts, or to the temptations of Satan, that they shall conclude against themselves, they have no faith, no love, though all other Christians can see these in them, what dishonour is it to God, and to the Spirit of God? what shall a dark humour, a melancholy thought prevaile on thy soul more then the Word, and more then the testimony of thy own conscience enlightened by the spirit? Take heed of this as of a great pride in thy heart: what to yeeld more to a sturdy, dark, unsubdued humour, then to Evidence it self? O take heed! O hearken not to what fear sayes, or to what humour sayes, or to what Satan sayes, or to what the world sayes, but hearken to what truth it self sayes, and hearken to what conscience sayes, when it is illightned by the spirit, as in good times, when we are at the best: Hearken to these, and so get our hearts and wils over-powered with the Evidence, and yeeld and subject our selves to it.

6. Keep the graces of the spirit in continual exercise upon all

occasions, for grace exercised both brings and maintains certain comfort; it may be with a Christian in his feelings, as with the worst man living, but he may thank his own negligence, his own dulness, his not stirring up of the graces of Gods spirit in him, O therefore it is, that he hangs the wing upon every petty crosse, upon every petty occasion: labour to have an heart ready to exercise grace suitable to every condition, for then grace will reflect sweetly, then we shall maintain and continue our comforts.

S E C T. 4.

Of the improving of Evidences.

3. **F**Or the improving of *Evidences*, we must endeavour to produce that fruit, that frame, that disposition of heart which the Lord requires, directs and looks for in such a case, as the admiring of Gods unsearchable grace in Christ Jesus; a sober, moderate and self-denying use of our *Evidence-comforts*; a fiducial pleading of all the precious promises of the Gospel; a chearful bearing of crosses, a holy contempt of Creature-comforts, a bold approaching to the Throne of Grace upon all occasions, a valiant adventuring for Christ, longings for the appearances of the Lord Jesus, a confident contest with sin, a courageous resisting of temptations; I may adde humility, love to God, fear of offending, zealous labours to advance Christ in the power of grace, &c. all which are the fruits of legible *Evidences* in true Christian hearts: And our *Evidences* thus improved, then is the whole businesse Christianly managed indeed. But of these in the next Section.

S E C T. 5.

Of the Sanctification of Evidences in their several uses.

THe Sanctification of *Evidences* is manifested (as we said) by several *Dispositions*: To enlarge my self; No sooner is the Soul

Soul settled in its Scripture-perfwasions, and Spirit-perfwasions, that God hath translated it unto Christ, but immediately there follows.

1. A deep admiring of Gods unsearchable grace in the Lord Jesus Christ: *Hath the Lord assured me that I am his? O my Soul, stand amazed at this endless, boundless love of the Lord; it is of his grace that ever I did bethink my self of the danger of my sinful course I was formerly in; it is of meer grace that the Lord Christ dyed for my sins, and rose again for my justification; It is of his special grace, that the Spirit of Christ should thus whisper to my Spirit, Thy sins are forgiven thee. O the bountifulness and love of God to man! O I am swallowed up in this depth! It is a mystery which may astonish Angels, an Orient Pearl which outshines all the sparkling Jewels of the whole Creation.* When the Jews heard of the Proclamation of King Cyrus, by which they were set free from their long and tedious captivity, they were rapt with joy, they were like to men that rather dreamed, than possessed *Plal. 126. 1.* the thing that their souls longed after. How much more will Assurance that we are set free from the perpetual bondage of sin, and restored to the everlasting freedom of righteousness and life, make us wonder at the infinite wisdom, and unspeakable goodness of our heavenly Father? The Saints considering the goodness of God towards man in his creation, brake forth into holy admiration, *Lord, what is man, that thou art mindful of him?* *Plal. 8. 4, 5.* The Prophet calling to minde long after, what God had done for his soul, cannot passe it over without fervent praise, *What shall I render to the Lord for all his benefits towards me?* *How* *Plal. 116. 12.* much more ought and will that man that is assured of Gods favor and love towards him, for ever admire the mighty power, unspeakable goodness, and rich mercy of God, who hath delivered him from the pit of hell, from the power of Satan, from the curse of the law, and from the waiting for of all the wicked Devils, and damned Spirits, and withal, hath translated him into the kingdom of his dearest Son? O needs must his heart be inflamed with love, and enlarged in praises!

2. A sober, moderate, and self-denying use of Evidence-comforts; I speak not herein against the frequent actings of graces, or against the simply looking on them, or comforting our selves in them, especially under sad hours; but against the excessive

Give, over-flowing, over-loving way of *Evidence-comforts*, against the abuses thereof: which may be in these particulars; as
 1. When we pore more frequently upon the comforts of our own gracious actings, then upon Jesus Christ and his death; when we live too much on the sight of a new-created birth in our selves, & the image of the second *Adam*, though indeed we have Christ himself to live on.
 2. When we wonder so much at what is done in our selves by the grace of Christ, that we begin to make a mixture of self therewith, *and immediately we sit down and write of our selves an hundred instead of fifty.*
 3. When we think graces and comforts so rooted in our selves, that we neglect God and Christ for the upholding, encrease and exercise of them.
 4. When we rest upon, and too much confide in the power of inherent grace, former revelations, and witnesses of Gods Spirit, which are all but creatures, acts of God upon us, and in us; and therefore in doing thus, we make an Idol of inherent grace, and put that trust in it, which we should repose in

Numb. 14. 39.

the Lord alone: and so, as the Lord speaketh, *We go a whoring after our own hearts.* Now all these flow from the corruption of our nature, and not from *the nature of assurance*; the product of true *Evidences*, is a praising of God for them, and a comforting ourselves in them, as in the fruit of his eternal and unchangeable love: *Our rejoicing is this, even the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world; but not a making of them the only or chief grounds of our hope and comforts, for God in this case may leave us to our selves, That no flesh should rejoice in his presence.*

2 Cor. 1. 1. 2

1 Cor. 1. 19.

3. A fiducial pleading of all the precious promises of the Gospel; *And hath the Lord indeed given me a kisse of his mouth, a sure signe of his love? Why then, O my soul, arise, and lay hold on all the Promises, which God of his mercy in Christ doth offer in the Gospel: Be not dismayd by reason of thy unworthiness, for the Promise is of grace freely offered, and freely given to them that be most unworthy in their own eyes: Thou art unworthy of the least crum of Mercy, but of the riches of his grace God hath given thee the Promises of highest advancement, if thou wilt but embrace them. I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty: — And it shall be in the*

2 Cor. 6. 18.

Rom. 9. 16.

the place where it was said unto them, *Ye are not my people, that there they shall be called, The children of the living God: — He Rev. 21. 7.* that overcometh shall inherit all things, and I will be his God, and he shall be my Son. Surely Lord, I will lay hold on these promises I will yet draw nigher to thee, and put my trust in thy mercy; I will henceforth flie to the throne of grace, to get my title made surer and surer unto my conscience. O Lord, I believe, help thou my unbelief. Thus the soul pleads with God, and God is well-pleased with such pleadings; the soul is assured of salvation, and yet prayeth in the midst of assurance, *Who am I, Lord, that thou 2 Sam. 7. 25.* shouldst make such ample and free promises unto thy poor servant? Of thy free mercy, and according to thine own heart hast thou spoken all these great things, to make thy servant know them; and now O Lord God, establish, I beseech thee, the word that thou hast spoken concerning thy servant.

4. A chearful bearing of crosses: Hence Paul eyeing that object of assurance, that weight of glory, he counts all his affliction light, momentary; he sung in the dungeon, and reckoned *2 Cor. 4. 17.* it a special favour to be a sufferer for Christ; The fire of divine love so inflames Christians in this condition, that much water of Persecution cannot quench it; yea, such is the nature of this fire, that it feeds on those waters, and grows more fervent by that which would quench it: no wonder: it is but a light affliction, but it causeth unto us a more excellent and eternal weight of glory; and parts of this glory, the Christian now receiveth aforehand, as earnest of the whole: This makes him to rejoyce (even in the midst of crosses and losses) with a joy unspeakable and glorious: And hence it is that a Christian despiseth the sufferings for the joys, yea, the sufferings are so overcome by the joys, that the sufferings do not turn his joys into sadness, but his assurance turns the sadness of his sufferings into joys, *for he rejoiceth in his Phil. 2. 17.* sufferings.

5. An holy contempt of Creature comforts: This is another fruit of assurance, it will make a man indeavour to rid himself from such feculent matters here, to contemn them, to trample them under his feet, and out of the greatness and goodness of his spirit, ambitiously to long after the presence of the Lamb. Do I speak or write to the denizens of Heaven? Tell me then you that carry the Evidences of Heaven in your hands and hearts,

Is it not thus with you? hath not God wrought your hearts to this frame and divine disposition? if not, he will do it first or last; for citizens of Heaven set not much by the best things on earth, when they are themselves, and act like their Saviour. It was a good speech of an Emperour, whatsoever he himself was, You (said he) gaze on my purple Robes, and golden Crown, but did you know what cares are under them, you would not take them up from the ground for them; but suppose there had been no cares, but pleasures in them, yet Moses when he had this assurance of Faith, He refused to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sins for a season; esteeming the reproach of Christ greater riches then the treasures of Egypt, for he had respect unto the recompence of reward.

6. A bold approaching unto the throne of Grace upon all occasions: Because we are assured, therefore we beg any thing of God with greater affiance; *Prayer is nothing else but the stream and river of Faith, and an issue of the desire of that which we joyfully believe: Our Saviour Christ knew that his sheep should never perish, and yet he prayeth, Holy Father, keep them in thy name: Paul knew assuredly, that the Lord would deliver him from every evil work, yet without ceasing he prayeth to be delivered from evil. Assurance adds fervency to prayer; the firmer our Faith the more free is our access, with boldness and confidence to the throne of Grace, the more fervently [and boldly can we pray, Abba Father: Assurance heark'neth what the Lord speaketh, and speaketh back again in fervent groans and desires; it hath the promise of God, and therefore is bold to pray, and will not keep silence, Thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee; nay, Assurance puts on the Soul to ask any thing it wants; these be the times when the Spirit moveth the waters, therefore, Now (saith Assurance) cast in your Petition, and whatsoever grief it hath in it, you shall be cured of it: Now the King holds out his golden Scepter, And therefore (saith Assurance) let the Queen come in boldly with her request, though it be for a Kingdom; yea, this King likes it best, if first we seek a Kingdom, and the Righteousness inseparably annexed to it, for then we shall have all other things with it.*

John. 10. 28.
and 17. 11.

1 Tim. 4. 18.

2 Sam. 7. 27.

Mat. 6. 33.

7. A valiant adventuring for Christ: Is a man assured of Gods love in Christ? such a one fears not any troubles, he knows all comes through his fathers hands, and that man and Devil cannot do what they would, and therefore he goes on comfortably to day, to morrow, and to the end; he is like one of Davids Worthies, or like David himself, that having got experience, fears nothing; he walks up and down the world like a Gyant, higher by head and shoulders then most men, he holds in his hand a strong shield, that the Devill himself cannot pierce, but it *quencherh his fiery darts*: He gets a victory against the world by his Faith, and Samson-like, breaks all bands of temptation as straw, he *leaps over a wall, breaks a bow of steel, lays heaps upon heaps.*

8. An earnest longing for the appearing of the Lord Jesus: As he adventures and conquers in life, so he can think of death, without any prevailing fear; he can say with Paul, *I desire to be dissolved, and to be with Christ*; and with Stephen, *Lord Jesus receive my spirit*; and with the Spouse in the Canticles, *Come away, my Beloved, and be thou like a Roe, or to a young Hart upon the Mountains of spices.* It is the voyce of Assurance, *My life is hid with thee, O Christ, and therefore appear quickly, my Life, my Jesus, that I may quickly appear with thee in glory; let the day of gladness quickly come, wherein both soul and body, even my whole self, may eternally enjoy thee: I cannot still put off with these tastes and earnestts, my love and longing is rather inflamed by them to the fruition of thee*: The very voyce of these earnestts is, *Come*; yea, they scarce know any other language but *Come*, therefore again and again they say, *Come*; yea, after they have said, *Come*, as if that were not enough, they say, *Come quickly*; and now, what can the Soul say more to her Lord? only as before she still said, *Come*, so now will she still say, *Amen; even so, Amen and Amen.*

9. A loathing of sin, indignation for sin, contest with sin, and a continuall watch against the baits and allurements of sin: How can it be conceived that a man should be assured of the pardon and forgiveness of many sins, but it will work a greater loathing and detestation of sin, unfeigned abasement for former weakness, and continual watchfulness, to keep himself pure for the future, that he lose not his comfort, nor dishonour God, who hath done so great things for him? It is Satans cavil against the

Saints, That Assurance begets security: Assuredly, if it be true Assurance, it will through Christ mortifie our lust, and quicken us to more sincere settled and constant obedience; nor is it possible that a Christian should hold his assurance any longer, then whiles he follows, cherishes, and feeds in himself this heavenly affection.

Obj.
1 John 1. 8.
Prov. 20. 9.
Ecclef. 7. 20.

But some may object, If we say we have no sin, we deceive our selves: --- Who can say his heart is clean? --- There is no man just, that sinneth not: --- And how can these two stand together, Sin and Assurance?

Sol.

I Answer, Gross sins, grievous sins, are not compatible with the hope and assurance of a Christian, especially reigning sins committed with delight, or indulgence: and yet such sins, as we call infirmities, blemishes, remainders of Original corruption, under which the Regenerate must labour so long as they live: These are not altogether incompatible with assurance, nor do they hinder the lively workings of faith, in receiving the promises; it is good therefore to distinguish betwixt sins, which administer matter of humiliation, and such as may give occasion to the Soul to question its Regenerate estate: As—1. There are sins of simple ignorance, unavoidable infirmity, sins of forgetfulness, inconsideration, passion, pettishness, inordinate fear, whereto there is no advised consent, and these may stand with Assurance. But 2. There are foul sins, enormous crimes (not to speak of sins wilfully committed with full consent, delight and contentment to the utter extinguishing of the Spirit of Grace, which shall never befall them that are called according to the purpose of God) and those sins hinder Assurance, so that the sinner cannot for the present lay actual claim to any one privilege of Grace formerly enjoyed; I deny not but he may still retain his right and title to eternal life, but he is in this condition suspended from actual claim, untill he rise again by Repentance, and so recover not a new right and title, but a new claim by virtue of the old title.

10 A courageous resisting of doubts, scruples, temptations; not but that doubts will come after assurance: We see the Sun is one day bright, and the next day is covered; Evidences may be lost, though interest be continued: yet Assurance and Evidences rightly improved and sanctified to us, may help us against all the shakings, and shiverings, and doubtings of the Soul, and
of

of their own nature they do resist them: Hence the best cure and remedy of doubtings, is to perfect and strengthen our assurance; the more purely the fire burns, the less smoke it hath; when the light and heat of the Sun are greatest, then the clouds and misty vapours are fewest: Assurance and Doubting are like a pair of scales, where the weight of the one bears away the other.

But how should assurance be strength'ned?

I. *Quest.*
Ans.

1. Go we to God, for God who gave it can strengthen it: Every grace depends upon him, not onely for birth, but also for complement; his strength must lead us on from strength to strength, and therefore if we would have strong assurance, we must go to a strong God, and beg of him for it: O Lord (say) *my knowledge is dim; lighten that candle, open mine eyes yet more and more, that I may see thy truth; my assents many times shake, but do thou establish and confirm my heart in thy truths; my embracings, applications, are very trembling, and broken, and interrupted, but do thou guide my eye to look upon my Saviour, and do thou guide my hand to lay hold on him, do thou enable my will and affections, to embrace all the goodness of thy self, of thy Christ, of thy Word; my faith is but weak, but Lord, I would have more faith, even full assurance of faith, and thou canst work it, O do it for thy weak servant.*

2. Be in the way of strength: There are ways in which God doth reveal his arm (i.) his Ordinances; he that is too good for the Ordinances, will ever be too weak in his faith. *One thing (could David say) have I desired of the Lord that I may dwell in the house of the Lord all the days of my life: and to what end? that I may behold the beauty of the Lord, and visit his Temple: what this beauty is, he himself expounds, We thought of thy loving kindness in the midst of thy Temple: The loving kindness of God, his mercy & countenance upon his own servants, that is the Lords beauty, that is it which makes him amiable in his own people.* psal. 27. 4.
psal. 48. 9.

3. Let assurance know its priviledges, and then it will grow stronger. *Ye are a chosen generation, a royal priesthood an holy nation, a peculiar people: they who descended from the blood of Abraham had more priviledges then others, and have not they greater who come of the blood of Christ? The Priests of the Law had singular exemptions, and Kings of all men are most highly priviledged; and do believers come short, who are not* 1 Pet. 2. 3.

prophane, civil, typical Priests, but *royal Priests*? who are not Priests only, nor Kings only, but both *Kings and Priests: A royal priesthood, an holy nation, a peculiar people*. If we did once thoroughly know our priviledges, the grants of favor, the free access, the singular acceptance we have with God in and through the Lord Jesus Christ, how might we keep down our fears, & our doubtings, & with fullest eagernes embrace our God, our Christ, our Promises?

4: Observe, and call to mind our former *Experiences* of Gods favor and love: *I will remember* (saith David) *the years of the right hand of the most high* (i) the years & times of my life, wherein I had sweet experiences of Gods mercies and love: why, what of that? he tells you, *Because thou hast been my help, therefore in the shadow of thy wings wil I rejoyce*. But of this point in the last Chap.

Psal. 77. 10.

Psal. 63. 7.

2. *Quest.*

But what if after all these means used, no Sun appears, our Evidences are quite lost, God suspends all comforts?

Ans.

In such a case we must endeavor to live above *Evidences*, by working the soul to close with, & depend upon an absolute Promise: To this purpose it pleaseth the Father of Mercies, sometimes to convince and perswade the soul, that he will supply what is wanting, heal backslidings freely, work both will and deed fully, whereby he sustains the soul in life, and raiseth it up as it were from the grave of despair & dismal distress. Thus David expected to receive his *Assurance*: when he cried, *Why art thou cast down, O my soul?* — *Hope thou in God, for I shall yet praise him for the help of his countenance*: And if at our first conversion, when we had nothing but the offer of Free-grace to look upon, we cast our selves on God, why not now, when our *Assurances* wholly fail?

Psal. 43. 5, 12.

SECT. 16.

The Evidences of a weak unworthy servant of Christ, laid down according to the Rules aforementioned.

THe life of all we have said, is *Practice*: Hence I make bold to lay down the *Evidences* of a poor creature, not worthy to be named; much less to have his Name written in the Book of Life. — He gives them thus: — wherein howsoever he speaks in the first person, as intending them for his own use; yet he desires to correct himself therein as Paul did, *nevertheless I live, yet not I, but Christ liveth in me*. On every every evidence he desires this to be written, and thus to be understood, *I live, yet not I.* 1. The

Gal. 2. 20.

1 The Texts containing Promises.

2. The graces to which Promises are made; or my particular Evidences.

3. The truth of these graces examin'd

4 The testimony of the Spirit.

After acts of faith first put forth upon *Christ* himself, and closing with him immediately, as if I had no present or by-past grace to evidence my being in him: I now bring in these graces or workings of the Spirit of *Christ* in me, as handmaids to attend, and to witness to the truth of this adherence unto *Christ*, which I call my Evidences.

See in the duty of Self-examination and Receiving of the Lords Supper.

Which is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence, manifested by an Heavenly impression and irradiation upon my soul.

1. John 3.5,8.
- 1 Pet. 1. 23.
2. Joh. 1.11,12.
- 2 Pet. 1.3,4.
3. Gal. 2. 20.
4. Psal. 119. 6,7.
5. Psal. 119. 3, 128.
6. 2. Cor. 7.10.
7. Ezek. 9.4, 6.
- Psal. 119. 136.
- 2 Pet. 2.7,8.
8. Rom. 10.1.
9. John 4. 19.
- Psa. 119. 165.
- 1 Joh. 3.10,14.
- 1 Joh. 4.7.
10. Rom. 7.23.
- Gal. 5. 17.
11. Psal. 19. 12.
12. 1 Joh. 3.3.
- Rev. 15.3.
13. Mat. 10.39.
- Mark 10. 21.
- Luke 9.23,24.
14. Psal. 89. 15.
- Isa. 12.3.
- John 15. 11.
- Rom. 14. 17.
- Gal. 5.22.
- 1 Pet. 1.8.

1. My Conversion from corruption to Christianity, the time whereof (I bless God) I remember.
2. My desire and endeavour to rely on the Promises of Christ, both for this life and that to come.
3. My Experience that I could act Faith, and lay hold, and rest upon the Promises of God in divers cases and conditions.
4. The chief aim and bent of my heart, which for the main is God-ward and Christ-ward.
5. My respect to all Gods Commandments, desiring that I could give up my self wholly to God to do all his will.
6. My renewed repentance for my often failings, and sins committed against God.
7. My grief for the sins of the times and places where I lived.
8. My earnest desire and prayer to God for Israel, and for all I know, That they might be saved.
9. My love to God in Christ, to his Word, Services, Saints, and all things that belong to him.
10. My sense and feeling of the fight and combat between the flesh and the Spirit.
11. My watch to strive against secret sins, which no eye sees, as well as against publique, notorious, scandalous sins.
12. My desire after Christ for his holiness, as happiness; taking him for my King and Husband, as for my Jesus and Saviour.
13. My willingness to suffer shame and disgrace, and (if my heart deceive me not) persecution and death for Christ my Saviour.
14. The unspeakable joy of Gods Spirit, which sometimes I have felt in and after Ordinances; and especially once, when for the space of two dayes I was carried away into extasie and ravishment: This was when I began to see Spiritual things; and upon which followed more desire and endeavours after grace.

1. The Texts
containing Promises.

2. The Graces to which Promises are made, or
my particular Evidences.

3. The truth
of these
graces.

4. The testi-
mony of the
Spirit.

15. Mal. 4. 2.
Eph. 4. 15.
2. Pet. 3. 18.

16. Psa. 119. 67.
Heb. 12. 7, 8,
11.

17. Col. 2. 2.
Heb. 6. 11, 19.
Heb. 10. 22.
2. Cor. 5. 17.
Gal. 5. 22.
Rom. 8. 15, 16

18. Psa. 27. 14.
Psa. 40. 1.

19. Psa. 28. 6.
Psa. 66. 18, 19
Psa. 116. 1, 2.
20. 2 Tim. 4. 8.
Rev. 22. 20.

21. Phil. 1. 10, 11.

22. Psa. 139. 23,
24.

23. Rom. 7. 24.
Rom. 8. 13.
Gal. 5. 17.
Col. 3. 4, 5, 8,
9.
Tit. 2. 11, 12.

15. My sensible growth in the measures of Gods sanctifying graces, as in knowledge, and faith, and hope, and patient expectation of Gods presence and assistance in all things to come.

16. My patience under infirmities and afflictions, with an earnest desire that I may be bettered by my afflictions.

17. My assurance of faith, and of my spirituall safety; which is 1. Both by the evidences of internal vision or reflection, for I know that I believe, as certainly as I know that I live: and 2. By application of the Promises of the Gospel: and 3. By the effects and fruits growing from the root of grace: and 4. By the testimony of Gods Spirit, which sometimes (after prayer especially) hath suggested to my Spirit that I am Gods childe.

18. A desire to wait upon God, if at any time he delay to hear prayers.

19. The return of my prayers, which many a time God hath graciously made sensible and known to my soul.

20. My sincere and hearty longing for the time of restoring, and for the appearing of Christ, who is my chiefest treasure, and my All in All.

21. My Conscience hath born witness with me, that my heart was sincere towards God.

22. I rest not in the approbation of men, unless I can approve my heart unto God.

23. Besides these and the like, I may fetch (say some Divines) as good if not better Evidences from Mortification; in denying my self, in overcoming my passions, in crucifying my corruptions, as from any graces whatsoever.

But O my soul, rest not on these inward graces of the Spirit; now when all is done, begin again to act faith upon Christ immediately with a redoubled strength.

See in the duty of Self-examination and Receiving of the Lords-Supper.

This is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence of the Spirit, manifested by an Heavenly impression and irradiation upon the soul, by a sweet motion and feeling of Gods goodness, and pardon, and mercy, and saving presence to me, without any reference to inherent graces.

His *Evidences* thus gathered in, the prime and especial work of the soul is, the keeping and improving of *Evidences* in their severall uses. But of that before, *Sect. 3. 4.* And thus much of *Evidences*.

CHAP. VIII. SECT. I.

Of the Nature and kindes of

Meditation.



Meditation is a deep and earnest musing upon some point of Christian instruction, to the strengthening of us against the flesh, world and Devill, and to the leading us forward towards the Kingdom of Heaven; or Meditation is a stedfast bending of the mind to some spiritual matter, discoursing of it with our selves, till we bring the same to some profitable issue.

Now this Meditation is either sudden, or set, occasional, or solemn, and deliberate.

1. *Sudden, Occasional, or External Meditation*, ariseth from such things as God by his providence offers to our eyes, ears and senses. *When I consider the Heavens, the work of thy fingers, the Moon and Stars which thou hast ordained: What is man that thou art mindeful of him, or the son of man, that thou visitest him?* Psal 8. 3, 4. This Meditation of Davids was occasional.

2. *Deliberate, set, or solemn Meditation*, ariseth out of our own hearts, when purposely we separate our selves from all company, and go apart to perform this exercise more throughly, making choice of such matter, time and place as are most requisite thereunto; Now this Meditation is double, for it is either conversant about matters of knowledge, for the finding out of some hidden truth, or about matters of affection, for the enkindling of our love unto God: The former of these two we leave to the Schools and Prophets; the latter we shall search after, which is both of larger use, and such as no Christian can reject, as either unnecessary, or over-difficult.

S E C T. 2.

The Circumstantials of Meditation.

THe circumstantials of our *Meditation*, are *time* and *place*; I shall adde to these (though I cannot call it a circumstance) the *subject matter*, which by way of *preparation* to the *duty* we may take notice of.

Gen. 24. 63.

1. For the *time*: No time can be prescribed to all men; for neither is God bound to hours, neither doth the contrary disposition of men agree in one choice of opportunities; some finde their hearts most in frame in the morning; others learn wisdom of their reins in the night-season; others finde *Isaac's* time the fittest time, *who went out in the evening to meditate*: No practice of others can prescribe to us in this circumstance, it is enough that we set apart that time wherein we are aptest for that service.

Can. 7. 11, 12.

2. For *place*: We judge solitariness and solitary places, fittest for *Meditation*, especially for *set and solitary Meditation*: Thus we found Jesus meditating alone in the Mount, *John Baptist* in the desert, *David* on his bed, *Daniel* in his house, *Isaac* in the field. *The Bridegroom of our Soul*, the Lord Jesus Christ, is bashful (said *Bernard*) and never comes to his meditating Bride in the presence of a multitude: Hence was the Spouses invitation *Come my beloved, let us go forth into the field, let us lodge in the villages, let us go up early to the vineyards, let us see if the vine flourish, whether the tender grapes appear, and the pomegranates put forth, there will I give thee my loves*: We must in this case abandon worldly society, both outward and inward: Many sequester themselves from the visible company of men, which yet carry a world within them; both these societies are enemies to this *Meditation*.

3. For the *matter* of our *Meditation*, it must be Divine and Spiritual; viz. Gods Word, or some part thereof: It is woful to think how some meditate on sin, contrary to Gods Word, studying to go to Hell with the least noise of the world; others bend their thoughts onely on the search of natural things; as, The motion of the Heavens, the reason of the ebbing and flowing
of

of the Seas, the kindes of simples that grow out of the earth, and the Creatures upon it, with all their qualities and operations; but in the mean while, the God that made them, the vile-ness of their nature, the danger of their sin, the multitude of their imperfections, the Saviour that bought them, the Heaven that he bought for them, &c. are as unregarded, as if they were not: The matter of our *Meditation* must be some thing divine; *I re-remember thee on my bed, and meditate on thee: — I will meditate of all thy works, and talk of thy doings.* Psal. 63. 6.
and 77. 12.

SECT. 3.

Of occasional Meditation.

Occasional Meditation ariseth from such things as God by his providence offers to our eyes, ears or senses: Examples of this sort are infinit, for a taste take these few:

1. Upon our first waking in the morning, meditate how the Lord can at the last day as easily raise up our dead bodies from the dust, as he hath now awaked us out of sleep; and as now we rise from *the grave our bed*, so then we must arise from that *bed our grave*.

2. Upon sight of the morning sky, meditate, That if one Sun make so bright a morning, what a shining morning will that be when Christ (*the Sun of Righteousness*) shall appear, attended with all his bright Angels, Archangels, Cherubims, Seraphims, Bodies and Souls of Saints? When there shall be as many Suns on a day, as there are stars on a bright winters night.

3. Upon the occasions of the day, meditate, how the Lord seeth us, and understands all our thoughts, and is acquainted with all our ways: *The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them, whose heart is perfect towards him, and therefore we should do all things as in the awful presence of God.* 2 Chron 16. 9.

4. Upon our particular callings we may accordingly meditate; as —

1. A Magistrate, thus, *As I judge others, so will the Lord judge me; it will not be long ere death arrest, and I must go*

Psal. 82. 6. *Without bail: Me thinks I hear that sound in mine ears, I have said ye are gods; but ye shall die like men.*

A Minister, thus; *The time I have to spend is not mine, but the peoples; Me thinks whiles I idle it away, I hear them crying after me, To your closet, and there pray for us that we perish not; study for us, that we may learn of you how to walk in his paths; for if we perish, and you will not give warning, then must our blood be required at your hands.*

Ezek. 3. 18.

3. A Tradesman, thus; *What is that ballance in my shop, but a memento of distributive and commutative Justice? if my dealings be not just to a point or pin, I shall then be weighed in Gods ballance, and be found too light: A false ballance is an abomination to the Lord, and so is a true ballance, without true dealing with all men.*

Prov 11. 1.

Prov. 22. 8.

Psal. 126. 5.

4. An Husbandman, thus; *As I sowe in spring, so I reap in harvest, and God hath said, He that soweth iniquity, shall reap vanity, but they that sowe in tears shall reap in joy; Lord, whiles I sowe in tears, give me April showers of repentance, that when the harvest comes, and the Angels must reap, they may gather me into thy barne of Heaven.*

5. A Souldier, thus; *What trade is this I follow? what devices are these I carry about me to murder afar off? whose image do I bear in this killing disposition, but his whose true title is, The Destroyer? I had need look about me that I be in a righteous cause; I am sure, all the titles of God sound of mercy and gracious respects to man, God the Father is his Maker and Preserver, God the Son his Saviour and Redeemer, God the Holy Ghost his Sanctifier and Comforter: O Lord, that my enemies may be thy enemies, and my cause thy cause, or that I may leave this calling.*

Job 14. 5.

5. Upon night approaching, meditate, *That seeing our days are determined, and the number of our moneths are with the Lord, and our bounds are appointed which we cannot passe, that one day more of our limited time is gone and past, and we are now nearer to our end by a day then we were in the morning.*

6. Upon occasion of lights brought in, meditate, *If the light of a poor candle be so comfortable, which is nothing but a little inflamed aire, gathered about a moistened snuff, What is the*

the light of that glorious Sun, the great Lamp of Heaven? but much more, what is the light of that infinitely resplendent Sun of Righteousnesse, who gave that light to the Sun, and that Sun to the world?

4. Upon the sight of a bright sky full of stars, meditate; *How worthy a Science it is to see and observe those goodly spangles of light above our heads, their places, qualities, motions? But the employment of a Christian is farre more noble, Heaven is open unto him, and he can look beyond the vail, and see further above those stars, then it is thither, and there discern those glories, that may answer to so rich a pavement: I see indeed those glittering glorious stars, with my bodily eyes; but I see withal by the eyes of my faith, that this is but the floor of that goodly fabrick, the outward curtain of that glorious tabernacle: I see within that incomprehensible light, which none can see and not be blessed: How many are these stars before my eyes! but Oh! what millions of pure and majesticall Angels? what millions of happy and glorified Souls? how many mansions of my Father (one of them being my own) do I see by Faith? Come down no more (O my soul!) after thou hast once pitched upon this heavenly glory; or if this flesh force thy descent, be unquiet till thou art let loose to immortality.*

Thus from our up-rising to our down-lying, we may upon every object presented to our senses, frame a sudden or occasional Meditation.

S E C T. 4.

Of deliberate Meditation, and the parts thereof.

Deliberate Meditations arise, and are wrought out of our Down hearts: Now every such Meditation consists of these parts.

The { Entrance.
Proceedings.
Conclusion.

1. The entrance is either { Common.
Proper.
1. The common entrance is some short, yet pithy prayer, that

that God may guide and direct us therein, by the gracious assistance of his holy Spirit.

2. The proper and particular entrance, is the choyce of some theme or matter, and a settling of our selves on that which we have chosen.

2. The proceedings of our *Meditation* are in this method.

1. To begin in the understanding.

2. To end in the affections.

1. Concerning that part which is in the understanding, it is good to keep that course which the common places of Natural and Artificial reason do lead us unto: as to consider the matter of our *Meditation*, 1. In its description: 2. In its distribution: 3. In its causes: 4. In its effects: 5. In its *ubi*: 6. In its properties: 7. In its opposites: 8. In its Comparates: 9. In its Scriptural Testimonies; only in these heads observe these cautions:

1. That we be not too curious in prosecution of these Logical places; the end of this *Duty* is not to practise Logick, but to exercise Religion, and to kindle Piety and Devotion: Besides, every theme will not afford all these places; as when we meditate of God, there is no room for *Causes* and *Comparisons*: it will therefore be sufficient, if we take the most pregnant and voluntary places.

2. That if we stick in the disposition of any of these places (as if meditating of *sin*, we cannot readily meet with material and formal causes) we rack not our mindes too much with the inquiry thereof, but quietly passe over to the next.

2. Concerning that part which is in the affection, it is good to follow that course which the common places of Rhetorick do lead us unto: These are six.

1. A relish of what we have meditated on.

2. A complaint, bewailing our wants of this relish.

viz. 3. A wish of the soul for what it complaineth to want.

4. A confession of our inabilities, to effect what we wish.

5. A petition for the supply of our inabilities.

6. A confidence of obtaining what we petition for.

3. The conclusion of the work contains these parts:

1. A thanksgiving.

2. A recommendation of our souls and ways to God.

I shall

I shall adde no more, but only with the soul thus concluding, to lift up the heart and voice to God, in singing a Psalm answerable to its disposition, and matter meditated on; and by this means shall the soul close up it self with much sweetness and Spiritual contentment.

SECT. 5.

An Example of the Souls love to Christ.

After entrance by Prayer, and choyce of this theme, the soul may proceed thus:—

1. Description.

O my soul, what is this souls love to Christ, whereof thou studi-
est? *It is a spiritual fire kindled from above in the hearts of his darlings, towards their Bridegroom the Lord Jesus Christ. Or, it is a sparkle of that fire of the Holy Ghost, struck into the tinder of our souls, which immediately smokes, and send up the flame thitherward, whence it first had its rise: Or, it is the souls rest or reposal of it self in the bosome of Christ, with content unspeakable and glorious, being perswaded of her interest in that Song of the Spouse, I am my welbeloveds, and my wel-beloved is mine. This, O my soul, Cantt. 6, 3. is the nature of thy love to Christ.*

2. Distribution.

There is a twofold love, one of desire, which is an earnest longing after that which we believe would do us much good, if we could attain to it; another of complacency, when having attained that which we desire, we hugge and embrace it, and solace our selves in the fruition of it: Now the first of these loves is an Introduction to the second, and both of them (in relation to Christ) issue from a proportionable act of faith precedent: 1. That affectionate longing, and thirsty love, wherewith we pant and gasp after Christ proceeds from the first acts of faith, whereby we assent to all Gospel-promises, as true and good in themselves, and better unto us then any thing in the world, could we but once be assured that they belong unto us: 2. That other love of complacency, when (with the Psalmist) *we return* Psal. 116. 7.
unto our rest, because the Lord hath dealt bountifully with us, when sweetly we repose our selves in the lap of our Saviour with content

unspeakable, and full of glory, it proceeds from the last act of faith, whereby we are actually perswaded by those welcome whispers of the Spirit of adoption, that certainly Christ is our Saviour, and that our debts are cancelled to the very last mite; onely observe (O my soul!) these two things of this love: 1. That 'tis subject to all variations or changes, ebbings and flowings of that perswasion; sometimes in a violent temptation, or in a sensible desertion, our perswasion fails, and so this *love of complacency* is either stupified, or it falls back into that thirsty anxious *love of desire*. 2. That this *love of complacency* admits of degrees, proportionable to the degrees of our perswasion; if that be clear and strong, this love is more cheerful and pleasant; if that be weak and obscure, this love is more cold, with many fears and jealousies, — *Whence this love of complacency* may not unfitly be subdivided into an *Ordinary* and *Heroical love*; ordinary love proceeds from a weak dergee of that last act of Faith; *heroical love* springeth from a more eminent and transcendent pitch of perswasion, concerning our own reconciliation in particular: It is called *Ordinary*, because most Christians (though effectually called) do ordinarily feel but such a timorous love in themselves; it is called *Heroical*, because it is constantly onely in such, as either besides the *evidence* of the Word and Spirit, have had some special revelation to put them out of all doubt, concerning their estate to God-ward; or in such as by a certain close walking with God, have been long exercised in a Christian course, have often entertained Christ Jesus at supper in their hearts, and habituated themselves into a more familiar acquaintance with that holy Spirit, which brings all the good news from Heaven, to those diligent souls which carefully wait for it.

3. Causes.

But whence is this love, O my soul? The Apostle is plain, *We love him, because he first loved us*: When the Spirit of God in the promises *lets in* some intimation of Gods love into the soul, then she loves him again: That expression of the Psalmist, *The Lord will command his loving kindnesses in the day-time*, is pertinent to this; it is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of Command stand for Laws; so the Lord sends out his *loving kindnesse*, saying, *Go out, my everlasting love and kindenesse, take a Commission from me,*

1 John 4. 13.

Psal. 42 8.

me, go to that humble, thirsty, hungry soul; go and prosper, and prevail, and settle my love effectually upon him; I command thee do it: It may be at the first visit, the poor soul cries out, *What, I love? What, I mercy? will Christ Jesus accept of me?* Oh, I am the worst of sinners; could I pray, or performe duties as some others do, I might have some hopes of mercy; but what? is it possible that the Lord of Heaven should love me? *Yes, thee, even thee, saith the Lord: go out my loving kindnesse to that poor soul, break open the doors of that weary weltring heart, knock off those bolts of carnal reason, and all base arguments, and clear and warme that broken, bruised, humbled soul, and tell him from me, That his sins are pardoned, his sighs and prayers are heard, and he shall be saved; I charge thee do the work before thou comest in again:* Here, O my soul, is the immediate cause, Gods love thus affecting the heart, it breeds a love in the heart to God again: *I drew them (saith God) with the cords of a man, even with the bands of love.* Hosea 1. 4.

4. Effects.

And what are the effects (O my soul!) of this love? O this love hath many holy gracious effects, it will make the soul to rejoyce in Christs presence, to grieve in his absence, to please Christ in all things, to desire union with Christ, though it never see good day, thought it have no other wages; to bestow readily and freely any thing it hath on the Lord Jesus Christ, to deny it self, or any thing that may come in competition with Christ, to part with her Isaac's, her dearest things, *To account all things as dung and losse, that she may win Christ,* Phil. 3. 8. to be content with nothing, but love again from the party beloved, to be ever and anon thinking and musing on the Lord Jesus Christ, to be ordinarily & frequently speaking of Christ: Love is full of eloquence in the praises of her beloved, so is the souls love to the Lord Jesus Christ. Ohow that Spouse of Christ runs on in a description of his rarities and transcendencies, *My beloved is white and ruddy, the chiefest among ten thousand* (or as it is more elegantly in the Original, *He is an ensign-bearer among ten thousand*) — *He is altogether love'y, or he is all entire, he is all composed of loves:* Cant. 5. 10. 16. Betwixt those Verses [10. and 16.] there's a description of Christ, so stuffed with choicest delicacies of expression, that thou canst not match it (O my soul!) out of any of those Poets which

AAs 5. 41.

have flown highest in amorous inventions; at last she concludes with a triumphant Epiphonema, *This is my beloved, and this is my friend, O daughters of Jerusalem*: Nay, love will make the soul not only *speak*, but do any thing for the Lord Jesus Christ: O then she cries, *How may I please Christ better? what duty must I do? and what sins must I avoid? if there be any of the bed-chamber of the Bridegroom, tell me I beseech you, how may I hear, and pray, and walk, and approve my heart to my Christ and King, that nothing may displease him*. Lastly, love will make the soul suffer for Christ, and to rejoice in such sufferings; it is a fire that much water of persecution cannot quench; nay, it feeds on those waters, and grows hotter by them: As opposition riseth against it, so it riseth against opposition, yea, it riseth by it, until it rise above it.

5. Opposites.

Now what are the contraries to this *love of Christ*, but an *hatred of Christ*? One would wonder there should be such a thing in the world, as *hatred of Christ*: But why then should the Apostle threaten, *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha*; (i) If any man hate Christ, let him be accursed with all manner of execrations or curses in the most desperate manner, expecting *due vengeance from the Lord, when he cometh with his holy millions, to execute judgement upon all, and to convince all that are ungodly*: No question there is a world of wicked men, that are under this curse; I speak not of poor *Indians*, and other Savages of the unchristian world, whose souls are over-clouded with the blackest mists of irreligion, that the prince of darknesse can possibly inwrap them in, who come into the world, not knowing wherefore, and go out of the world, not knowing whither; an heavy case, which cannot sufficiently be bewailed with an Ocean of tears and blood; but of those that live within the Paradise of the Christian Church, that have nothing to distinguish them from those *Indian* Miscreants, but an outward conformity, outward formalities, the charity of other men, and their own slight imaginations: As 1. All open enemies, grosse, hainous and grievous sinners, swearers, blasphemers, drunkards, railers against God, his Ministers, his People, these and the like *love sin more then Christ, they love the Devil more then Christ*. 2. All fawning Hypocrites, that professe (it may be) a marvelous

lous affectionate love unto the Lord Jesus Christ, but they are inward haters of Christ.

6. Comparisons.

But to inflame thy love (O my soul!) upon Christ, consider whereunto it is like, or to what it may be compared: The Scripture hath described the outgoings of such a Soul, 1. By the parched ground: *My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land, where no water is.* 2. By the pantings of a chased Hart: *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God.* 3. By the longings of a teeming woman: *I have longed for thy salvation, O Lord, and thy Law is my delight.* 4. By the fainting and swooning of one that is in good earnest sick of love: *I charge you, O daughters of Jerusalem, if you finde my Beloved, that ye tell him I am sick of love:* Such souls are commonly cast into an agony, into pangs of love, that love Christ indeed.

7. Testimony.

And doth not the Scriptures expresse these loves of the soul to the Lord Jesus? *If God be your Father* (saith Christ to the Jews) *then will ye love me:* — and *Thy name is as an ointment poured forth, therefore do the Virgins love thee:* — and, *We will remember thy love more than wine; the upright love thee:* — *We love him* (saith the Apostle) *because he loved us first: I will love thee* (saith David) *O Lord my strength:* — *I will cause those that love me* (saith Wisdom) *to inherit substance:* — *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and I will manifest my love unto him:* — *Look upon me* (saith David) *and be merciful unto me, as thou usest to do unto those that love thy name.*

Thus for Information of Judgement, now for the stirring up (O my soul!) of thy affections.

1. Relish.

O divine love! O the pleasures, O the joys of this love! O honey and sweetnesse it self! it is the love of Christ, that sets a price on all other Duties; the least service (even a cup of cold water: or a widows mite) if it have but a grain of this love in it, is a most acceptable sacrifice to God; it is love to Christ that hath the Premises of this life, and that which is to come: *I will cause*

Prov. 8. 21.
James 1. 12.

those that love me, to inherit substance, and I will fill their treasures; — yea, there is a crown of life, which the Lord hath promised to them that love him; it is love to Christ, that by Christ assures to us all the glorious priviledges, flowing from Christ, as Reconciliation, Adoption, Forgiveness of sins, Justification, Righteousnesse, Wisdom, Sanctification, Redemption, Possession of all things. All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christs, and Christ is Gods. O who can think of this love of Christ, and not be ravished therewith! Had I a thousand hearts to bestow on Christ, they were all too little, they were never able to love him sufficiently; it is the Lord Jesus that is all strength, and all wisdom, and all honour, and all beauty; the fountain of all graces, and vertues, and qualities in men: whatsoever grace, or virtue, or quality is in us, they are but so many rayes that come from this Sun of righteousness; he is fairer then the children of men, and grace eminently is poured in to his lips.

Psal. 45. 2.

2. Complaint.

But alas! where is my *soul*? how dull is my understanding? my affection? how careless, how peevish is my soul, in a business which concerns it so much? how prejudicate is my opinion? how vain are my conceits? O my soul! how ignorant art thou of the incomparable worth, and delightful sweetness that is in the Lord Jesus? how secure, and sleepy, and senseless art thou? O this hard heart of mine! thou canst mourn for losses and crosses of this life, but for the loss of Christ, thou canst not mourn one jot: Didst thou, O my soul, truly affect Christ, the pillow would be washed with thy tears for thy want of Christ, and for thy want of assurance: Wo, and alas, that my minde is taken up with a confluence of worldly lusts, worldly cares and worldly desires! O it is this that quencheth the *Conjugal love* of my soul to her bridegroom; my loves are now become very adulterous loves: wo, and alas, that *I have loved the world, and the things that are in this world*, that I have followed my base lusts, and adulteries, and abominations; that in stead of loving Christ, I have loathed him, and whipt him, and scourged him, and crucified him, and preferred the vilest lust (any sin whatsoever) before the Lord Jesus. And now I am musing of this *love of Christ*,
alas,

1 John 2. 15.

alas, I feel it not, or if I feel a little, little *love of desire*, yet I have no sence, no taste, no relish of that *love of complacency*; there is no such fire, no flames in my breast towards the Lord Jesus.

3. *Wishing.*

And yet, O that I could *love the Lord Jesus*! O that he had my heart! O that now I could bid adieu to all other lovers! O that the *Father of love*, and the *Spirit of love* would strike one spark of *love* from the Promise, to kindle it in the heart of his poor creature! O that I felt a dilatation of my desires after Christ! that God would stretch them, and widen them to the utmost, that I might *love Christ* with all my heart, soul and might! O that I were *even sick of love*! O that I were cast into the melting pangs of a divine Christian *love*! O my soul, consider the want of Christ, and the worth of Christ! O consider the benefits of Christs death, the sweetness of Christs promises, the pleasantness of his commands, the preciousness of his graces, and above all, the infiniteness of his love, and thou canst not but love him! Consider that soul-ravishing Text, *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quick'ned us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in ages to come he might shew the exceeding riches of his grace, in his kindnesse towards us through Christ Jesus: and thou canst not but cry out with the ardency of affection, with the strength, the zeal of love, O! To him, unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, To him be glory and dominion for ever and ever, Amen.*

Eph. 2. 4,

5,

6,

7,

Revel. 1. 5, 6.

4. *Confession.*

O my soul, these are sweet motives: But alas, how dull is thy understanding, how dead thy affections? I clearly see there is no strength at all in thee. O how cold, and weak, and faint, and heartless are these thy wishes! O *Christ*! I would *love thee*, but I cannot; I finde no ability in my self to love thee; I am no more able to *love thee*, then cold water is able to heat it self. O where be those scalding affections to Christ Jesus, which holy men have felt in all ages, and striven to express in their *Soliloquies*? O where is this holy, constant, conjugal *love*? O where

D d 3

are

Cant. 2. 5.

are those swellings, and throwings, and wrestlings, which others have felt in their bowels? O where be those holy fits, those pangs of *love*, those *love-trances*, those Seraphical flames of conjugal affection, which made the spouse cry out, *I am sick of love*? Alas, I feel a distemper in my affections; I finde it not so easie to love *Christ*, as many men think, surely it is a very hard and difficult thing to love the Lord Jesus.

5. *Petition.*

Come then blessed Lord, and shew thy own self to me, *I beseech thee, if I have found grace in thy sight, shew me the way* Exod. 33. 13. *that I may know thee: — I beseech thee shew me thy glory; —* 18. *give me the Spirit of wisdom and revelation in the knowledge of* Ephes. 1. 17. *Christ*; let me see the beauties and glorious excellencies, and by this meanes blow my love into a pure flame, yea advance it to a degree of Angelical sublimity. Surely, Lord, I cannot *love* what I see not, and therefore anoint mine eyes with thy eye-salve, that I may see thy loveliness, and love thee with my best loves: O kindle, inflame, and enlarge my love that it may rest largely in thee; enlarge the crany which the spirit hath bored through the flesh into my Spirit, that I may largely see thee, and so largely love thee; enlarge the arteries and conduit-pipes, by which thou the head and fountaine of love flowest into thy members, that being abundantly quick'ned and watered with the Spirit of love, I may abundantly love thee: and do not onely come much, but come often into me, and let my Spirit often be one Spirit with thee, in communicative and fruitive unions; for such often unions with thy Spirit, will make my Spirit more Spiritual, and the more Spiritual she is, the more will she love thee, the God of all Spirits. Blessed Lord, wilt thou love the image, and shall not the image much more love the patern? *O that I were sick of love!* that my understanding, will and affections were all overflowed, overcome and amazed, that my faintings were inflamed towards thee, and even melted into thee! O sweet Jesu, touch my soul with thy Spirit, that vertue may go out of thee into me, and draw me unto thee; let the savour of thy oyntments (whose very breath is love) be ever in my nostrils: *Give me the flaggons of the new wine of the Kingdom*, which may lift up my soul above my self in my loves; give me to forget the low and base loves of this world, and by an heavenly excess, transport me into an heavenly

heavenly *love*, that I may embrace Christ who is the Lord from Heaven with a love like himself: O giv'r me to believe, for *faith* and *love* grow together, and the stronger my *faith*, the greater will be my *love*.

6. Confidence.

And this (sweet Jesu) I am fully perswaded thou wilt do: *I believe, Lord help my unbelief*; surely thou art God, who canst not lye, and thou hast promised, that the *upright shall love thee*. Cant. 1. 4. O how should I but believe thee? and now thou hast in some sweet measure convinc'd me, now thou beginn'st to warme my heart, and to cast me into a love-trance; now that my Spirit is somewhat raised, my heart in some sort enlarged, my mind in some measure fixed upon thee: I make bold (Lord) to conclude with this Spiritual *Epithalamium*, *Blessed Lord*, I am thine, onely thine, ever thine, all that I am is at thy command, and all that I have is at thy disposing; be pleased to command both it and me: I know whatsoever I adventure or lose for thy sake, I shall receive with infinite advantage in thy blessed self. I dare trust my Lord with the best thing that ever he gave me, my precious soul. O my bleeding heart and broken Spirit doth languish, in a thirsty *love*, panting and gasping after thee, my blessed Saviour: O let me taste how gracious thou art, by some real experiments in my own heart, smile upon me from heaven, answer me with some assuring whispers of the Spirit of Adoption; *Kiss me with the kisses of thy mouth, for thy love is better then wine*. Cant. 1. 2. O let me bathe my soul in the delicious intimacies of a Spiritual communion with thee my God, that I may for ever adhere unto thee with a sincere constancy, and rest in thee with *a love of complacency*: for I feel, I finde my soul cast into a longing sweat for thee, and nothing can satisfie the importunate longing of my perplexed soule, but thy own self; for thou art my Lord, my love, my life, and thou art altogether lovely, O my dear Jesu! O my dearest Husband! O these holy fits! O these sweet pangs of *love* grow upon me a pace! Upon a sudden, my King, my Saviour, *I am even sick of love*!

Conclusion.

And now, O my soul, *return unto thy rest, for the Lord hath been beneficial unto thee*: The reason of thy *love* is Christ's *love*; Thou lovest him, because he first loved thee. Is it thus, O my soul?

soul? hath the Lord Christ indeed discovered his will, to take thee for his Spouse? What, he that is so holy, to marry such an impure wretch as thou art? O how should this but melt thee into a flame of *love*? what stirrings of love shouldst thou now feel in thy bowels? how shouldst thou now value him, and prize him, and praise him? how should thy *glory now sing praises to him, and not be silent*? how shouldst thou admire and wonder, that thou couldst endure to be without Christ so long? that thou couldst so slightly think of Christ heretofore? O my soul, henceforward cling to thy Saviour, go out of thy self, and creep to him, and affect not onely union, but very unity with him; bathe thy self hereafter again and again, many and many a time in those delicious intimacies of thy Spiritual marriage: And to that purpose (O my soul!) if sometimes thy love to thy Saviour shall cool, O then sweet Saviour look upon me in mercy; one look of thine will awaken my *love*, and make me weep bitterly, that I have *loved* thee so little, whom to *love* sufficiently, my best and mightiest *loves* are most insufficient: Prevent my seeking with thy seeking, be thou present with me in thy providence and power, when thou seemest to be far off me, in the taste of thy sweetness and fruition of thy loves; and then when I have regained thee I will hold more hardly, and keep more fastly, and love thee more vehemently, by thy power assisting: and Provide a stock of *loves* in the summer, against winter, if it return any more: Come Lord Jesus, and be *as the Roe on the Mountains*; my life is hid with thee, O appear quickly, that I may quickly appear with thee in glory, and in the happinesse of a consummate marriage: *Even so, come Lord Jesus, come quickly, Amen, Amen.*

Revel. 22. 20. *Psal. 18. to ver. 7.*

S E C T. 6.

Another example of Eternity.

After entrance by Prayer and choicr of this theme, the soul may proceed thus:—

1. *Description.*

O my soul, what is this *Eternity* whereof thou stadiest? *It is the entire and perfect possession of a life (together and at once) that never shall have end*: The description may be imperfect, and

no wonder ; For how can that be defined, which hath no bondage or limits : Whatsoever is said of *Eternity*, comes infinitely short of it, no words can utter it, no figures number it, no time can measure it : *Eternity* is of this nature, take from it what you will, it is still the same, it is neither encreased by addition, nor diminished by subtraction : What is *Eternity* ? it is a circle running back into it self, whose centre is alwayes, and circumference, without all end : What is *Eternity* ? it is a duration alwayes present, it is one perpetual day, which is not divided into that which is past, and that which is to come : What is *Eternity* ? it is an age of ages, never expiring, but alwayes like it self, without all change : What is *Eternity* ? it is a beginning without beginning, middle or ending, or a beginning never ending, alwayes beginning : and this, O my soul is *Eternity*.

2. Distribution.

There is a twofold *Eternity*, an *Eternity* of *wo*, and an *Eternity* of *joy*. First of *wo*, O *wo* that never shall have end ! *The worm shall not die, the fire never shall be quenched* : After a thousand thousand millions of yeers, there are still as *many more* to come, and when those *many more* are come and gone, the woes are yet as far from the last as they were at the first : It is now above four thousand yeers since *Eſau*, who hated *Jacob*, was cast into this pit of woes, and yet the number of his yeers of torments are as many, as it was the first day of his torment. Secondly, of *joy*, O *joy*, above all the joys in harvest ; they are the joys of Heaven : *Iſa. 9. 3.* There joys the understanding, by a perfect knowledge and vision of God ; there joys the memory, by a perfect remembrance of all things past ; there joys the will, by enjoying all manner of good, without all fear of evil : In this *joy* there is no corruption, no defect, no old age, but solemn glory and continual solemnity ; there is an everlasting spring, there is alwayes the flower, and grace of youth and perfect health : *With thee is the fountain of life, and in thy light shall we see light.* *Pſal. 36. 9.*

3. Causes.

Whence are these two *Eternities*, O my soul, but from him that is onely eternal ?

1. *Eternal wo* is from him, *For he hath prepared Tophet of old* : *Iſa. 33. 33.* God is the efficient, but sin the meritorious cause of this *wo*, *The wages of sin is death.* *Rom. 6. 23.*

2. *Eternal joy* is from him, the Father bestows it, the Son merits it, the Holy Ghost seals and applies it: God hath given thee a Saviour (O my soul!) to give this *eternal joy* to thee, and God hath given thee faith, whereby thou mayst attain to this Saviour; and God hath given thee his Word, whereby thou mayest attain to this faith: Look up therefore to him as the beginner and finisher of this *Eternity*, and whilst thou magnifiest the author, be ravished with the glory of the work; there is nothing that is good, that is not comprehended herein; *In thy presence is fulnesse of joy, and at thy right hand are pleasures for evermore.*

Psal. 16. 11.

4. Effects.

What are the *effects*, O my soul, of this *Eternity*.

1. Of *Eternity* in Hell, these amongst others; *heavy, heavy*, most sad and *heavy thoughts*, when the damned shall consider their dooms, *Go ye into everlasting fires*, then shall they cast their deep thoughts

on $\left\{ \begin{array}{l} \text{Time past.} \\ \text{Eternity to come.} \end{array} \right.$

1. For time past, they shall remember that sometimes they lived, (at least some of them) in a glorious *Goshen*, enlight'ned with the fairest noon-tide of the Gospel that ever the Sun saw, and that they heard many and many a powerful Sermon; any one passage whereof (had they not suffered Satan to blindfold and baffle them) might have been unto them the beginning of *the new birth*: that many times they were told of this danger by Gods faithful Ministers; that they had many calls and offers of salvation, and the Spirit of God many a time cryed behinde them, *This is the way, walk in it*: That sometimes they were half perswaded to be Christians, and they were near salvation, and they had a golden opportunity for it; but alas, they revolted again, and preferred their lusts, and passed by those offers and opportunities with an inexpressible neglect, and horrible ingratitude, and now they lie drowned and damned in that lake of fire and brimstone, which they might have so easily and so often escaped: O what a shriek will this cause in Hell? whiles at every of these considerations, the worm of conscience shall give them a deadly bite, even to the heart? that the memory of things here on earth, remains still with all spirits in the world of Hell,

is

is manifest, *Son, remember thou in thy life time receivedst thy good things, and Lazarus evil, now therefore is he comforted and thou art tormented,* said Abraham to that rich man in hell. Luke 16. 25.

2. For Eternity to come, they shall consider, That this Eternity is another Hell in Hell; might they endure those horrible pains, and extream horrors, no more millions of years, then there are creatures both in Heaven and earth, they would comfort themselves with this thought, *My misery will at last have an end;* but this word [Eternity] it rents their very heart in pieces, it rents their very throat with hideous roarings, it gives a new life to their insufferable sorrows: O my soul, dost thou not tremble at this consideration? Imagine thou heardst Judas roaring in Hell flames; *I have now suffered above One thousand six hundred years since I betrayed Christ, and through the extremity of torment, I have thought these One thousand six hundred, to have been a thousand, thousand, thousand, thousand years: O when will be an end of these sufferings!* When? couldst thou tell *stellas cœli, stillas roris, undas aquæ fluminis, &c.* All the stars of Heaven, stills of dew, drops of raine, fleeces of snow, flowers of the Spring, colours of flowers, fruits of the earth, grains of corne, leaves of trees, beasts of the field, motes of the Sun flying in the aire, hairs on thy head, sands on the sea-shore, piles of grasse growing on the earth; and shouldst thou adde to these, all the thoughts of men, the motions and mutations of all the creatures, and number all these by all the additions and multiplications of Arithmetick, enough to fill volumes reaching from earth unto Heaven, as yet thou hast not measured the length, the middle of Eternity? O Judas here is thy lot, thou hast fryed in Hell above a thousand years, thou must be tormented in those flames a hundred thousand years, ten hundred thousand years, a thousand millions of years, a thousand, thousand, thousand thousand millions of years, of ages; and when all those years and ages are gone and past, thou art as far from the end of thy torments, as thou wert at the beginning, when thou hangedst thy self, and first wentst down to Hell. O my soul, here's a Meditation able to startle thee from the sleep of sin: No question, at these thoughts, Judas and all the damned in Hell take on with infinite anguish, and intraged indignation: Hence comes that horrible hatred, and perpetual blasphemies which the damned utter

against God : O how they tear their hair , and bite their nailes, and gnash their teeth , and dig furiously into the very fountain of life , desirous (if they could do it possibly) to spit out their very bowels. O my heart , well maist thou tremble in the midst of this Meditation ! *O Eternity ! Eternity ! Eternity !*

2. Of *Eternity* in heaven, these (amongst others) are the effects, *rowzing* , *raising* , and most *ravishing thoughts*, when the blessed shall consider their doom, *Come ye blessed of my Father, inherit the Kingdom* : Then shall they cast their thoughts

on { *Time past.*
Eternity to come.

1. For *time past* , they shall remember, That sometimes they were in troubles, in sorrows, in sicknesses, in contempt of others, in dangers by Sea and Land ; That sometimes they were ready to perish, and to cast away their souls by this or that sin, but that God still held his special hand over them, and gave them grace, and now hath brought them into the Port and Haven of Security, where is no shadow of miseries : O what ravishing of Spirit will the souls of the just be cast into at this recalling of time past and that the memory of things here below , remains still with all the Spirits of the just made perfect; is manifest : *Remember me when thou comest into thy Kingdom*, said the good Thief to Christ.

Luke 23. 42.

2. For *Eternity to come*, they shall consider, That the joy they enjoy, they shall enjoy for ever : *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. They shall shine* : how ? *as the firmament, as the stars* , or *as the Sun*, saith our Saviour : *Not so* (saith *Chrysostom*) *as that they should not surpass the brightness of the Sun, but the Sun being the most glittering thing in the world, he takes a resemblance towards the expressing of their incomparable glory* : But to heighten this glory, observe the *auxesis*, it shall be *for ever* (i.) *for eternity*, or *for ever and ever* , (i.) *for eternity and eternity*; or as the *Latines* , *in perpetuas aternitates* , for perpetual eternities : If one *eternity* be without end , what are two ? what are ten ? what are an hundred ? what are infinite ? O what a life is this that knoweth no end ? what a glory is this that never fadeth ? what a love is this that never cooleth ? what a joy is this that never ceaseth ?

Dan. 12. 3.

Matth. 13. 45.

5. *Opposites.*

Why then, O my soul, dost thou set up thy rest on this side *Jordan*? what are those few short pleasures thou here enjoyest? what is this brittle life, on which depends eternall blifs or wo? what is earth to heaven? what a minute to *eternity*? if any thing be contrary to *eternity*, what is it but this *punctilio of time* we have here to spend? this little brittle life, what is it but *an ell, a span, an inch, a point*? O dear pennyworth, to buy the merry madness of one hour, with ages of pangs, infinite and eternal! O dearest bargain that ever was, to sell away Heaven, (our everlasting inheritance) with *Esau*, for a sip of momentary pleasure. I see this world and the other are meer opposites; my life is so little, and *eternity* so long, that I cannot tell what is more contrary then these two: My life is nothing but a *Now*, this *instant* is properly my own, I cannot promise to my self any thing future, and therefore my life and *eternity* are as contrary as may be.

6. *Comparisons.*

But to what shall I compare this *Eternity*? as a drop of water is unto the sea, and a gravel-stone in comparison of the sand, so Eccles. 8. 9. are a thousand yeares to the day of *Eternity*: Nay, if we multiply a thousand years a thousand times, it would not amount to the least fraction of the numberless number of *Eternity*. They say, That the eighth *Celestial Orb* or *Sphere*, is moved wonderful leisurely, for though it be daily wheeled about by the rapid motion of the *Primum mobile*, yet it finisheth not its own proper Circuit, but once in Thirty six thousand years; and this space of time they call the *Great year*, or *Plato's year*: but compare this with *Eternity*, and it will appear but as a moment, a very nothing at all; to what then maist thou compare this *Eternity*? O my soul, it is like an *Orb*, every way round, and like it self, or like a wheel, that turns, and turns, and doth never cease turning; or like a year, continually wheeling about, which turns again to the same point whence it began, and still wheels about again; or like an ever-running Fountain, whither the waters after many turnings flow back again, that they may alwayes flow; or like a Snake bowed back unto it self orbicularly, holding the tayl in her mouth, which in its end doth again begin, and never ceaseth to begin; or like a Ring, or like a Globe, or like a

Sphere, or like the circuit of Sun and Moon, without all end.

7. Testimonies.

Is not the Scripture (O my soul!) frequent in the mention of *Eternity*? *These shall go into everlasting punishment, but the righteous into life eternal: — Their worm shall not dye, their fire never shall be quenched: — Depart from me ye cursed into everlasting fire: — Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water, springing up into eternall life: — We know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens: — Surely he shall not be moved for ever, he righteous shall be in everlasting remembrance: — They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.*

Match. 25. 46.
Mark. 9. 44.
46.
48.
Match. 25. 41.
John 4. 14.
2 Cor. 5. 1.
Psal. 112. 6.
Dan. 12. 3.

Thus far, O my soul, for the information of thy judgement: Now for the stirring up of thy affections.

1. Relish.

O *Eternity*, whether of joys or woes! O that thou wert written in a book, that thou wert graven with an iron pen and lead in the rock for ever! O that my heart were the book! that my Meditation were the iron pen and lead! and that this word *Eternity* were so imprinted and ingraven in my heart, that I might still have it in my mind, when Pleasure fawneth, when lust provoketh, when the Flesh rebelleth, when the Spirit faileth! O *Eternity*, how is it I forgot thee! O my soul, be established, and say with David, *My heart is fixed, O God, my heart is fixed: Set thy self in a sure place, and stand a while; and standing admire at this Eternity, which always stands, and never passeth away; and that thou maist taste and relish, that thou maist be affected and moved with this Eternity.*

Job 19. 23, 14.
Psal 57. 7.

1. Consider the never-dying worm, and the everlasting fire: O the bitterness of this *Eternity*! there's a man in fire, and a worm at his heart; the fire burns him, and the worm bites him, yet neither of these make an end of him; there he roars, and yells, and howls, and cries, *O wo is me for ever!* A man said I! alas, *Broad is the way, and many there are that walk hell-ward:* It were enough indeed to make all tremble, though there were but one amongst all the sons of Adam to suffer eternally, but that

that *Hell should enlarge her selfe, and open her mouth without measure, and their glory, and their multitude, and their pomp should descend into it; that there should be millions of men of the same flesh and blood that I am, chained together in hell, where one roars, and another answers, and all bear the Burthen, Wo and alas for ever. In one nook of Hell there's a lamentable shriek, Wo for ever: In another corner far remote there's another fearful shriek, Wo for ever; in all the corners of those smoky Vaults there's a cry, or an eccho of this cry, For ever, for ever, for ever, for ever. — O my soul, how is it thou canst sleep in the night, or be merry in the day, whilest thou thinkest attentively, or considerest throughly of this Meditation? less matters have sometimes bestraght men of their wits, and bereaved them of their lives.*

2. Consider the *Eternity of joys*. It may be the former Consideration is too legal, and it will not suit every spirit so well. *Every thing is received according to the receiver; a legal spirit (say some) doth relish and savour most of those arguments which are drawn from Hell, but an Evangelical spirit doth best relish them that are drawn from Heaven.* Come then O my soul, and in the close of this meditation dwell on, and consider only the sweetness of this *Eternity*: But how should I consider of this *Eternity*? For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen O God besides thee what he hath prepared for him that waiteth for him. When Christ shall come again, he shall be admired of his Saints: and why admired; but because some thing shall be seen then that was never thought of before? the Saints cannot think there is so much glory in Jesus Christ, as then they shall find, and therefore they shall stand admiring at him; but yet because the Lord is pleased to let out a beam of this light unto us in his blessed word, go on O my soul as the Lord shall inable; forget a while thine own people and thy Fathers house, go out of this flesh and world, and by a deep, and sad, and serious meditation get into Heaven: and to make way for entrance, lift up your heads O ye gates, and be lift up ye everlasting doors, that a mortal miserable wretch may enter in.

When Paul was caught up into Paradise, he heard unspeakable words. And now by Contemplation I am in Heaven, me thinks I see invisable sights: what happiness is here of Saints? I shall reduce

Isa 5.14.
Esay. 64.4.
2 Thes. 1.10.

duce all to these heads, their $\left\{ \begin{array}{l} \text{Duty,} \\ \text{Glory,} \end{array} \right.$ which last appears especially in their $\left\{ \begin{array}{l} \text{Joy,} \\ \text{Object,} \end{array} \right.$ they $\left\{ \begin{array}{l} \text{See,} \\ \text{Enjoy.} \end{array} \right.$

1. *The duty of these Saints consists in the keeping of a perpetual Sabbath; consider it O my soul in these particulars.*

Psal. 149. 6.

1. They are exercised in the highest employments that any Creature can be exercised in; *Hearken the high praises of God are in their mouths: besides the high Contemplations of God and of the Trinity are in their mindes: they are alwayes singing prayes to God and to him that sits upon the Throne.* Surely this is the highest employment, for this is the highest glory that God hath, not onely from his works here, but from all the Councils of his wisdom about the great mystery of redemption, from all his works in Heaven, and from all the Communications of himself to the Saints in Heaven; the end of all that God does in the world is for his glory, and the end of all that God does in heaven, is for the actual working of the soules of his Saints upon himself.

2. The hearts of Saints are always up and fit for these *high praises of God*, they are not sometimes enlarged and sometimes straight'ned; no, no, their souls are always up, alwayes upon the highest pin inflamed with heat continually.

3. There is no intermission of these *high praises of God*; the Saints continue *day and night*, they go not to duty, and break off again; and go again, and break off again; no, no, there is no other employment here, there is nothing else in Heaven to spend one moment of time in to all eternity.

4. There is no weariness in these Saints, though they are praising of God millions of years, yet they are as fresh at the end of them as at the first moment; *O Eternity! O eternal duty!*

2. *The glory of these Saints is both in their soules and bodies*, but because their *bodies* are not yet in Heaven, let pass O my soul that *glory*, and consider the *glory* of these *soules of Saints*, in each soul there is the *understanding, will, and affections*: for the *affections* consider only their *joy*, for the *understanding and will*, consider their object they see, which is *the vision of God*; and the object they enjoy, which is *the fruition of God*: that relates to the *understanding*, this to the *will*.

1. For

1. For *the joy* of Saints, it is a *pure joy* without any mixture of sorrow or sin; it is a *spiritual joy*, flowing especially from this, that God is their portion; it is a *full joy*, for they joy in God, they joy in the glory of God, they joy in the Communication of God to them, they joy in the glory of one another; look, how many Saints are in Heaven, so many joyes have the Saints; for they rejoyce in every ones happiness as in their own, this doubles and trebles, and multiplies their *joyes*; O it is a *full joy*: but that which is more then all the rest, it is a *divine joy*, for it comes from God; and it is *in God*; and it is *with God*. 1. It comes from God, being caused by the Spirit of God. 2. It is *in God*, and that is another manner of joy then is in meat, or drink, or in the Creature.

3. It is *with God*, it is the same *joy* that God himself hath; carnal hearts rejoyce in sensual things, but God rejoyceth not in these things they rejoyce in; now the Saints in Heaven are exercised in the same *joy* that God himself hath; the beams of their *joy* are mingled with the beams of Gods *joy*. O glorious *joy*! and yet the happiness of Saints consists not in this *joy*, for the enjoyment of God is above this enjoyment; proceed then O my soul, wade further, and bathe thy self in these delicious rivers of their heavenly Paradise.

2. For *the Vision of God*, the *understanding* or the mind of Saints *see God*; in this happiness of Heaven are inclosed these particulars.

1. The Saints know God, for *seeing* is put for *knowing*; Now we *see through a glass darkly*, but then *face to face*; now we *know in part*, but then *shall we know as we are known*. Every Saint in Heaven understands all things, and knows all persons so far as it may any way conduce to his happiness: there is no simplicity, no shallowness in Heaven, all the Saints here have sharpness of wit conformity with God in knowledge, which is indeed the very image of God. 1 Cor. 13. 12

2. The Saints understand so clearly as that they need no help of faith; no help of means to see those glorious things of Heaven, except that means we call the *light of glory*. Indeed there is a *light* in Heaven above all the brightness of this world, a *light* that would dazle the eye of man and dim it; hence in this frail condition *no man can see God and live*; when God, or but an An-

Pfal 36.9.
Col. 1.12.

gell appeared, how were men affrighted? but in Heaven the souls of the just are elevated, and inabled to see with joy those things that there are manifested; *in thy light shall we see light*. It is called *the inheritance of the Saints in light*.

3. The Saints in *this light* see not only the attributes of God, his mercy, justice, truth, and wisdom; but the very simple pure essence of God (which yet is not separated from his attributes) there is a clear vision on their part, and a clear manifestation on Gods part; both are from God, to make them able to see him, and to be willing to be seen of them: and thus God shews himselve not darkly as to the Patriarchs of old, not terribly as on Mount Sinai, not afar-off as to *Balaam*, not for a short time as in the transfiguration; the Saints now dwell upon the contemplation of him, they have time enough to take a full view of him, even *Eternity it self*.

3. For the *Fruition of God*, *the will* of the Saints *enjoyes God*; In this happines of Heaven, are involved these things.

1. The Saints have God, and they know they have God by a reflect act.

2. As they know they have God, so they make what use they will of all the attributes of God, and of all that is in God; they have as much use as they will of the wisdom of God, and of the power of God, and of the mercy in God, as one friend usually sayes to another, *make use of all I have as your own*; so God bids the Saints make use of all his riches, and glory, and excellency, as they will.

3. As they make use of God, so they have the sweet and comfort of what they use; hence God is said to *give us all things richly to enjoy*: He gives the things, and he gives the comfort with it; He gives himself to the Saints in glory, the use of himself, and the comfort of himself in the use thereof.

1 Tim. 6. 17.

Col. 3. 3.

Math 25. 23.

4. As they enjoy God, so they enjoy themselves in God, they live in God continually, the fish doth not more truly live in the water, and move in the water, then the souls of Saints do live in God, and move in God: *your life is hid with Christ in God*. The life of Saints upon earth is an hidden life, and it is hid in God, but in Heaven it is a revealed life, and revealed in God, and enjoyed in God. Such a speech is that of Christ, *enter into your Masters joy*; it enters not into you, but you must enter into it; and

and what is it? *Your Masters joy*: not only that joy that your Master gives, but the same joy that your Master has, it is your Masters own joy that you must enter into, and that you shall live in. Rev. 1. 10. So *I was in the spirit on the Lords day*, saith *John*; it is not said *the spirit was in him*, but *he was in the spirit*; surely that was a beginning of the glorious condition of the Saints of God; they are in the spirit of God, not only *God in them*, but *they in God*. -- And this O my soul, is the spiritual part of Heaven, doth it not *relish*? *O taste and see that the Lord is good*! O here is the pure, spiritual, quintessential *joyes* of Heaven! the Saints are so swallowed up in God, as that they cannot any further minde themselves, but altogether God; nay *their mindes, and wills, and affections*, are all set on God, and nothing else. 1. Their *mindes* are so immediately set on God, as if they were wholly emptied of the Creature, and had nothing to do but with an uncreated good, even God himself. 2. They *will* not any thing to themselves nor to any Creature, but all to God; O their will is wholly taken up with God. 3. Their *affections* are wholly set on God; they *rejoyce in the Lord always*, and again *rejoyce in the Lord*; they *love the Lord with all their heart, and with all their soul, and with all their mind*, and though they love themselves, yet so as that they love themselves for God; in this world we love God for our selves, which is but a natural love, or for himself which is a gracious love, but in Heaven the Saints love themselves for God, which is a glorious love. And in this kind of love of God, and enjoyment of themselves in God; the Saints are ravished with God, and are in a kind of extasie eternally. O the sweetness of this *Eternity*! O blessed estate of Saints in the Kingdom of heaven! O glory, not to be expressed, even by those who are glorified! there is that perpetual spring, which through the fresh and sweet breathings of the Spirit of God, shall flourish ever, there is time (if it be time) always after one sort, not distinguished into evening and morning, but continued with a simple *Eternity*. O *Eternity of joyes*, worthy of continual songs of Saints and Angels to celebrate thy praise! O *Eternity of joyes*! how should I extoll thee, desire thee, love thee, and hate all this world for thee?

Psal. 4. 4.
Matth. 22 37.

2. Complaint.

But alas, where is my love, my longing after this *Eternity*? what little taste and savour have I of this sweetness? My soul, what dulness and heaviness is this that hangs upon thee? How hath the world bewitched thee that thou art become so carnal, so corporeal, so senseless of Spiritual things? Thy thoughts run after riches, and they are uncertain; thou art ambitious after honours, and they are slippery; thou art in love with pleasures, and their end is sudden, and there is bitterness in the end; thou art daily conversing with men, but death shall dissolve all knots of friendship with others. O preposterous care! what, all on the world? and now that *Eternity* is thy *Meditation* (on which thou shouldst taste largely, & be affected deeply) art thou now all a *mort*? O what dulness, what drowsiness, what security is this? if thou hast in thee any sparks of that heavenly fire, first breathed into thee by the Spirit of God; awake, awake, O my soul, away, away with this dull senseless security, and consider there's but a step betwixt thee and *Eternity of joyes*. What hast thou not seen? hast thou not heard? and when all is done, art thou so careless of thy home, so senseless of spiritual delights? A gracious heart takes not the things of Heaven as guesses and imaginary things, but looks upon them as certain substantial realities, and this is a sign of grace (O my soul!) if thou art able to look at the things of Heaven as the only real, substantial, excellent things, and so as to darken all the things of the world. Carnal men look upon these heavenly things as conceits and imaginations, they have not faith, nor do they know within themselves that there are such things, but the Saints *know within themselves, that they have a better and an enduring substance*, the Kingdom of Heaven is *within them*, and therefore they are usually quick, and active, and lively, and cheerful in their services or sufferings. O my soul, how should I bewail thy wants? Dost thou doubt whether there be an Heaven or whether thou hast a God and a Saviour there? Oh far be from thee this Atheisme, woe to thee if thou beleevest not; but O thou of little faith, dost thou believe there is such an happiness, & an happiness for thee, and yet thou desirest it not, and yet thou delightest not in it? Alas, how weak, and unbelieving is thy belief? How cold and faint are thy desires? Tell me what such goodly entertainment
hast

Heb. 10 34.
Luke 17.21.

hast thou met withall here on earth, that was worthy to withdraw thee from these heavenly *Joyes*? Or what cause of dislike findest thou above? Oh none! My soul, it is only thy miserable drowziness, only thy security. Oh what shall I say? What ayls thee O my soul? As *Jonathan* said to *Amnon*, *why art thou lean* 2 Sam. 13. 4. *from day to day being the Kings son*? So why art thou heavy O my soul, and why walkest thou so dumpishly in the ways of God, being the King of Heavens Son?

3. *Wish.*

O that I could *minde* this *Eternity*! that I could taste or relish this *Eternity*! that I were fitted and prepared for *Eternity*! Deut. 32. 29. *O that I were wise, that I understood this, that I considered my latter end!* O that now while it is called to day, while it is the accepted time, and the day of salvation, I had a diligent and intent eye upon this *Eternity*! O that I could still reason thus, What if I endure hunger and thirst, emptiness and injuries, sickness and poverty? What if I were beaten with rods, or suffered shipwrack? what if I were stoned to death? all these are nothing 2 Cor. 11. 23, 25. to that *Eternity* of woes; on the contrary, What if I had *Cresus* riches, *Solomons* Wardrobe, *Belshazzars* Cubboard, *Sampsons* strength, *Absholoms* beauty? What if an Angel should take me up into an exceeding high mountain, and shew me all the Kingdoms of the world, and the glory of them, and say unto me, All these will I give thee? all these are nothing to Eternal glory: O Lord, that I could wait and long for thy salvation! O that I could mind the things above! O that my eyes, like the eyes of thy first Martyr, could by the light of faith see but a glimpse of heaven! O that my heart could be rapt up thither in desire! O that I could see heaven with a discerning, experimental, spiritual, fixed, believing eye! O that my mind were raised to look after that communication of God that I shall have hereafter! O that my conversation were in heaven! Oh that my soul were opened at this very time and moment, to receive the influence of heavens joy into it! How then should I trample upon these poor vanities of the earth! How willingly should I endure all sorrows, all torments! How scornfully should I pass by all pleasures, all pomps! How should I be in travail of my dissolution! O when shall this day come, that I shall perform that *duty*, and partake of the glory of the Saints? When shall this day come, that I shall possess that

pure, and spiritual, and full, and divine joy which comes from God, and is *in God*, and is *with God*? when shall this day come that I shall have the *vision of God*, and the *fruition of God*, when I shall see God, and enjoy God, and enjoy my self in God? Oh when shall this day come, that I shall enter into these confines of *Eternity*, and solace my self in my God? *As the Hart panteth after the Water-brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God?*

4. Confession.

I desire Lord, but alas, how weakly, how dully, how heartlessly? I am not able, *Not sufficient of myself to think any thing as of myself, but my sufficiency is of God:* It is nature that pulls me from this holy *Meditation*; nature favours it self, loves the world, abhors death and *Eternity* in another world: It is my misery that I dote on nothing, or on sin, that's worse then nothing; How long shall these vanities thus besot me? *How long shall these vain thoughts lodge within me?* Why Lord? there is no strength in me, I can neither will nor do; *It is thou only must work in me both to will and to do* (both to meditate on, and to prepare for *Eternity*) *of thy goodwill and pleasure.*

Jer. 4. 14.

Phil. 2. 13.

5. Petition.

To thee, Lord, I make my moan, to thee I tender my humble Petition, and pour out my soul: O give me a taste and relish of this *Eternity*; O give me *this water*, that I need *thirst no more*; O give me such a taste or relish of this water, that it may be in me a *Well of water springing up into eternal life*: O inflame my soul with a love of these thoughts, with a longing desire after this *Eternity of joyes*: O let me not always be thus dull and brutish, but thou that hast prepared *Eternity* for me, prepare my soul for *Eternity*; teach me so to carry on this earth, that I be not shut out of those eternal Mansions in Heaven; open my eyes that I may see; draw aside this vail, that I may know what *Eternity* is; give me so to live as one that labours for *Eternity*, contends for *Eternity*, suffers for *Eternity*; let me never be so foolish as to settle my self on vanity, and to neglect this *Eternity* that never shall have end. — *Oh Father of glory, give me the spirit of Wisdom and Revelation in the knowledge of Christ, that the eyes of my understanding being illight'ned, I may know what is the*

Eph. 1. 17, 718.

the

the hope of thy calling, and what the riches of the glory of thy inheritance is in the Saints; Lord here is the summary of my suit, that I may know, not only the inheritance of the Saints, but the inheritance in the Saints, and the glory of the inheritance, and the riches of the glory; nor would I have understanding to know this, but I desire that the eyes of my understanding may be illight'ned; and let this come from the knowledge of Christ, from the Spirit of Wisdom and Revelation, and from the father of glory. O Lord my meaning is, and my prayer is, that I may find some experimental, sweet, and spiritual good in my self as the beginning of that eternal good which I expect; others may know what this Eternity is in Sermons, in Books, in the written Word; but the Saints only know in themselves that they have a better and enduring substance. Heb. 10. 34. O Lord that I may know in my self what this Eternity is, that I may know it by that experimental sweetness of the beginning of glory, that I find in my self, and what is glory begun but grace and holiness? thou seest Lord that it is no strange favour that I beg of thee, it is no other then that what thou hast richly bestowed upon all thy valiant Martyrs, Confessors, Servants from the beginning, who never could so cheerfully have embraced death and torments, if through the midst of their flames, and pains they had not seen their crown of glory. We faint not in sufferings, because we look at things that are not seen. 2 Cor. 4. 16. Why Lord, one drop of Heaven within me would darken all the glory of the world without me; O let me see Heaven in the reality of it with a clear, spiritual, fixed eye; let into my heart one sweet and saving thought of Eternity, and then when thou wilt, Lord, let thy servant depart in peace. My times are in thy hand, I am no better then my fathers; my life is a bubble, a smoak, a shadow, a thought, I know there is no abiding in this through-faire; Oh suffer me not to be so mad, as while I passe on the way, to forget the end; it is that other life that I must look after; with thee it is that I must continue; Oh let me never be so spiritually foolish as to settle my self on what I must leave, and to neglect Eternity. I have seen enough of this earth, and yet I love it too much, Oh let me see Heaven another while, and love it so much more then the earth, by how much the things there are more worthy to be loved. Oh God look down on me, and teach me to look up to thee, and to see thy

thy goodnesse in the land of the living ; thou that boughtest Heaven for me, guide me thither ; and for thy mercies sake, in spite of all temptations, enlighten thou my soul, direct it, crown it, that so at last I may do that *duty*, and receive that *glory* of thy Saints, in joying, seeing, and enjoying God to all eternity.

6. Confidence.

Psal. 89. 15.
Cant. 2. 3.

Behold , O my soul, and do not meerly crave, but challenge this favour of God, as that which he owes thee; he owes it, because he hath promised it, and by his mercy he hath made his gift his debt: Is there not a promise made, *Blessed is the people that know the joyful sound, they shall walk in the light of thy countenance, O Lord*: and is it not an experience tried; *I sate down under his shadow with great delight, and his fruit was sweet to my taste*: O what is this but the taste of *Eternity*? what is this but a glimpse of unspeakable joy? O Lord, let me taste this sweetness by some real experiments in my own heart! give me Lord: what wilt thou give? give me a spiritual eye that I may look at this *Eternity* as a spiritual thing; a carnal heart looks at it carnally, *Oh the flashes of joy to have a crown and a kingdom!* but a spiritual heart looks at *Eternity* spiritually: O give me to look to heaven with a right eye, and in a right manner to look at the spiritual part, and spiritual excellency in heaven, which consists in *the vision of God, and fruition of God; in the image of God, and Communion with God*: O give me thus to see, and to know the reality of this *Eternity*. Give me Lord, what wilt thou give? Give me an heavenly principle that will carry me heaven-ward: the Church is compared to *pillars of smoke that ascend upward to heaven*: though the Church be black and dark in regard of her infirmities, yet she hath a principle to carry her *upward to heaven*: and the Saints are compared to *Eagles* that flie aloft towards heaven, though their bodies are not there, yet their hearts and souls are there: Why Lord, *my treasure is in heaven, Oh let my heart be there!* Oh, where should it be but there? is not heaven the place and center of my heart? and have not all things in nature a principle to carry them to their proper place? experience tels me that as the place of fire is on high, so fire hath a principle to carry it on high, and as the place of earth is below, so earth hath a principle to carry it below:

Cant. 3. 6.

low : and if the place and center of my heart be in heaven, must it not have a principle to move naturally thither ? O the consciences of many tell them their souls work downward to vanity and sensuality : but O Lord let my soul work heavenward ! O Christ let my soul move towards thee ! though I have weights of corruption that would weigh me down, yet give me and assure me of that principle that does work to heaven. Give me Lord, what wilt thou give me ? give me some beginnings of eternal life wrought in me here, give me the first-fruits of heaven. The Scripture saith, that *whom he hath justified, them he hath glorified.* (i.) they have the glory of heaven begun in them : why Lord give me this earnest ; give me an heart enlarged with Gods image ; now is the image of God begun, and in heaven the image of God shall be renewed : Oh give me this image, give me *righteousnesse and holinesse*, for that is the image of God ; Eph. 4. 24. give me thy presence, give me *the visions of God, and fruitions of God* ; such things are in heaven ; and as the earnest of my inheritance give me the first-fruits, give me some acquaintance of thy blessed self in every ordinance, let there be a stronger union betwixt God and my soul : let me enjoy God in the creature, and God in the ordinances, and God in all things ; yea let me enjoy God in my self, and my self in God : O let the Sabbaths be my delight, as a beginning of that eternal Sabbath that I shall keep in heaven : and thus before I go into heaven let heaven come into me ; let me taste of *Eternity* by these real experiments in my own soul. And now Lord, that thou hast in some sweet measure assured me, in that thou beginnest to warm my heart. and to perswade my soul that I have a right and interest to this *Eternity* ; how should I but grow bold and confident ? cheare up O my soule, cheare up my love, *Christs faire one, for loe the winter is almost past, and the time of the singing of birds is almost come.* It is but a while, and I shall be free from the body of sin and of death ; it is but a while, and the image of God shall be made perfect in me ; it is but a while, and I shall behold the blessed face of God, and shall live to the praise of that blessed God without any intermission, and shall joyne with those blessed creatures, that are eternally blessing and praising God ; those tastes thou hast formerly had, assure thee of this. Beleeve it, be-

John 3. 16.
 Heb. 9. 15.
 Dan. 9. 24.
 1 Pet. 1. 4.

leeve the promises; be content to venture all those great things of *Eternity* upon that bare word of God, *Psal.* 89. 15. *Cant.* 2. 3. — 3. 6. *Rom.* 8. 30. *Eph.* 4. 24. What? dost thou beleeve? surely this one work of God, to *make thee close with the Promise, and to venture all on the Promise*, doth of it self interest thee in this *Eternity*; for this is an immediate work of the Spirit, it is from a Divine principle to be able to do this: and yet stay not here; presse on, O my soul, and do not onely believe a taste, but a hearty draught of *Eternity*; these tastes are but earnestes, but there is a Promise of everlasting fruition: Hath he not given thee his word for *Eternal life*, for an *Eternal inheritance*, for *everlasting righteousness*, for an inheritance *incorruptible, undefiled, and that fadeth not away*? Awake, arise, O my soul, and lay hold on the Promises of this blessed *Eternity*; be not dismaid by reason of thy unworthinesse, for the Promise is of Grace, freely offered, and freely given to them that be unworthy in their own eyes: Christ hath purchased righteousness and everlasting life, believe in him, and live to all *Eternity*. O my soul, why art thou dull and sluggish, wherefore dost thou not put forth thy self to embrace and receive this promise of *Eternity*? Gods promises are ever certain, never less, but rather more in accomplishment then in tender; why dost thou not cast thy self upon this blessed issue, *If God be merciful, I am eternally happy*? It is the sure promise of God, *That he that believeth hath Eternal life*; therefore if I believe, I am already a free denizon in the new *Jerusalem*; *Eternity of joys* is already reserved for me: Why Lord, I believe, *come glory, come Eternity, come and welcome glorious Eternity, eternal glory.*

John 3. 36.

Conclusion.

Psal. 116. 7.

Return unto thy rest, O my soul, for the Lord hath been beneficial unto thee: And yet before thy rest, 1. Dwell a little in admiring at the goodnesse of God, at the infinite treasures of the riches of the glory of the grace of God towards the children of men!

Rom. 8. 30,
 31.

after the Apostle had spoken of *glorification*, he cries out, *What shall we say to these things*? And now O my soul thou hast been discoursing of *Eternity*, *What dost thou say to these things*? O the height, and depth, and length, and breadth of the loving kindnesse of the Lord! How unsearchable are his mercies! and his

Psal. 31. 19.

grace past finding out! *Oh how great is thy goodnesse which thou hast.*

*hast laid up for them that fear thee, which thou hast wrought before the sons of men ! If ever God wrought about any thing, it was about the Communication of his goodnesse to man: this was the work of God, and great design of God from all Eternity; Nay, the chief of the deep infinite counsels of God, and the works of the wisdom of God have been, and yet are exercised about this : O my soul admire ! admire ! if in any part of this Meditation thou hast had a true spiritual sight of the riches of the goodnesse of God, in the way of his Communication of happiness and glory to the children of men; if thou hast seen into the great design of God, into the deep counsels of the wisdom of God; if the Lord hath in some sweet measure laid open his heart to thee, and brought thee into the treasures of his riches, and given thee a view of them, admire at this ! 2. Break forth into praises; joyn with those blessed Elders, that fell down before the Lamb, having all harps in their hands and golden Vials full of odours, and who sung, *worthy art thou, who wast slain*, Rev. 5. 8, 9. *and hast redeemed us unto God by thy blood, to receive honour, and blessing, and glory*; make melody with all those creatures in heaven, and on earth, and under the earth, and in the sea, who say, *blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever*, be praised, be enlarged O my soul ! is there not cause ? why Christ was the Lamb slain for thee; and Christ by his blood hath redeemed thee unto God. O the incomparable love & favours of the Lord ! Was it ever found that any King or Potentate should adopt the blinde, the lame, the deaf, the dumb, to succeed him in his inheritance ? and shall such a one as I (the vilest, the worst of sinners) inherit everlasting life, a crown that never withereth, a durable treasure, which can never fade ? O what shall I give unto the Lord for this Eternity ? *My soul, rejoyce thou in the Lord, and blesse his holy name*: Now begin that *Hallelujah* on earth, which in Heaven thou shalt sing more sweetly to all Eternity, *Hallelujah !* and again *Hallelujah ! Amen Hallelujah !**

And now (O my soul !) give up thy self to God and repose thy self wholly on thy Maker and Redeemer; be abundant in service, there shall not be one teare, nor one sigh, nor one prayer lost. Wait patiently on God, for the full possession of this Eternity, and walk chearfully in the way that he leads thee there-

unto : Say at the parting of this Meditation, *O Lord, O Eternity it self, O thou First and Last, Alpha and Omega, without beginning, and without all end, I recommend my soul, my ways to thee; take me to thy keeping, and prepare me for Eternity, through Christ thy only Son, my only Saviour. Psal. 16. beginning at Verse 7. ad finem.*

CHAP. IX. SECT. I.

Of the Nature of this Life of Faith.



To live by Faith, is by Faith in Christ to assent and adhere unto, and to possess the whole Word of God as our own in all estates and conditions, resting quietly upon his gracious and faithful promise, and yielding our selves unto his good pleasure, in sincere, universal and constant obedience : Or, to live by Faith, is to feed upon the several Promises of God made in his Word, and to apply them to our own selves, according to our needs, and so to uphold, comfort and encourage our selves against all temptations, and unto every good duty. This Life of Faith is a very Heaven upon earth, a sweet Sanctuary to any hunted soul; hereby our hearts will be cheered, our life will be sweet to us, God will be glorified, and the glory of his truth will be mightily advanced. O blessed duty !

SECT. 2.

Of the maner of this Life of Faith in general.

Our Directions for this life of Faith } General.
are either } Particular.

In general, that we may *live by Faith*, we must endeavour two things.

1. To

- { 1. To get matter for our Faith to work upon.
 { 2. To order our Faith aright in the work.

1. That we may provide matter for our Faith to work upon, we must observe three things: 1. That we store up all the good Promises of God, and our own experiences seasonably: It is good to lay up in a good time aforehand.

2. That we lay in Promises of all kinds: We had better leave then lack; it is the wisdom of a man, that he may not live feebly and poorly, but to have somewhat to spare.

3. That we so lay them up, that we may have them at hand: It is folly to say, *I have as good provision as can be, but I have it not here: Let the Word of God dwell in you plenteously and richly in all wisdom.* Col. 3. 16.

2. That we may order our Faith aright in the work, observe these Directions:

1. Take possession of the Promises, and value them as our own. The Prophet recording a Promise in *Isa. 54. 17.* adds thus, *This is the heritage of the servants of the Lord.*] So that there's no godly man or woman but is a great heire. Whensoever they look into Gods book, and finde there any Promise, they may make it their own: just as an heire that rides over diverse fields and meddows, he saith, *this meadow is my heritage, and this corne-field is my heritage*; and then he sees a faire house, and saith, *this faire house is my heritage*: and he looks upon them with another maner of eye then a stranger that shall ride over those fields: So a carnal heart reades those Promises, but meerly as stories, not as having any interest in them; but a godly man every time he reades the Scriptures (remember this note when you are reading the Scriptures) and there meets with a Promise, he ought to lay his hand upon it, and say, *this is a part of my heritage; it's mine, and I am to live upon it.*

2. Expect nothing from the Promise, but that which is suitable to the nature of it: To this purpose some Promises are absolute, which God hath simply determined to accomplish; as the Promise of the Messiah, *Isa. 7. 14.* and of the calling of the Gentiles, *Rom. 11. 26.* Some Promises are conditional, which God will accomplish in his own order, in his own time, and in his own maner and measure; in a word, they are no further promised, then God seeth in wisdom to be most meet for his glory.

glory, and our good ; as, all temporal blessings, lesse principal Graces, and the measure of all sanctifying Graces : now in all these expect nothing from them, but that which is suitable to the nature thereof.

3. That done, then eye that particular good in the promise which we stand in need of, and set Gods power, and faithfulness, and wisdom awork, to bring it about ; for instance, thou art in persecution, and either thou would'st have deliverance out of it, or comfort and refreshment in it : In this case see all this in the promise (referring the order, and time, and maner to God) and then set Gods power and faithfulness awork that can do it, and his wisdom awork to contrive it, which way he knows best: This is the meaning of that Text, *Commit thy ways unto the Lord, trust in him, and he shall bring it to pass ; and hurl your care upon the Lord for he careth for you.*

Psal. 37. 5.
1 Pet. 5. 7.

4. By faith wait upon God, in that way he hath appointed ; it is true, God will work that good for us, yet we must use the means, and meet God in the course of his providence, otherwise we *live not by Faith*, but tempt God, and throw away his promises and all.

5. Set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence : This is the very work of faith it self, thus it draws sap and vertue from the promise, when it concludes, That according to the good in the promise, it is sure to be done.

6. But imagine the Lord delays, and doth not suddenly accomplish, then must faith take up its stand, and stay till it come : *He that believeth, maketh not haste, the vision is for an appointed time, and therefore wait for it*, so the Psalmist, *As the eyes of a servant look to the hands of his Master, and the eyes of a maiden to her Mistress, so our eyes wait upon the Lord our God, until he have mercy upon us ; not until we will, or until we see it fit, but until he will have mercy upon us.*

Isa. 28. 16.

Psal. 133. 2

7. Imagine the Lord not onely delays, but seems to frown, and to say, *He will not hear*: In this case, labor with an holy humility to contend with our God, and by strong hand to overcome him, for the Lord loves to be overcome thus. When *Jacob* wrestled with God, *Let me go*, saith the Lord ; *I will not let thee go*, saith *Jacob* : So do we catch the Lord Jesus, and strive with him,

Gen. 32. 26.

him, and leave him not, till we have those comforts he hath promised, and which we have begged : Surely this is the glory and victory, and triumph of faith, when the Lord is fain to lay down his weapons, and to yield himself as conquered; *Thy name shall be no more called Jacob but Israel, because thou hast prevailed with God.*

28.

Two cautions concerning promises, and *the life of faith*, are mainly to be observed in the general.

1. That not barely the promises, but the person of Christ, is the object of faith : We are not to rest on the promises alone, but to close with Christ in those promises; and therefore in receiving of, or having recourse unto a promise, we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the promise in him: Thus *Philip* directs the Eunuch, *Believe on the Lord Jesus* : The promise is but the Casket, and Christ the Jewel in it; the promise but the field, Christ is the Pearl hid in it, and to be chiefly look'd at : Thus it is said, That promises of pardon, are not as pardons of a Prince, which meerly contain an expression of his royal word for pardon ; but Gods promises are made in his Son, and are as if a Prince should offer to pardon a Traytor, upon marriage with his child, whom in and with that pardon he tenders : The reason hereof is, because Christ is the grand promise, in whom all the promises are *Yea and Amen.*

Acts 8:31.

2 Cor. 1:20.

2. That promises in things temporal and spiritual (not absolutely necessary to salvation) are not universal, but indefinite, (i.) he makes such promises, because sometimes (though not always) he grants accordingly. For instance, that promise of *healing the sick*, cannot be universal, for it might then be supposed that sick men should never dye, seeing *the Elders* may at all such times of danger of death, still come and pray with them, but we all know *it is appointed for all men once to dye*; the meaning thereof is, that prayer is an Ordinance to which God hath made such a gracious promise, and he often doth restore the sick at their Prayers; and therefore upon every such particular occasion, we are to relye upon God for the performance of it by an act of recumbancy, though we cannot with an act of full assurance, the promise not being universal, but indefinite: Of like nature are all other promises of things temporal or things spiritual,

Jam 5:15.

Heb 9:17.

ritual, not absolutely necessary to salvation; as, long life, riches, honor, *Assurance of Evidence* to them that fear him, the tenor and purport of which promise, is not as if absolutely, infallibly, and universally, God doth alway perform these to those that are truly qualified, with the conditions specified in those promises: the contrary both Scripture, instances, and common experience shews, they are therefore indefinitely meant, and so to be understood by us; because when ever God doth dispence any such mercies to any of his, he would do it by promise: And he requires answerably an act of faith, suitable to that his meaning in the promise; that as he intended not in such promises, an absolute, infallible, universal obligation of himself, to the performance of them to all that fear him, so the act of faith, which a man is to put forth toward this promise, in the application of it for his own particular, is not required to be an absolute, infallible perswasion and assurance, that God will bestow these outward things upon him, having these qualifications in him, but onely an indefinite act (as I may call it) of recumbency and submission, casting and adventuring our selves upon him for the performance of it to us, not knowing but he may in his outward dispensations make it good to us; yet with submission to his good pleasure, if otherwise he dispose it; and if he grant, to consider then, That whatsoever we have, it is not *by a meer Providence*, but *by vertue of a Promise*.

S E C T. 3.

Of the manner of this Life of Faith in particular, as in Temporal evils.

I N particular that we may live by faith, observe we;—

1. The Promises.

2. The exercise of faith concerning the Promises.

And both these are considerable, either in regard of { Our selves.
Others.

1. In regard of our selves ; and therein we shall
 consider matters $\left\{ \begin{array}{l} \text{Temporal.} \\ \text{Spiritual.} \\ \text{Eternal.} \end{array} \right.$

Things Temporal are either $\left\{ \begin{array}{l} \text{Evil.} \\ \text{Good.} \end{array} \right.$

We shall begin first with *Temporal Evils* ; and concerning them, first give you the promises ; and secondly, the exercise of faith in respect of those Promises.

1. The Promises that concerne *Temporal Evils*, have reference to those evils, either

in $\left\{ \begin{array}{l} \text{General.} \\ \text{Special.} \end{array} \right.$

1. Evils general, are afflictions and dangers, concerning which we have Promises some

to $\left\{ \begin{array}{l} \text{Prevent,} \\ \text{Qualifie,} \\ \text{Remove those Afflictions.} \end{array} \right.$

1. The Promises to prevent Afflictions, you may read in the Word, and they are these and the like : *Psal.* 91. 10. *Psal.* 121. 7. *Job* 5. 19. *Zech.* 2. 5. where the Lord promiseth *to be a wall of fire to his people* ; (not of stone, or brasse, saith *Theodore*,) that it may both fray afar off, and keep off too at hand ; protect them, and destroy their enemies.

2. The Promises to qualifie evils, are these and the like : *Psal.* 103. 13, 14. *Is.* 49. 13, 14, 15. *Hos.* 11. 8, 9. In this last Promise, God imitates Parents (saith *Theodore*) when any misery is upon their childe, their bowels yern more ; never sits the child so much on the Mothers lap, never lies so much in her bosom, as when he is sick : So the Spouse being sick of love (i.) in some misery, *Christ stayeth her with flaggons, comforts her with apples, his left hand is under her head, and his right hand doth embrace her :* *Caut.* 2. 5, 6. *Psal.* 56. 8. where we may reade Gods compassion to his children in their calamities, that he narrowly observes every one of them ; *Thou tellest my wandrings*] yea, he makes so precious a reckoning of their griefs and sorrows, that not a tear falls to the ground, but he keeps it, preserves it (as precious liquor) in his bottle ; *Put my tears into thy bottle.*] yea he keeps them in memory, he notes them and writes them in his book, as if he

would chronicle our tears for everlasting remembrance; *Are they not in thy book?*] 2 Cor. 4. 17. Is there or can there be any richer or fuller expression of *Tully*, then there is in the Greek, where there is both an elegant *Antithesis*, and double *Hyperbole*, beyond *Englishting*, καὶ ὑπερβολὴν εἰς ὑπερβολὴν, for *affliction, glory*; for *light affliction, heavy, massie, substantial glory, a weight of glory*; for *momentary affliction, eternal glory*: nay, the Apostle adds degrees of comparison, yea goes beyond all degrees, calling it *more excellent, far more excellent*, an *Hyperbole, Hyperbole, exceeding excessive, eternal weight of Glory*.

3. The Promises to bear them, or in due time to remove them, are these and the like: *Psal.* 37. 24. *Ier.* 29. 11. *Micah.* 7. 8, 9. *Psal.* 97. 11. as sure as harvest follows a seeding, so to the righteous, comfort follows mourning, *Iob.* 16. 20. *I Cor.* 10. 13.

2. Evils special, are Sicknes, Poverty, Famine, War, Captivity, Witchcraft, Possession, Oppression.

1. For sickness, we have Promises sowe to } Prevent,
Qualifie,
Remove sickness.

1. The Promises to prevent, are these and the like: *Exo.* 15. 26. *Deut.* 7. 15. *Psal.* 91. 10.

2. Promises to qualifie sickness, are these and the like: *Pf.* 41. 3. *Heb.* 12. 6, 7, 8.

3. Promises to remove sickness, are these and the like: *Exo.* 23. 25. *Deut.* 7. 15. *Isa.* 40. 31.

2. For *Poverty*, we may store up these Promises, *Psal.* 23. throughout, *Psal.* 34. 9, 10. *Psal.* 37. 25. *Heb.* 13. 15. The wicked indeed may have more abundance then the Christian, but here's the difference, the wicked hath all *by a Providence*, the Christian hath all *by a Promise*: and this distinction the poor Christian would not part with for a world of gold.

3. For *Famine*, we may store up these Promises, *Iob.* 5. 19, 20. *Psal.* 33. 18, 19. *Prov.* 10. 2. 3. *Psal.* 37. 18, 19. *Isa.* 41. 17, 18. Some *Martyrs* being cast into Prison, and denyed necessary food, they had faith to return this answer, *If men will give us no meat, we believe God will give us no stomach.* When Christ was an hungry, and Satan tempts him to *command stones to be made bread*, he answered, *Man shall not live by bread alone, but by every word that proceeds out of the mouth of God*; q.d. a man may feed

on a Promise, he must depend on Gods allowance, and when provision fails, then not to distrust the provision of God, is a notable tryal of faith.

4. For *War*, we may gather up these Promises and the like, *Job* 5.20 *Prov.* 3.24,25,26. *Jer.* 32.17,18.

5. For *Captivity*, gather in these Promises and the like, *Deut.* 30.3,4. which very Promise *Nehemiah* sueth out, *Nehem.* 1.9. *Psal.* 106.46. *Ezek.* 11.16.

6. For *Witchcraft* or possession, consider that promise, *Numb.* 23.23.

7. For *Oppression*, we have these Promises, *Psa.* 12.5. *Psa.* 68.5. *Psa.* 146.7,8,9.

2. For the exercise of faith, concerning these promises, that we may live by them,

go to { *Meditation.*
Prayer.

1. For *Meditation*, and the matter of it, consider these things, and let your faith chew on them.

1. That all affliction comes from God: *Shall there be evil in Amos* 3. 6. *a city, and the Lord hath not done it? I form the light, and I create darknesse; I make peace, and I create evil: I the Lord do all these things.* *I know, O Lord, (saith David) that thy judgements are right, and that thou in thy faithfullness hast afflicted me.* *Ira.* 45.7. *Psal.* 119.75.

2. That as God sends it, so none can deliver us out of it but God: *alone: O our God, wilt thou not judge them? We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee.* *2 Chro.* 20.12. This Meditation draws the heart from carnal repose, in means or friends; it expels vexatious and distracting cares, and estrangeth from the use of unlawful means of deliverance: *The horse is prepared against the day of battel, but safety is of the Lord.*

3. The causes of all miseries and sorrow is sin, and therefore it's time for us to examine our ways, to humble our selves, and to set upon Reformation: *I thought on my ways (saith David) and turned my feet unto thy testimonies; when Manasses was in affliction, He besought the Lord his God, and humbled himself greatly before the God of his Fathers: Surely it is meet to be said unto God, I have born chastisement, I will not offend any more: That which I see not teach thou me; if I have done iniquity, I will do* *Psal.* 119.59. *2 Chro.* 33.12. *Iob* 34.31,32.

no more: The end of chastisement is amendment of life, whence it receives the name of *Correction*, which signifieth, *to set aright or straight*.

4. That now God tryeth our faith, patience, contentation, and meekness of Spirit, He hath said unto *Crosses*, *Go ye to such a man, not to weaken his faith, or to waste any Grace of the Spirit, but to purge him, refine him, try him, exercise him, to breed the quiet fruits of Righteousness, to confirm his patience, support his hope, &c.* — Hence Gods servants by their faith have been enabled to say, *I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgement for me*: And if he say thus, *I have no pleasure in thee: Behold, here am I, let him do to me as seemeth good to him*. This Meditation makes the heart willingly, freely, and constantly to resigne it self to the good pleasure of God in all things.

5. That 'tis Gods will, after we have gone to the promise, to use all lawful means of help which God in his providence affords; but in point of *dependance*, that we solely rest on Gods promises: Faith coupleth the means and the end, but looketh to the Promiser (whose truth, and wisdom, and power, and mercy, never fails) and not to the probability of the thing promised: *Abraham against hope, believed in hope, — That what God had promised, he was able to perform.*

6. That the promises are in Christ, *Yea and Amen*, and therefore set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence; it may be not yet, what then? *He that believes will not make haste: Daniel waited Seventy years for deliverance out of captivity in Babylon, and may not we wait Seventy weeks, Seventy days?*

2. For prayer, and the parts and maner of it, observe this method:

1. Lay open our sorrows before the Lord, poure out our complaints into his bosome; *I am the man that have seen affliction by the rod of thine anger, thou hast brought me into darkness but not into light: — Lord, how am I beset with miseries? how do my sorrows encrease daily? how are they increased that trouble me?*

2. Confess our sins with hatred and godly sorrow: *I will declare my iniquity, I will be sorry for my sins: For want of this God*

Lam. 3. 22.

Psal. 3. 1.

Psal. 38. 81.

Hos. 5. 15.

God threat'ned the Israelites, *I will go and return to my place, till they acknowledge their offences, and seek my face, in their affliction they will seek me early.*

3. Importune the Lord, and direct we our supplications to our God : *Lord, how long wilt thou look on ? O rescue my soul from their destruction, my darling from the Lyons ; look upon mine* Psal 35. 17. *affliction and my tears, for I am brought very low.*

4. Then press we the Lord with his promises : Lord, thou hast said, *The rod of the wicked shall not rest upon the lot of the Righteous :* Thou hast said, *Yet a little while, and the indignation shall cease :* Thou hast said, *In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer :* O these are thy promises, Lord, make them effectual to my poor soul. Psal 125. 3.
Isa. 10. 25.
Isa. 54. 8.

5. For conclusion, tell we the Lord, whatever becomes of us we will trust in him : *Though thou shouldst slay me, yet will I trust in thee :—For what time I am afraid, I will trust in thee.* Job 13. 18.
Psal 56. 3.

These are the acts of faith by which it puts forth, and exerciseth it self in time of affliction.

SECT. 4.

Of the manner of this Life of Faith in temporal blessings.

Concerning temporal blessings, or good things, consider we

- { 1. The promises.
- { 2. The exercise of faith in those promises.

1. Promises that concern temporal blessings, have reference to those blessings,

Either in { General.
 { Special.

1. The general promises are these, and the like, *1 Tim. 4. 8. Psal. 34. 8, 9. Psal. 84. 11. Phil. 4. 19. 1 Cor. 3. 21.* all things are yours, we are heires of all the world.

2. The special promises have a relation, some to our name, some to our bodies, some to our estates, some to our callings.

Hb 3

1. Those

1. Those promises that have a relation to *our good name*; are such as these, 1 *Sam.* 2. 30. *Prov.* 3. 16. *Prov.* 4. 8. *Prov.* 14. 19. *Isa.* 56. 3, 4, 5.

2. Those promises that have a relation to our bodies, are either for *long life*, concerning which, *Deut.* 5. 16, 33. *Prov.* 3. 1, 2. or for *health*, concerning which, *Prov.* 3. 8 *Psal.* 103. 3, 4, 5. or for *safety*, concerning which, *Prov.* 1. 33. *Job* 11. 18. *Hosea* 2. 18. *Job* 5. 23. or for *peace*, concerning which, *Levit.* 26. 6. *Psal.* 29. 11. *Psal.* 37. 11. *Prov.* 16. 16. or for *sleep*, concerning which, *Job* 11. 19. *Prov.* 3. 24 or for *food*, concerning which, *Psal.* 37. 3. *Psal.* 111. 5. *Joel.* 2. 26. or for *raiment*, concerning which, *Deut.* 10. 18. *Matth.* 6. 25, 30 32. or for *Posterity*, the fruit of the body, concerning which, *Deut.* 7. 12, 13, 14.

3. Those promises that have relation to our estates, are these, *Job* 22. 24. 25. *Prov.* 8. 18 19. *Psal.* 37. 5.

4. Those promises that have a relation to our calling, are either for *plenty*, concerning which, *Prov.* 10. 4. and 12. 11. and 13. 4. and 28. 19. — or for *protection*, concerning which, *Pf.* 91. 11. — or for *promotion*, concerning which, *Prov.* 12. 24. and 22. 29. — or for *good success*, concerning which, *Prov.* 12. 14. *Isa.* 65. 21, 23. I deny not but the wicked may enjoy all these Temporal blessings by a *general Providence*, but onely the just have a Spiritual right to them; they onely have them as rewards of their righteousness, as testimonies of Gods love and care over them, and by *virtue of a Promise*.

2. For the exercise of faith concerning these Promises, observe that we may live by them, either

in the { want
enjoyment } of these Temporal mercies.

1. Of the want of them, go we to { *Meditation.*
Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That faith in this case doth ransack, and fan the soul narrowly to find out and remove whatsoever doth offend: *If thou return to the Almighty thou shalt be built up, thou shalt put iniquity far from thy tabernacles: then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.* This advice faith digests, and labours the reformation of what is amiss, and whatsoever hinders the Promise.

2. Tha

2. That faith is painfull, provident and frugal ; it shakes off idleness, takes the opportunity, husbands thriftily, and observes Gods providence in all affairs, otherwise *we live not by faith*, but tempt God, and throw away his Promises and all.

3. That faith preserves from the use of all unlawful means : The believer consults ever what is just, not what is gainful ; or what may be compassed by honest courses, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings : *Better is a little with righteousness, then great revenues without right.* Prov. 16. 8

4. That faith leans upon the providence of God, who will keep back nothing from us, but what is hurtful and pernicious : Here's a sweet act of faith, it submits to Gods wisdom, and rests on his Providence, after the use of all lawful means ; and this maintains a Christian in some measure of contentment.

2. For Prayer, and the parts or maner of it, observe this method :

1. Confess our sins, especially those sins which upon search we are perswaded hinders prosperity : *O Lord, I have thought on my ways, and I finde (this or that) sin in my bosom, this or that corruption hath gotten head, and binders thy blessings : O Lord, how should I expect needful things ? What have I to do with thy Promises, that have committed such and such sins ?*

2. Importune the Lord for his Temporall blessings, at least so far as he seeth them to be for our good, and for the glory of his great name : Thus Bildad tells Job, *If thou wouldst seek unto God betimes, and make thy supplication to the Almighty, surely now he would awake for thee, and make the habitation of thy righteousness prosperous : Though thy beginning was small, yet thy latter end should greatly encrease.* Thus Jabez prayed, *O that thou wouldst bless me indeed, and enlarge my coasts, &c.* and God granted him that which he requested. In like manner was Jacobs prayer, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and rayment to put on, so that I come again to my Fathers house in peace, Then shall the Lord be my God.* Gen. 28. 20, 21. And thus may we importune the Lord, and make our supplication to the Almighty. 1 Chro. 4. 13.

3. Then press the Lord with his Promises as with so many Arguments : Lord, thou hast said, *Godliness hath the promise of the life that*

that now is, as well as that which is to come : Thou hast said, *Fear the Lord, ye his saints, for there is no want to them that fear him, &c.* O these are thy Promises, make them good to us as it stands best with thy wisdom.

2. In the enjoyment of these Temporal blessings, go we
to — $\left\{ \begin{array}{l} \text{Meditation.} \\ \text{Prayer.} \end{array} \right.$

1. For Meditation, and the matter of it, consider these things :

Job. 1. 13.

1. Faith in prosperity, keeps the heart in a holy temper and disposition (*i.*) in humility, meekness, tenderness and compassion towards others, in thankfulness, obedience, and in the fear of the Lord : Satan himself could reply to the Lord, *Doth Job fear God for nought ? hast thou not made a hedge about him ?* in this case faith will remember man of his duty, and perswade him to be so much the more serviceable, as Gods mercies are more plentiful upon him.

2. That faith makes a man heavenly-minded in the use and possession of a prosperous estate ; as it receives all earthly blessings from God, so it windes and pulls up the soul to God again : and if it be rightly considered, prosperity is the fittest season for heavenly contemplation ; the less trouble lies upon our estate, the more liberty we have to think of heavenly things : howsoever, faith considers these things as pledges of Gods love, as parts of our childe-portion, and so it makes us look at the better part, those never-fading riches which God hath reserved in heaven for all that fear him.

3. That faith breeds a godly jealousy and suspicion, lest the heart should be drawn away with the pleasing delights of things transitory, for by grace it is that we are made conscious of our own weakness, and of the snare that is in every creature, to take and intangle us : Prosperity is pleasing, but dangerous ; a man may quickly surfeit of sweet meats. This makes the waking believer circumspect and watchful, and jealous, and suspicious of his own heart, lest he miscarry in prosperity, considering there is a snare in it.

Job. 3. 25.

4. That faith minds a change, even when our mountain seems strongest : *The thing I greatly feared (saith Job) is come upon me, and that which I was afraid of, is come unto me ;* by this it appears

pears, that *Job* always thought upon a change; *There is no wind* (saith the Proverb) *which may not blow rain, if God so please. Riches have their wings, and take their flight like an Eagle:* now Prov. 23. 5. faith mindes this, and prepares for this; *The prudent man fore-* Prov. 27. 12. *seeth evil, and hideth himself.*

2. For Prayer, and the maner of it, observe this method:

1. Confess and acknowledge Gods mercy both in his Promises and performances; say, *Lord, thou hast promised, I hat no good thing wilt thou withhold from them that walk uprightly; and surely thou art true in thy sayings, I believe by vertue of thy promise I enjoy this land, and those goods, &c. I have nothing, Lord, but meerly of Free-grace, and by vertue of a promise.*

2. Pray, importune the Lord for sanctification of prosperity, and for Gods blessings upon the means: the more we prosper, the more earnest should the prayers of faith be; for of our selves we have no power to wield a good estate well, no ability to preserve or keep it: in greatest wealth we lie open to many temptations, and if we pray not earnestly that God may sanctifie all his Temporal blessings to us, we shall cool in grace.

3. Praise God for his mercies, and devote our selves unto him from whom we have received all: *What shall I render unto the Lord* (saith David) *for all his mercies towards me? I will take* Psal. 116. 12, *the cup of salvation, and call upon the name of the Lord.* Men 13. look for thanks for a small kindness, and shall not we magnifie God for all his favors and loving kindness toward us? O praise the Lord, blest the Lord, O my soul! Psal. 103. 1.

SECT. 5.

Of the maner of this Life of Faith in Spiritual evils.

THings Spiritual are either $\left\{ \begin{array}{l} \text{Evill.} \\ \text{Good.} \end{array} \right.$

We shall begin with Spiritual evils: and concerning them first give you the promises, and seconcly the exercise of faith in respect of those promises.

Evils Spiritual arise either from the Devil, or the Flesh, or the World, or from Man, or God, or from our own selves.

1. Those evils that arise from *the Devil*, are temptations of several sorts; and the man whose heart is upright, shall finde strength enough against every temptation: To that purpose consider these Promises, *Matth.* 16. 18. *1 Cor.* 10. 13. *1 John* 5. 18.

2. Those evils that arise from *the flesh*, are lusts or temptations of Uncleanness; and for strength and ability against such a temptation, consider these Promises, *Prov.* 2. 10, 11, 16. *Eccles.* 7. 26. *1 Thes.* 5. 23, 24.

3. Those evils that arise from *the World*, are covetousness, cares, evil company, &c. and for strength against such, consider these Promises, *2 Cor.* 6. 17, 18. *Gal.* 1. 4. *1 John* 5. 4. *Heb.* 13. 5, & μή σε ἀγῶνῃς & μή σε ἐγκαταλίπω, there are five Negatives together in the Original that strongly affirm; *q. d.* I tell thee, I will never, never, never, never, never forsake thee.

4. Those evils that arise from *men*, are either oppositions against truth, concerning which, *Matth.* 10. 19. *Acts* 18. 9, 10. or oppositions against goodness, *Matth.* 5. 10. *1 Pet.* 3. 14. — or oppositions against both, and so they fall either on our good name, concerning which, *Psal.* 37. 6. where howsoever thy *innocency* be at some times covered (as it were) with a thick and dark mist of slander and oppression, yet the Lord will in his good time scatter and dissolve the mist, and so make thy *innocency* apparent to the world; yea, he will make thy righteousness as evident as the Sun when it riseth, yea, as noon day, when it is at highest, and shines brightest, *Psal.* 68. 13. *Mat.* 5. 11, 12. *1 Pet.* 4. 14, &c. — or they may fall on us in respect of our liberty, and concerning which, *Psal.* 69. 32, 33. and 102. 19, 20. *Rev.* 2. 10. — or they may deprive us of our goods, concerning which, *2 Chron.* 25. 9. *Mat.* 19. 29. *Hab.* 3. 17, 18. — or they may take away life, concerning which, *Mat.* 10. 39. *John* 12. 25. *Rev.* 14. 13.

5. Those evils which arise from *God*, are desertions; and for comforts against them, consider these promises, *Isa.* 49. 14, 15, 16. and 54. 7, 8. and 50. 10.

6. Those evils that arise from *our selves* are sins and infirmities, and they are either spiritual blindness, concerning which, *Luke* 4. 18. *1 John* 2. 27. *Isa.* 35. 4, 5. — or spiritual lameness, concerning which, *Isa.* 35. 6. and 40. 31. — or heaviness of mind, concerning which, *Isa.* 35. 1, 2. *Jer.* 66. 12, 13, 14. — or weakness of memory, concerning which, *John* 14. 26. or fears of losing Gods love,

love, concerning which, *Isa.* 49. 15. and 54. 10. *Jer.* 33. 20. *Psal.* 89. 33, 34, 35. *John* 13. 1. *Rom.* 11. 29. ---or fear of falling away from God, concerning which, see the impossibility in regard of God, *2 Tim.* 2. 19. in regard of Christ, *Luke* 22. 32. in regard of the Holy Ghost, *John* 14. 16. *Eph.* 4. 30. in regard of the promises, *Psal.* 94. 14. *1 Cor.* 1. 8, 9. ---or indisposition, distraction, defects in our best performances, concerning which, *Numb.* 23. 21. *Cant.* 2. 14. ---or particular falls, daily frailties and infirmities, concerning which, *Isa.* 55. 7. *Jer.* 3. 1. *Psal.* 37. 24. and 145. 14. *Hosea* 14. 4. *1 John* 1. 9.

2. For the exercising of faith, concerning these promises that we may *live by them*, go we

to } *Meditation.*
 } *Prayer.*

1. For *Med'tation*, and the matter of it, consider we these things.

1. That of our selves we cannot resist these spiritual evils; all our comfort is that neither the Devil, nor the world, nor the flesh, nor sin, can oppose any further then God will give them leave; not the Devil himself can tempt who he will, nor when he will, nor how he will, nor how long he will, but in all these he is confined by the providence of God. A legion of Devils could not enter into a *Gadarene Hog*, till Christ had given them leave: Satan could not touch one bleat pertaining to *Job*, till he had obtained liberty; nor after lay a finger on his body, till his liberty was renewed: O meditate on God and his power, who hath all our enemies in a chain; as for our selves, we have no ability to resist any of these evils.

2. That faith fortifies the soul against all oppositions, the more they rage, the more faith heartens the soul to believe, and to keep close under the shadow of the Lords wings: as the childe affrighted, clings faster to the mother; so the poor soul pursued by the Devil, or World, or Flesh, or Man, or God, or our own Corruptions, it runs to Christ, the everlasting Rock, and in his name resists all these evils, and in his name gets the victory.

3. That in the most forcible tempests, which God, Devil, or Man raiseth against us (when to present sense & feeling all sight and hope of the grace and goodness in Christ Jesus is lost) then faith tels the heart, that a calm is at hand. The last temptation

wherewith Satan set upon Christ, was the most furious, and when he could not prevail thereby, *he departed for a season*: The Lord will not suffer us to be tempted above measure. This faith assures of, and perswades us quietly to wait for the issue.

2. For prayer, and the manner of it, observe this method:

1. Confess our sins of former ignorance, vanity of mind, self-confidence, solitary musings on the temptations of Satan, misinterpreting of the Lords doings, &c. which set upon the soul to all other spiritual evils: — *O my God, I have disesteemed thy mercy, distrusted thy promises, harboured thoughts of unbelief, &c. and so have exposed my soul to the most violent, horrible and fiery temptations of the World, flesh, Devil, and my own lusts: my soul, which should have been ravished with the joyes of Heaven, and with the kisses of Christ, is continually pestered and assailed with the black and hellish thoughts of Atheisme, Blasphemy, and soul-vexing fears; my heart trembleth, my strength faileth, my life is spent with grief, my spirit within me is overwhelmed, and prevailing fears so tyrannize over me, that I cannot speak, I am sore wounded and broken, I go mourning and desolate all the day long.*

2. Importune the Lord for pardon of sin, and for help against all oppositions: *Pardon, O Lord, my yielding to the temptations of the Devil, or Flesh, or World, or Man, or Sinne: Pardon, O Lord, the infidelity, doubtings, dejectedness, infirmities, and carnal excessive fears of thy poor servant; and for the future, deliver my soul from the snares, strengthen me in the combate against all my enemies: Arise O Lord, disappoint Satan, cast him down, deliver my soul from the wicked one; O be thou my strength in my trouble, for I flye unto thee for help and for succour.*

3. Then press the Lord with his Promises, as with so many arguments: *Lord, thou hast said, That the gates of hell shall not prevail against us: That who so pleaseth God, shall escape the strange woman: That whosoever is born of God overcometh the world: That if we suffer for righteousness sake, happy are we: That in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee: That a good man though he fall, he shall not be utterly ast down, for the Lord upholdeth him with his hand. O these are thy golden sweet precious Promises; now Lord make them good to my soul, let me draw the sweet, and juice, and vertue from every of these Promises;*

misers; let not a word of these Promises fall to the ground, let me have my share, and part, and portion in these comfortable Promises, through the Lord Jesus.

§. An Appendix of the manner of this Life of Faith, in oppositions against truth and goodness, and more particularly against our good Name, whereby an unworthy servant of Christ sometimes found abundance of Spiritual comfort.

His innocency being sometimes overshadowed with a thick and dark mist of Slanders, Reproaches and Defamations, he endeavoured first to review the Promises, and secondly to act his faith on them.

2. The Promises were these: *Psal. 37. 5, 6. Mat. 5. 10, 11, 12. 1 Pet. 3. 14. 1 Pet. 4. 14. Psal. 68. 13. Though you have lyen among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold; q. d. though hitherto you have bin as so many abjects, cast into the ends of the earth, as thrown amongst black and smoaky pots, oppressed with mighty calamities, yet the time is at hand that ye shal be made white as doves; your innocency and happinefs shall appear, and your white shall be intermixt with the colour of pure and yellow gold; (i.) you shall come to the top of the highest felicity, and ye shall be freed from slanders, and obtain illustrious glory.*

2. In the acting of his faith, he endeavoured 1. To Meditate.
2. To pray.

1. His Meditations were these: —

1. That we know not how to prevent it. Men may slander, and men will slander, so long as the world lasts; onely we have these Promises for comforts, and it is the Lord who promiseth, and if he please, he can hide us from the scourge of tongues; or if he please, he is able to restore us double to our shame. *Job. 5. 21. Isa 61. 7.*

2. That true faith will fortifie the soul against all Reproaches: There is an encouraging voyce of the Lord to this end, *Hearken Isa. 51. 7. unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings.*

Isa. 41. 14.

11.

3. That if the wicked reproach more and more, yet it is the duty of Christians to exercise patience. Experience of their vanities, & Gods gracious dealings with us, will fortifie our hearts: *Fear not thou worm* (thou poor despicable thing) *I will help thee, saith the Lord thy Redeemer*; and as for thy reproachers, their doom is before, *Behold, all they that are incensed against thee shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish.*

1 Pet. 3. 14.

4. That faith makes the soul circumspect, and in this case doth ransack and fan the soul narrowly, to finde out what is the matter and rise of those slanders and reproaches: *If ye suffer for righteousness sake, happy are ye*; it must be for righteousness sake, or there is no blessing upon it: and so the Apostle adds, *You must have a good conscience, that Whereas they speake evill of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ*: for it is better if the will of God be so, that ye suffer for well-doing, then for evill-doing. We are ordinarily more impatient at undeserved, then deserved sufferings; but it is better (saith the Apostle) so to suffer, then otherwise. *Let none of you suffer as a murtherer, a thief, an evil doer, but if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.*

1 Pet. 4. 15, 16.

Job. 31. 35, 36.

5. That true faith esteems all such slanders as the most honorable badges of innocency that possibly can be. *If mine adversary should write a book against me, surely I would take it upon my shoulder, and binde it as a crown to me. I rejoyce* (saith Luther) *that Satan forages and blasphemes, it is likely that I do him and his Kingdom the more mischief. And they that reproach me* (saith Austin) *do against their wills increase mine honor both with God and good men.* The more the dirty feet of men tread and rub on the figure graven in gold, the more lustre they give it: so the more causles aspersions the wicked cast on the godly, the more bright do they rub their glory, And hence was that choyce of Moses, rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches then the treasures of Egypt.

Heb. 11. 25, 26

2. For Prayer, his method was, —

1. To complain to the Lord, as sometimes David did, *Thou O Lord, hast known my reproach, and my shame, and my dishonour: mine*

Psal. 69. 19, 20.

mine adversaries are all before thee. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none, and for comforters, but I found none.

2. To petition to the Lord as otherwhiles David did, *Let me not be ashamed, O Lord, for I have called upon thee, let the wicked be ashamed, and let them be silent in the grave: let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous. O how great is thy goodness, which thou hast layed up for them that trust in thee before the sonnes of men? Thou shalt hide them in the secret of thy presence, from the pride of men, thou shalt keep them secretly in a pavilion from the strife of tongues. Thus Lord I beg at thy hands, or if otherwise, thou knowest it best in thy wisdom: Let them alone, and let them curse, it may be the Lord will look on my affliction, and thou Lord wilt requite good for their cursing this day.* Psal. 31. 17. 18. 12.

3. To press the Lord with his gracious Promises: as thus, *Thou hast said, Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evill against you falsely for my names sake: And if ye suffer for righteousness sake, happy are ye: And if ye be reproached for the name of Christ, happy are ye: These are thy golden promises, now Lord make them good to my soul, let me draw the juyce, and sweet, and vertue from every of these promises; let not a word of these promises fall to the ground, but let me have my part, and share, and portion in them.* Matth. 5. 11. 1 Pet. 3. 14. & 4. 14.

4. To pray to the Lord to forgive all his Enemies that trespassed against him, as sometimes Christ did, *Father, forgive them, for they know not what they do:* Surely in these two things there is much matter of comfort: 1. That our hearts are well, and not ill-affected to any man. 2. That going alone we can humble our selves, and pray for the authors of all the reproaches and slanders that are unjustly cast on us. Matth. 6. 12. ke 23. 34.

S E C T. 6.

*Of the manner of this life of faith in spiritual blessing,
as derived to us from God and Christ, and the
spirit of Christ.*

C Concerning *spiritual blessings*, or good things, consider we

1. The Promises.

2. The exercise of faith in re-
spect of those Promises.

1. The *Promises* are of such blessings as arise either

from { God.
Christ.

The Spirit of Christ.

Love of us.

1. From God proceeds his { Presence with us.

Providence over us.

1. Concerning his *love of us*, we have these promises, *Deut.* 7.7,8,13. *Isa.* 54.8. *Jer.* 31.3. *Hosea* 2. 19. and 14.4. *John* 3. 16. *Eph.* 2.4. 1 *John* 4.19.

2. Concerning his *presence with us*, we have these promises, *Gen.* 26.24. and 28.15. *Exod.* 3.12. *Joshuah* 1.5. *Jer.* 1. 8. 1 *Chron.* 28. 20. *Isaiah* 41.10. *Matth.* 28.20. *Rev.* 2.1.

3. Concerning his *providence over us*, we have these promises, *Psal.* 34. 7. and 91.11,12. *Job.* 36.7. *Zech.* 2. 8. whence (*He that toucheth you, toucheth the apple of mine eye*) observe, That the Lord to express the tenderness of his love, names the tenderest part of the body, nay the tenderest piece of the tenderest part, *The Christal humor*, as the Philosophers call it.

2. From Christ we have promises, { 1. Of the person of Christ.
2. Of the benefits that
flow from Christ.

1. *Of the person of Christ*, in *Genesis* 3. 15. where was the first promise, and the foundation of all other promises, because God intended to make good every promise in Christ,

2. Of

2. Of the benefits that flow from Christ, whether
- Redemption.*
 - Vocation.*
 - Justification.*
 - Reconciliation.*
 - Adoption.*

1. Concerning *Redemption*, we have these promises, *Tit. 2. 14. Eph. 1. 7. Gal. 3. 13. Heb. 9. 12.*

2. Concerning *Vocation*, we have these promises, *Acts 2. 39. Rom. 8. 30.*

3. Concerning *Justification*, we have these promises, *Isaiah 53. 11. Acts 13. 39. Rom. 8. 33.*

Now this *Justification* consists of two parts, in

- 1. Not imputing sin.
- 2. Imputing righteousness.

1. For *not imputing* (or forgiving) sin, we have these promises, *Psal. 32. 2. Jer. 31. 34. Isaiah 55. 7. Jer. 33. 8.* hither tend all those Metaphors, *Isa 43. 25, and. 44. 22 and 38. 17. Micah. 7. 19.*

2. For *imputing Righteousness*, we have these promises, *Rom. 5. 19. 1 Cor. 1. 30. Rom. 10. 4. Isaiah 61. 10. Gal. 3. 6.* this phrase is used ten times in one Chapter, *Rom. 4. 3, 5, 6, 8, 9, 10, 11, 12, 23, 24.*

4. Concerning *Reconciliation*, we have these promises, *2 Cor. 5. 18, 19. Eph. 2. 14, 16. Col. 1. 21, 22.*

5. Concerning *Adoption*, we have these promises, *Gal. 3. 26. John 1. 12. Rom. 9. 26. Gal. 4. 4, 5, 7.*

3. From *the Spirit of Christ*, we have promises,—

- 1. Of the Spirit himself.
- 2. Of the operation of the Spirit.

1. Of the Spirit himself, in *Joel 2. 28, 29. Acts 2. 17, 18. John 14. 16, 17. Eph. 1. 13. Gal. 3. 14.*

2. Of the operation of the Spirit, and that

- 1. In general, as *Sanctification.*
- 2. In special, as *Spiritual Graces.*
- Spiritual Duties.*

1. Concerning *Sanctification*, we have these promises, *Micah 7. 19. Jer. 31. 33, 34. Heb. 8. 10. and 10. 16. 1 Thes. 5. 23. 1 John 1. 7. Rev. 1. 5, —*

Concerning *Graces and Duties*, we shall handle them anon.

2. For the exercise of Faith concerning the promises, that we may live by them, go we

to } Meditation.
Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That faith (considering the priviledges of Gods children) admires, and adores, *O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men? — How excellent is thy loving kindness, O Lord; therefore the children of men put their trust under the shadow of thy wings.*

Psal. 31. 19.

Psal. 36. 7.

Psal. 23. 1.

Isa. 40. 11.

Psal. 41. 8.

2. That faith (in consideration hereof) rests upon God, and Christ, and the Spirit of Christ, to receive whatsoever may be good and profitable to the Soul: *The Lord is my shepherd, I shall not want: — He shall lead his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* What can they want, who have God for their Father, Christ for their Saviour, the Spirit for their Sanctifier? *Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend: Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have thosen thee, and not cast thee away: Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteousness.*

10.

Psal. 94. 19.

3. That faith hereupon sets an high price upon Christ, upon God in Christ, upon the Spirit of Christ: These promises are more worth then Kingdoms, Empires, the whole world, which made holy David say, *In the multitudes of my thoughts within me, thy comforts delight my soul; q. d. I have multitudes of thoughts, some running this way, some running that way, some on this pleasure, some on that profit, but my soul is only comforted in the thoughts of thee: Pleasures, profits, honours, all are vain and empty, and nothing is to be rested on, to be delighted in, but Jesus Christ; yea there's a full content in Jesus Christ; let the world be filled with trouble and sorrow, even now faith carries a merry heart.*

4. Faith in these promises doth greatly enlarge the heart towards

wards God, and stirreth up to earnest study of holiness; if a Christian be much in the Meditation of Gods singular goodness in Christ, it will even constrain him to yield up himself wholly to God, in all manner of godly conversation: *Examine, O Lord,* Psal. 26. 2, 3. *and prove me, try my reins and my heart, for thy loving kindness is before mine eyes, and I have walked in thy truth.*

5. Faith ever runs to these promises in all straits, and here it findes comforts: Nature teacheth man and beast in troubles and stormes to make to a shelter; the child runs to the armes of the mother, the birds to their nests, *the conies to the rock*, so must the soul have a sanctuary, an hiding place, when danger and trouble comes, now where can it take up a surer and safer refuge, then with God and Christ, and the Spirit of Christ? indeed God it dares not look at, but *in Christ*; and the Spirit proceeds not but from Christ, to Christ therefore it runs immediately; it is Christ, *who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, Come* (saith faith) *let us out to Christ, and if he receive us not presently, let us stay a little; he is full of bowels and tenderness towards poor sinners, he keeps open house for all comers, he invites all, entertains all, old sinners, young sinners, great sinners, less sinners, his promise is sure too: him* John 7. 37. *that cometh unto me, I will in no wise cast out: Thus faith takes the Believer off from self, civil life, estate, friends, and hangs the soul alone upon that true friend, the Lord Jesus Christ, who hath manifested the greatnesse of his love to poor sinners,* John 15. 13. *by dying for them, and sending his Spirit to sanctifie and comfort them.*

2. For Prayer, and the maner of it, observe this method:

1. Confess and acknowledge Gods mercies both in his promises and performances: Say, Lord, thou hast said, *I will love thee freely*; — *And I will be with thee, even to the end of the World*: — *He that toucheth you, toucheth the apple of mine eye*: — *And all is yours, and ye are Christs, and Christ is Gods*: — *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, &c.* Holca. 14. 4. Mat. 28. 20. 1 Cor. 3. 22, 23. John 14. 16. Surely Lord thou art true in thy sayings; I beleeve by vertue of this and that promise, I have the love, and promise, and providence of God, I am redeemed, called, justified, reconciled, adopted by Christ; I have the Spirit of Christ, I am sanctified in some measure by that Spirit, I have all this of free

grace, and by vertue of a promise.

2. Pray for this encrease of Faith, and for a further and further sight of this belief: Give me, gracious Father, to believe as thou hast promised; create in me the hand of Faith, and make it stronger and stronger, that I may effectually receive, what in mercy thou reachest forth; and then give me the Spirit of Revelation, that I may discern truly what thou hast given me, that my lips may sing of thy praise all the day long.

3. Praise God for his mercies, and quietly rest in the promises: O Lord, thou hast freely loved, and redeemed, and sanctified my soul; O how should I praise thee, how should I advance and set thee up on high? Salvation, and Glory, and Honor, and Praise be given to thy name, &c. I praise thee for my Election, Vocation, Justification, Sanctification, &c. but above all, for the fountain of all, the Lord Jesus Christ; It is my Christ justifies, and my Christ sanctifies: Lord, thou hast given Christ for my Wisdom and Sanctification, as well as for Righteousnesse and Redemption: Lord, thou hast appointed Christ to be the beginner and finisher of my holiness, and surely he will not leave that work imperfect, whereunto he is ordained of the Father; were the progresse of this building committed to my care and oversight, there might be cause of fear, but since thou hast laid all upon Christ, my only and all-sufficient Redeemer; Lord, encrease my faith, that I may hold him fast and be safe, and so at last I may sing *Hallelujahs* to thee in Heaven for ever and ever.

SECT. 7.

Of the maner of this Life of Faith in Spiritual graces.

THE operation of the Spirit in general, we told you was Sanctification; now the operation of the Spirit in Special appears

in } Spiritual graces.
 } Spiritual duties.

1. *Spiritual graces* we shall consider in their } Kinds.
 } Degrees.

And

And of them both give

1. The Promises.
2. The exercise of Faith in respect of those promises.

1. The kinds of graces are these, *Knowledge*, and *Faith*, and *Hope*, and *Joy*, and *Love*, and *Fear*, and *Obedience*, and *Repentance*, and *Humility*, and *Meeknesse*, and *Patience*, and *Righteousness*, and *Uprightness*, and *Peace of Conscience*, and *Zeal*, and *Perseverance*; sixteen graces in number: concerning which the Lord hath made gracious promises,

1. Of them, to give them.
2. To them, to reward them.

The first Grace is *Knowledge*, and we find some promises,

1. *Of it*, *Psal.* 25. 14. *Jer.* 31. 34. *Isa.* 2. 2, 3. *Micah* 4. 1, 2. *Ephes.* 3. 5. *Rev.* 21. 2, 3. 2. *To it*, as *Prov.* 3. 14. *Psal.* 91. 14. 2 *Pet.* 1. 2. *Prov.* 3. 18.

The second grace is *Faith*, and we find some promises, 1. *Of it*, as *Eph.* 2. 8. *Job.* 6. 37. observe here these promises of assurance, the highest measure of faith, *Psal.* 50. 23. *Ezek.* 34. 30. *Isa.* 60. 16. *Psal.* 97. 11. 2. *To it*, as 2 *Chron.* 10. 20. *Prov.* 29. 25. *Isa.* 26. 3. *Acts* 10. 43. *Rom.* 18. 4. *Acts* 13. 39. *John* 1. 12, and 7. 38. and 3. 16, 36. and 5. 24. and 6. 47.

The third grace is *Hope*, and we find some promises, 1. *Of it*, as *Psal.* 55. 5. *Prov.* 14. 32. *Job.* 13. 15. 2. *To it*, as *Psal.* 40. 4. *Rom.* 4. 18, 22. *Rom.* 8. 24.

The fourth grace is *Joy*, and we find some promises, 1. *Of it*, *Psal.* 36. 8, 9. and 64. 10. and 68. 3. and 97. 11. and 118. 15. *Isa.* 12. 2, 3. *Isa.* 35. throughout, *Isa.* 56. 7. and 66. 13, 14. *John* 16. 22. *Rom.* 14. 17. 2. *To it*, *Psal.* 89. 15, 16.

The fifth grace is *Love*, especially of *God*, and we may find some promises, 1. *Of it*, as *Cant.* 1. 4. *Deut.* 30. 6. 2. *To it*, as *Psal.* 91. 14 and 145. 10. *Prov.* 8. 21. *Deut.* 7. 9. 1 *Cor.* 8. 3. and 2. 9, 10. *James* 1. 12. and 2. 5.

The sixth grace is *Fear*, and we find some promises, 1. *Of it* as *Jer.* 32. 39, 40. *Hosea* 3. 5. 2. *To it*, as *Psal.* 103. 11. and 31. 19. and 147. 11. *Mal.* 3. 16, 17.

The seventh grace is *Obedience*, and we find some promises, 1. *Of it*, as *Ezek.* 11. 19, 20. and 36. 26, 27. 2. *To it*, as *Deut.* 28. 1, 2. to 14.

The eighth grace is *Repentance*, and we find some promises,

1. *Of*

1. *Of it*, as *Acts* 5. 30, 31. *Ezek.* 11. 19. and 20. 43. and 36. 31.
 2. *To it*, as *Mal.* 2. 7. *Isa.* 55. 7. *2Chron.* 7. 14. *Isaiah* 1. 16, 17.
 18. *Job* 3. 27, 28. *Jer.* 4. 14.

The ninth grace is *Humility*, and we finde some promises,
 1. *Of it*, as *2 Cor.* 10. 4, 5. *Gal.* 5. 22. 2. *To it*, as *Prov.* 15. 33. and
 22. 4. *James* 4. 6. 1 *Peter* 5. 5. *Isaiah* 57. 15. *Matthew*
 5. 3.

The tenth grace is *Meekness*, and we find some promises,
 1. *Of it*, as *Isa.* 11. 6, 7, 8. *Gal.* 5. 22, 23. 2. *To it*, as *Psal.* 37. 11.
 and 147. 6. *Isa.* 29. 9. *Psal.* 25. 7. *Zeph.* 2. 3. *Math.* 5. 5, and 11.
 27. *Psal.* 149. 4

The eleventh grace is *Patience*, and we finde some promises,
 1. *Of it*, as *James* 1. 5. 2. *To it*, as *Hebrews* 10. 36.
James 5. 11.

The twelfth grace is *Righteousnesse*, and we find some promises,
 1. *Of it*, as *Rev.* 19. 7, 8. 2. *To it*, as *Psal.* 11. 7. *Isa* 32. 17,
 18. *Prov.* 14. 32 *Psal.* 112. 2, 6. *Mat.* 25. 46.

The thirteenth grace is *Uprightness*, or *Sincerity of heart*,
 and we find some promises, 1. *Of it*, as *Jer.* 31. 33. *Jer.* 50. 5.
 2. *To it*, as *Psal.* 84. 11. *Prov.* 14. 11. *Psal.* 112. 2. *2Chron.* 16. 9.
Psal. 112. 4 and 84. 11. *Gen.* 17. 1, 2. *1Chron* 29. 17. *Prov.* 12. 22.
Psal 37. 37. *Prov.* 28. 18. *Psal.* 15. 1, 2.

The fourteenth grace is *Peace of Conscience*, and we finde
 some promises, 1. *Of it*, as *Iohn* 14. 27. *Gal.* 6. 16 *Isa.* 57. 19 *Isa.*
 54. 10. 2. *To it*, as *Phil.* 4. 7.

The fifteenth grace is *Zeal*, and we find some promises,
 1. *Of it*, as *Jeremiah* 20. 9. *2 Cor.* 7. 11. 2. *To it*, as *Numbers*
 25. 12, 13. *Rev* 3. 10, 20.

The sixteenth Grace is *perseverance*; and we finde some promises,
 1. *Of it*, as *Psal.* 89. 28. *Prov.* 12. 3. *Isaiah* 46. 4. 2. *To it*, as
Mat. 10. 22. *Revel.* 2. 26.

The degrees of *Graces* follow; and we Finde some promises
 1. *Thereof*, as *Isaiah* 44. 3, 4. *Mal.* 4. 2. *Psal.* 84. 7. *Prov.* 4. 18.
 2. *Thereto*, as *Rom.* 13. 11. 2 *Pet.* 1. 8.

2. For the exercise of faith concerning these promises, that
 we may live by them, go we

to } *Meditation.*
 Prayer.

1. For Meditation, and the matter of it, consider these
 things:

1. Tha

1. That of our selves we have no ability to attain any of these *Graces*: Every one can say, *I purpose well*; but the question is, whether they build not on their own strength: Many a man (especially in time of his sickness, danger, disgrace) will make fair promises of amendment, but when the rod is removed, all is forgotten: What may be the reason? he stands on his own feet, he presumes to go alone of himself, and by his own strength, and then no marvel if he falls and catcheth many a knock: If we will have any of these *Graces*, then deny we our selves: *I will keep* Psalm 119. 8. *thy statutes* (said David) but immediately upon his resolution he cries, *O forsake me not utterly*: Purposes thus grounded, bring forth holy performances, but of our selves we can expect nothing.

2. That Gods Spirit will infuse these *Graces*, and the increase of these *Graces* into them that believe: Many would fain have Knowledge, and Faith, and Hope, and Joy, &c. but they exercise not their Faith to believe God and his promises: *I knew a man* 2 Cor. 12. 2. *in Christ* (could Paul say) concerning his Revelation; so, *I know a man in Christ* off and on, unstayed, dismayed at his manifold slips, strong corruptions, little prevailings against them, and (when all came to all) he could finde no help till he went to a promise, and by faith believed that God would ayd and assist, and do the whole work for him; it is good to believe that (according to his promise) God will sanctifie our natures, inable us to holiness and bestow all his *graces* on us.

3. That for the degrees of these *Graces*, it is necessary to improve them; *Graces improved, are the ready way to have them increased*: God ever bestows the greatest measure, where he findes a care to put them forth to advantage: *Whoever hath, to him* Mat. 13. 12. *shall be given, and he shall have more abundance*; as men increase their substance by labor, and learning by diligence, so he that improves *graces*, shall more and more abound in them.

2. For Prayer, and the parts of it, observe this method:

1. Confess and acknowledge our inabilities: *O Lord, I have no grace by nature, I have no power to cleanse my own heart: O Lord, I have defaced thine image, but I cannot repair it; I may* Rom. 7. 21. *say with the Apostl, when I would do well, evil, is present with me, but I finde no means to perfect what I desire: I am not able to crawl about the doing of that which is good: O when shall I be set*
at

at liberty, that I might do the work of God, and run the race of his Commandments: O that I had Knowledge, and Faith, and Hope, and Joy, and Love!

2. Look we up to the Power, and Grace, and Truth of God, and press him therewith: Lord, I have heard of thy power, thou art God Almighty, who callest the things that are not, as if they were; thou canst if thou wilt, work in me these graces, and create them in me, as thou didst gloriously create them in Adam, the first man: Lord, I have heard also of thy grace and truth, thou art as faithful to keep, as free to make these sweet precious promises; Thy grace is unsearchable, thy word purer then silver seven times refined: O then make good thy promises, I presse thee with thy Power, Grace and Truth: O replenish me with thy Graces, give me Knowledge, and Faith, and Hope, &c.

3. Look we on the promises, and pray by them, or turn them into prayers: Faith heark'neth what the Lord speaketh, and speaketh back again in fervent groans and desires to whatsoever it heark'neth: Hence we can make no prayer in boldness, faith, or comfort, but for things promised, and in that maner as they are promised. Thus Jacob (*Gen. 32.9.*) and David, (*2 Sam. 7.27, 28, 29.*) prayed by a promise, and thus should we pray by a promise, and then we may be sure we pray according to his will. In want of other Rhetorick and Oratory, let us urge God with this repetition: Lord, thou hast promised, Lord, thou hast promised, thou hast made many sweet precious promises of graces, and of degrees of graces: Thou hast said, The secret of the Lord is with them that fear him; and, All that the Father giveth me, shall come unto me; and, The Righteous hath hope in his death; and The Righteous shall be glad in the Lord, and shall trust in him; and, They shall go from strength every one of them in Zion, appearing before God: O make these promises effectual to me, blow on my garden, that the spices (these graces) may flow out.

Gen. 32. 9.
2 Sam. 7. 27.
28, 29.

Psal. 25. 14.
John 6. 37.
Prov. 14. 32.
Psal. 84. 7.

SECT. 8.

Of the maner of this Life of Faith in Spiritual Duties.

AS Spiritual Graces, so Spiritual Duties, are of the operation of Gods Spirit: Now the duties are Twenty, concerning which we shall give

1. The

1. The Promises.
 2. The exercises of Faith in respect of the Promises.

The first duty is *Prayer*, to which are affixed these promises, *Psal.* 5. 3. and 10. 17. and 65. 2. *Prov.* 15. 29. *Psal.* 50. 15. and 12. 17, 18, 19, 20. *Zech.* 13. 8, 9 *Rom.* 8. 13 *Jam.* 5. 15.

The second duty is *Praises*, to which are affixed these promises, *1 Sam.* 2. 30. *Psal.* 50. 23. and 67. 5, 6.

The third duty is *Preaching*, to which *Mat.* 28. 20. *John* 5. 25.

The fourth duty is *Reading the Word*, to which *Psal.* 119. 8 *Prov.* 1. 4.

The fifth duty is *Loving the Word*, to which *Psal.* 119. 165. and 112. 1.

The sixth duty is *Waiting on the Word*, to which *Proverbs* 8. 34, 35.

The seventh duty, *Hearkening to the Word*, to which *Isaiah* 55. 2, 3. *Acts* 5. 20. — 20. 32. — 13. 26.

The eighth duty is *Sacraments* of *Baptism*, to which *Acts* 2. 38. and 22. 16. *1 Peter* 3. 21.
Lords Supper, to which *Isa.* 25. 6. *Proverbs* 9. 5, 6. *Mat* 26. 26.

The ninth duty is *A lawful Oath*, to which *Ier.* 12. 16, *Psal.* 15. 4.

The tenth duty is *Fasting*, to which *James* 4. 9, 10. *Matth.* 6. 18.

The eleventh duty is *Meditation*, to which *Psal.* 1. 2. *Prov.* 14. 22. *Phil.* 4. 8, 9.

The twelfth duty is *Self-Examination*, to which, *1 Cor.* 11. 31. *Gal.* 6. 4.

The thirteenth duty is *Sanctification of the Lords Day*, to which *Isaiah* 58. 13, 14. and 56. 2. *Jer.* 17. 26.

The fourteenth duty is *Watchfulness*, to which, *Mat.* 24. 46, 47. *Luke* 12. 37. 38. 43. *Rev* 16. 15.

The fifteenth duty is *Conference*, to which *Prov.* 12. 14. and 16. 13. *Mal.* 3. 16. *Luke* 24. 32.

The sixteenth duty is *Reproof*, to which *Proverbs* 24. 25. and 28. 23.

The seventeenth duty is *Almsgiving*, to which *Psal.* 41. 1, 2, 3. *Luke* 14. 13, 14.

The eighteenth duty is *Seeking of God*, to which *Psal.* 34. 10. *Ezra* 8. 22.

The nineteenth duty is *Waiting on God*, to which, *Isa.* 40. 31. and 64. 4. and 49. 23.

The twentieth duty is *Delighting in God*, to which *Psalm* 37. 4.

2. For the exercise of Faith concerning these promises, that we may live by them, go we

to $\begin{cases} \text{Meditation.} \\ \text{Prayer.} \end{cases}$

1. For Meditation, and the matter of it, consider these things:

1. That God deals graciously with his people, he might out of his absolute sovereignty over us, command only, and we were bound then to obey in every of these *Duties*; but he is pleased (the better to quicken us to obedience) to annex these gracious promises.

Gen. 4. 4.
Psal. 42. 4.

2. That as he is gracious to us, so we should be chearful in our *Duties* to him: This chearfulnesse of service is the very fruit of faith; *By faith Abel brought of the firstlings of his flock, and of the fat thereof, an offering to the Lord: By Faith David went with the multitude unto the house of God, with the voyce of joy and of praise: It is the voyce of faith, I will sing and give praise with the best member I have.*

Isa. 45. 19.

3. That to make us chearful, we should rowze our selves to awaken to the work of our God: *Arise, O my soul, why sleepest thou! stir up thyself with readinesse to obey the charge of God in the duties prescribed; look on the Saints who have gone before thee, they endured imprisonment, losse of liberty, spoiling of their goods, hazard of life: Thou art not yet called to suffer, but to obey, why dost thou delay, or goest forth unwillingly? wouldest thou reign with them, and not labour with them? receive the prize, and not run the race? divide the spoile, and not fight the battel? look on the promise annexed to the duty: I said not unto the seed of Jacob, Seek me in vain, saith God: O my soul, arise, contend forward towards the marke, heaven is worth all thy labor.*

4. That to remove all remora's the Lord hath promised to assist

assist us in these duties by his own spirit : Besides the promises to *Duties*, we have promises of *duties*, God deals with us (as we do by way of commerce one with another) propounding mercy by covenant and condition ; yet his Covenant of Grace is alwaies a gracious Covenant, for he not onely gives the good things, but helps us in performing the condition by his own Spirit ; he works our hearts to *believe and repent, &c.* and he gives what he requires : For instance, in one place he commands, *Cast away from you all your transgressions, and make you a new heart, and a new spirit ;* and in another place he promiseth, *I will sprinkle clean water upon you, and you shall be clean from all your filthiness : A new heart also will I give you, and a new spirit will I put within you :* in one place he commands them, *Circumcise the foreskin of your hearts :* and in another place he promiseth, *That he will circumcise their hearts :* in one place he commands us, *To keep his commandments ;* in another place he promiseth to cause us, *To walk in his statutes :* in one place he commands us, *To fear him,* and in another place he promiseth, *To put his fear into our hearts :* in one place he commands us, *To pray, to ask, seek, and knock ;* and in another place he promiseth, *To pour upon us the spirit of Grace and Supplication :* These promises of *duties* are the foundation of all our performances, and those promises to *duties* are the rewards of his Free-Grace and good-pleasure ; we do not by working cause him to fulfil his promises, but he by promising doth enable us to perform our works, and so he rewards us accordingly.

2. For prayer, and the parts of it, observe this method :

1. Acknowledge the goodnesse and Free-grace of God in these promises: *O Lord, why shouldst thou allure me to that which I am every way bound to ? If I had none of these Promises, I have already in hand a World of mercies, which do infinitely binde me to duty ; and wilt thou yet adde this and that Promise, to this and that duty ? O miracle of mercies ! O the goodnesse of God !*

2. Bewail our own dulnesse and sloath to the duty : *And yet (O Lord) how dull, and remisse, and slighty am I in the practise of this or that duty ? thou hast said, Cursed is the man that doth the work of the Lord negligently ; and, Cursed be the deceiver, that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing : O then what is my portion, who have sacrificed that*

which is torn and sick unto the great King and Lord of Hosts, whose name is dreadful among the Heathen? no marvel if I feel no power, no sweet in the Ordinances of Grace, whilst I deal partially, hear perfunctorily, pray coldly, labour not to feed on the Promise, and to suck vigor out of it: O Lord, thou lovest a chearful giver, but my services are maimed, and corrupt, and dead, and superficial, and very unchearful.

3. Importune the Lord to revive and quicken our dead hearts to the duty; so prays David, *Teach me to do thy will, thy Spirit is good, lead me in the Land of uprightness*; so prays the Church, *Draw me, and we will run after thee*; and so let us pray, *Give me a chearful heart in thy service, animate and enliven my heart by thy blessed Spirit, give me to do what thou requirest, incline my heart to thy statutes, and not to covetousness*.

Psal. 143. 10.

Cant. 1. 4.

Psal. 119. 36.

4. Implore the assistance of Gods Spirit to every good duty, beg acceptance of our persons and performances in the Lord Jesus Christ, presse him with his Promises to set on duties, and to reward duties; and whar ever duty we do, presse him with that especial Promise belonging unto it: Thus if we meditate and pray, and pray and meditate, we may live by Faith, in reference to *Spiritual duties*.

SECT. 9.

Of the manner of this Life of Faith in things Eternal.

Things Eternal are either { Evil, as Damnation.
Good, as Salvation.

Concerning both we shall first give you the Promises, and secondly the exercise of Faith in respect of these Promises.

1. Concerning *Damnation*, or eternal confusion, we have these Promises against it, *Isaiah 45. 17. Rom. 8. 1.*

2. Concerning *Salvation* we have these Promises for it, *Rom. 6. 23. 1 Thess. 4. 17. God hath promised us a Kingdom, Mat. 25. 34. An heavenly Kingdom, Matth. 7. 21. An eternal Kingdom, 2 Pet. 1. 11. A Crown of life, James 1. 12. A Crown of Righteousness, 2 Tim. 4. 8. An unaccessible Crown of glory, 1 Pet. 5. 4.*

2. For the exercise of Faith concerning these Promises, that we may live by them, go we

to { Meditation.
Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That Faith in the precious Promises of eternal life, quiets and cheers the heart in the midst of discouragements: This we see in the lives and deaths of Gods faithful servants, *who took joy- fully the spoiling of their goods, knowing in themselves, that they had in Heaven a better and an induring substance.* Heb. 10. 34.

2. That Faith strives to enter into the possession of this Kingdom by degrees: Men that purchase an inheritance to come in hereafter, they are glad if any part fall into their hands for the present: Fulnesse of glory is reserved for the life to come, but the beginnings of glory (as peace of Conscience, joy in the Holy Ghost, Sanctification of the Spirit) are vouchsafed here; *grace is the beginning of glory, and glory is the perfection of grace;* now as grace grows, so we enter upon the possession of our inheritance: Hence lively grace covets grace more and more, that we may get Heaven by degrees, and by parcels.

3. Faith earnestly desires and longs after the full accomplishment of glory: *Our selves also which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the Redemption of the body: I am in a full strait- (said Paul) betwixt two, having a desire to depart, and to be with Christ, which is far better: Salvation is the end of Faith, Heaven is the home of Believers: Now all would be at home, all things desire perfection in their kinde, this makes the Believer to long after glory.* Rom. 8. 23; Phil. 1. 23.

2. For Prayer, and the parts of it, observe this method:

1. Confesse we our former carelesnesse to enter upon this inheritance: *O Lord, I have slighted thy Promises, I have neglected the motions of thy Holy Spirit, I have not carefully improved the gifts received, I have not laboured more and more to be sealed with the promised Spirit: Ah Lord, what a dwarf am I in Holinesse and Sanctification? by reason of my sloath, the powers of grace are so enfeebled, that I can scarce breath or sigh, or crawl in the way to Heaven: O that I have not so earnestly sought (as I might) to make Heaven sure to my self, that I have not entered possession thereof, so far as in this life I have given me of Grace.*

2. Pray

Sem. 7 25.

2. Pray that the Lord would encrease our Faith, seal us by his Spirit, lead us in the way of peace, cause us to grow up in holiness, make us wise to prize and value, to taste and relish the very joys of heaven; and above all, that he would assure our consciences of our right and title thereto: *Q* it is God that sealeth, and makes us to read the sealing; it is God that promiseth Heaven, and affects the heart with the goodness and worth of the thing promised; it is God that (by the pledges of his favour, and earnestness of his Spirit) doth testify our adoption, and causeth us certainly to apprehend what he doth testify: pray then, *Who am I Lord, that thou shouldst make such ample, and free promises to thy poor servant? it is of thy free mercy, and according to thine own heart: And now, O God, establish I beseech thee, the word that thou hast spoken concerning thy servant: O seal unto me the promised inheritance, and make me assuredly know what those hopes are, which thou hast reserved for me in Heaven: Of thy Free grace thou calledst me to this hope, therefore is thy servant bold to entreat the sense of thy love, the knowledge of this hope, the increase of grace, the assurance of thy mercy.*

3. Praise God for his promises of eternal life: *O Lord, thou hast looked on my base estate, and visited me with mercy from on high; of a stranger and forreigner, thou hast made me a free denizen of the New Jerusalem: Now I see, I read it in thy precious promises, that my name is registred in heaven; an eternal weight of glory is reserved for me; Heaven is my home, my hope, my inheritance: O where should my heart be, but where my treasure is? where should my thoughts be, but where my hope is? now all glory, and honor, and praise be given to my God! O the incomprehensible love and favor of my dear Lord! what a mercy is this? What promises are these? my soul rejoiceth in thee my God, my spirit shall blesse thy name for ever and ever.*

SECT. 10.

Of the maner of this Life of Faith in regard of others.

WE have done with the Promises that concern our selves: Now follow such special Promises as we finde in Holy Writ

Writ concerning others, and they have reference

To } Our own Family.
 } Godly Society further enlarged.
 } The Church of Christ } Particular.
 } General.

1. The members of our *Family* are either } *Husband and Wife.*
 } *Parent and Child.*
 } *Master and Servant.*

1. For the *Husband and Wife*, if godly they have a promise from the Lord, *Psal.* 128. *Prov.* 31. 28. and 11. 16. *Iob.* 5. 25.

2. For *Parent and Child*, God hath made a gracious Covenant with them, *Gen.* 17. 7, 9. *Acts* 2. 39. *Ier.* 32. 39. *Prov.* 20. 7. Good Parents (though poor) leave their Children a good patrimony, for they have laid up many prayers for them in heaven, and they leave Gods favour for their possession, and his promises for a sure inheritance, *Psal.* 37. 25, 26. *Prov.* 11. 21. *Psal.* 112. 2. and 25. 13. and 37. 29. *Prov.* 13. 22, *Isa.* 44. 3, 4. and 54. 13. and Children obeying their Parents, have these promises, *Exod.* 20. 12. *Eph.* 6. 2. *Ier.* 35. 18, 19. *Prov.* 1. 8, 9. and 6. 20.

3. For *Master and Servant*, they have sweet promises, *Prov.* 3. 33. *Iob.* 8. 16. *Prov.* 14. 11. especially the servant that is truly obedient, *Col.* 3. 23, 24. *1 Pet.* 2. 19. here consider

Magistrates, *Deut.* 17. 19, 20. *Psal.* 132. 18.

Ministers, *Psal.* 105. 15. *Rev.* 2. 1. *Isa.* 49. 4.

2. *Godly Society* (out of our own Families) hath precious promises, as *Prov.* 13. 20. *Mal.* 3. 16, 17. *Mat.* 18. 20.

3. The *Church of Christ*, whether *particular* (as publike Assemblies) hath blessed promises, *Isa.* 33. 20, 21. & 59. 21. *Mat.* 18. 20. *1 Cor.* 14. *Rev.* 2. 1. *Psal.* 26. 8. & 133. 3. *Micah* 4. 4, 11, 12. or whether *general and universal*, it hath glorious promises, as *Mat.* 16. 8. *Isa.* 27. 2. *Psal.* 125. 2. *Zech.* 9. 16. here come in all the promises, First, of calling the *Jewes*, as *Isa.* 59. 20. *Rom.* 11. 23, 26. *Hos.* 13. 14. & 14. 2, 3, 4, 5, 6, 7, 8. Secondly, of bringing in the *Gentiles*, as *Isa.* 49. 22, 23. *Rev.* 21. 24. *John* 10. 16. *Isa.* 60. 3, 5, 8. *Acts* 10. 14. *Eph.* 2. 12, 19. Thirdly, of the destruction of *Antichrist*, as *2 Thes.* 2. 8. *Rev.* 17. 16. & 18. 21. where each word hath almost a gradation, in that an *Angel*, a mighty *Angel* taketh a *stone*, and a great *stone*, even a *millstone*, which he letteth not barely fall, but casteth into the sea, whence nothing

ordinarily is recovered, much less a *milstone*, thrust from such a hand, and with such force.

Now for the exercising of faith concerning these promises' that we may live by them, go we

to { *Meditation.*
Prayer.

1. For *Meditation*, and the matter of it, consider these things.

1. That we have had the performance of many of these promises in hand; and this may persuade us that the residue (especially of the Churches flourishing, and of Antichrists downfall) is as sure as that part already accomplished, which we see with our eyes; experience should strengthen faith, and breed an assured hope in Gods people, of the Lords most glorious appearing, and this hope shall not make us ashamed.

2. That the time is now for the Churches restoring, and for bringing in more Kingdoms from Antichrist to Christ; what else mean all the shakings in all the Kingdoms of the world at this time? therefore study we *this time of God*, and in our places and callings, work with providence, now we have a season to help up the Church, Gods holy Mountain.

2. For *Prayer*, and the parts of it, observe this method:

1. Confess our former neglect in our several relations: *O Lord, I have not done my duty in my own family, among Christians in the Churches of Christ, I have not performed my vows, served my generation, helped onward the building of Zion: And now Lord, what shall I say, but confess to thy glory, and my own shame, my disrespect of others good, or of the communion of Saints.*

2. Pray for a blessing on others, as on our own selves, forget not our relations to others in our best prayers; be importunate with God more especially for Zion, *O look upon Zion, the city of our solemnities, let thine eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; let not one of the stakes thereof be removed, nor any of the cords be broken.*

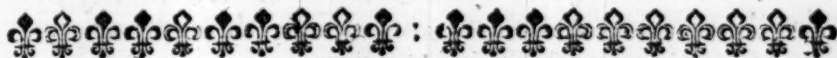
3. Press we the Lord with all his precious Promises, either to our Families, or Christian Societies, or to the Churches of Christ: We have a promise, that *The Lord will create upon every dwelling place of mount Zion, and upon the assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall*

Isa. 33. 20.

Isa. 4. 5.

shall be a defence: Now Lord make good thy word, &c.

Conclude with, *I believe, that whatsoever God hath said in any of these respects, he will fulfil it in his own time: Heaven and earth shall pass away, but not one jot, one tittle of Gods word shall fail.* It may be for the present things seem contrary, yet God hath said it, (should a soul say) *and that's enough for me: If I can but really acknowledge, and believe, that God is able to do it, he will then speak from heaven, as he did once on earth, According to your faith be it unto you.* Thus much of *The Life of Faith.*



CHAP. X. SECT. I.

Of the Nature of

Family-duties.



Hitherto of the *Duties* which concern every man in his own particular; next to them succeed *Family-duties*: And they are such *Duties* as ought to be jointly or respectively observed by the *Families* and *houses* of the *People of God*. This is implied by that threat, *Poure out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name*; and by that example of *Joshua*, *But as for me and my house, we will serve the Lord*; and by that promise of God, *At the same time, saith the Lord, will I be the God of all the Families of Israel, and they shall be my people.*

SECT. 2.

Of the Preparatives to Family-duties.

Now that we may comfortably carry on these *Family-duties*, observe we

M m

I. Our

§1. Our entrance into them.

§2. Our proceedings in them.

1. For entrance, we must lay a good foundation for tractableness unto Religion in those that belong to this Family.

as { 1. In the governour.
2. In the governed.

1 In the governour; whose duty it is.

1. To endeavour in a special manner for knowledge in Gods Word, and for holiness of conversation in a Christian walking; This would tend much to the preservation of his authority, who otherwise will be slighted and disregarded, through an aptness in inferiours to take occasion therefrom.

1 Cor 7. 39.
Mal. 2. 15.

2. To *marry in the Lord*, and then to live chastely in wedlock, that there may be an holy seed: Now that he may *marry in the Lord*, 1. Let piety be the mover of his affection; and personage, parentage and portion, be onely as a comfortable accessory, considerable in a second place: Christianity and grace is the chief golden link and noble tye, which hath the power and priviledge to make marriage a lovely and everlasting bond. 2. Let him ply the throne of Grace with fervency of prayer; a good wife is a more immediate gift of God: whence *Solomon* could say, *Houses and riches are the inheritance of fathers, but a prudent wife is from the Lord*: such a rare and precious Jewel is to be sued and sought for at Gods mercy-seat with extraordinary importunity and zeal; and if she be procured at Gods hand by prayer, he shall find a thousand times more sweetness and comfort, then if she be cast on him by an ordinary providence. 3 Let him observe and mark these six points in his choyce; as, 1. The Report: 2 The looks: 3. The speech: 4. The apparel: 5. The companions: 6. The education: These are like the pulses: that shew the fitness and godliness of any party with whom he ought to marry.

Prov. 19. 14.

Pla 121. 6, 7.

3. To beware whom he admits to dwell with him, that they be tractable unto religious courses: See *Davids* resolution herein, *Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way shall serve me; he that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight.*

2. In the governed; whose duty it is both to joyne together in

in the performance of *Family-duties* with their governour, and *Pro. 1.8, 9.* to submit to his government: *My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck.*

These preparatives I pin upon the front or porch of this Family: Now to the Family-duties themselves, and how they must be exercised.

SECT. 3.

Of the Duties of Governours in general.

IN the proceedings of these *Family-duties*, we are to consider the Duties, $\left\{ \begin{array}{l} 1. \text{ Of the governours.} \\ 2. \text{ Of the governed.} \end{array} \right.$

1. The governours, if (as it is in marriage) there be more than one; as first, the chief governour, to wit, the Husband: secondly, the helper, to wit, the Wife; both these owe duties to their *Families*, and *Duties* to one another.

1. The *Duties* they owe to their *Families*, are either $\left\{ \begin{array}{l} \text{In general to the whole.} \\ \text{In particular, according to} \\ \text{their several relations.} \end{array} \right.$

1. That which in general they owe to the whole Family, is either

to their $\left\{ \begin{array}{l} \text{Bodies.} \\ \text{Souls.} \end{array} \right.$

1. To their Bodies; concerning which, saith the Apostle, *He that provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel.* Now as the Spirit of God chargeth us with this duty, so he setteth us about such things whereby this may be compassed; as, 1. That every one should have some honest and good calling, and walk diligently in it; *Let him that stole, steal no more,* (saith the Apostle) *but rather let him labour, working with his hands the thing which is good.* 2. That he bear a low sail, and keep within compass; remembering that of Solomon, *He that is despised, and hath a servant, is better then he that honoureth himself, and lacketh bread.*

1 Tim. 5. 8.

Eph 4. 28.

Prov. 12. 9.

Mm 2

2. To

2. To their Souls ; concerning which, some duties they are
to { Perform to the Family.
Require of the Family.

1. The Duties they must perform to them, are—

1. To provide that they may live under the publick Ministry, for otherwise how should they be brought into the sheepfold of Christ, if they hear not the voyce of the chief Shepherd speaking unto them by those whom he hath sent ?

2. To oversee the ways of their Families, that they serve God ; and as in all other duties, so especially in sanctifying the Sabbaths: To this the very words in the fourth Commandment, do binde all Masters of families : *Remember, thou and thy son, and thy daughter, thy man-servant, and thy maid;* — Where the Lord speaks by name to the Governours, as if he would make them overseers of this work of sanctifying his Sabbaths.

3. To set their house in order for the service of God, to offer prayers and praises to the Lord morning and evening. To this purpose, *Pray continually* (saith the Apostle) *1 Thes. 5. 17.* which we must not understand of uninterrupted and incessant pouring out of prayers, as the *Massilians* or *Euchite* did ; but of morning and evening prayers ; the Apostle here speaking in reference and in analogy to the continual, or daily sacrifices. This was *Dauids* practice, *Evening and morning, and at noon will I pray and cry aloud, and he shall hear my voyce;* and this was *Jobs* practice, who sent-for, and sanctified his sons and daughters, *and rose up early in the morning, and offered burni-offerings according to the number of them all: — Thus did Job continually :* And this was *Abrahams* practice, wheresoever he came, *to build an Altar to God,* where God should be worshipped joyntly of him and his family : And this was *Christs* practice for *himself and his family,* *Mat. 14. 10. and 26. 30. John 17. 1.*

4. To instruct their families privately in matters of Religion, that they may not only profess, but feel the power of Religion in their lives and conversations: This duty hath these specials belonging to it.

1. A familiar catechizing of them in the principles of Religion : Thus were Parents commanded of old, *Thou shalt teach these words diligently unto thy children, and shalt talk of them when*

Psal. 55. 17.

Job. 1. 5.

*Gen 12. 7.
& 13. 4. &
21. 33.*

*Deut. 6. 7.
Prov. 22. 6.*

when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

2. A daily reading of Scriptures in their hearing, directing them to mark and to make use of them: So *Timothy* was trained up by his parents, and that *from his childhood*. 2 Tim. 3. 15.

3. A careful endeavouring that they may profit by the public Ministry: To this end 1. They must prepare them to hear the Word, by considering Gods Ordinances, Promises, and their own necessities. 2. They must remember them to look in the Word for a Christ, and for communion with Christ. 3. They must examine them after the Ordinances, what they have learned, and what use they can make of it; thus Christ, after he had preached a parable to his disciples, he said unto them, *Know you not this parable, and how then will you know all parables?* and then he expounds the parable to them. Mark 4. 13.

2. The duties they are to require of the family, are both carefully to frequent the public Ministry, and diligently to be conversant in the private worship of God, and constantly to practice all holy and Christian duties comprised briefly in the Commandments of God; and they are to require these things, not onely by telling them, calling on them, catechizing them, admonishing them, but if they be negligent, by correcting them.

Now this correction must be ministred in $\left\{ \begin{array}{l} \text{Wisdom.} \\ \text{Patience.} \end{array} \right.$

1. *In Wisdom*, whose property it is to find out the right party that committed the fault to consider of what sort and nature the fault is, to weigh circumstances of age, discretion and occasions; and to look to the mind of the doer, whether negligence or meer simplicity brought him to it.

2. *In patience*, whose property it is to make the fault manifest to the offender, that his conscience may be touched therewith; to hear what the offender can say in his own defence, and accordingly to allow or disallow; to avoid bitterness, which sooner will harden the heart, then reform the maners of the offender: These Rules being observed, and the heart lifted up in prayer to God for direction and blessing, this *Correction* is necessary, as is evident in *Gen. 30. 2. Prov. 13. 24. and 19. 18.*

These are the duties that *Governours* owe to their families in respect of their souls; *to correct them, catechize them, admonish*

them, call on them, reade to them, pray for them, &c. onely with these limitations :

1. That they presume not above their callings: This was *Pauls* Exhortation, *That no man take this honour to himself, but he that is called of God, as was Aaron*: The honour here, is the honour of the publike Ministry, except that; and I know not but that every Governour of a family, who hath special abilities, utterance, memory, may reade Scriptures, repeat Sermons, pray, teach and instruct out of Scriptures, *1 Pet. 4. 10.* Thus *Jacob* said to his household, *put away the strange gods that are among you: And without all contradiction (saith the Apostle) the less is blessed of the better: And if the women would learn any thing, let them ask their husbands at home*; thus *Origen* would have the Word expounded in Christian families; and *Augustine* saith, *That which the Preacher is in the pulpit, the same is the householder in the house.*

2. That they presume not above their gifts: This was *Pauls* Exhortation to every man, *Not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith*; yet I deny not but in some cases they may lawfully depute or substitute some one in the family, whom they judge fittest unto the service and imployment, which they themselves should ordinarily perform, as in case of old age and weakness of body; *Thus Samuel being old, made his sons Judges*: Or in want of good utterance or expression of what is to be said; thus *Aaron* was *Moses* his spokesman, and in stead of a mouth: Or in want of boldness and audacity, arising from a consciousness of weakness: thus the good Centurion sent the Elders of the Jews to *Christ* to intercede for him: Or in case that a Minister of the Gospel do sojourn in ones family, as *Archippus* did in *Philemon* his house: Or in case of necessary absence; thus the Apostle *Paul* made *Timothy* his deputy to the Christian *Thessalonians*: Or in case the Lord hath bestowed more of his gifts and graces to one then another: I know not in this case, but that we may *Covet earnestly the best gifts in others, as well as in our own selves.*

SECT. 4.

Of the Duties of Parents to their Children.

THe Duties in particular which *Governours* owe to the *Family*, according to their *relations*, are either

- { As Parents to their Children.
- { As Masters to their Servants.

The duties of Parents to their children, { To their bodies.
are either { To their souls.

1. The *Duties* of Parents to the *bodies* of their children, are in many particulars, but may be all comprised under this one-head, *A provident care for their Temporal good*; and this extendeth it self to all times, as,

- { 1. To their infancy.
- { 2. To their youth.
- { 3. To the time of Parents departure out of this world.

1. The first age of a childe is his infancy, and the first part of its infancy, is while it remaineth in the Mothers womb: Here the *Duty* lies principally upon the mother, to have a special care of it, that it may be safely brought forth. Why was the charge of *abstaining from wine, strong drink, and unclean things*, given to *Judg. 13. 4. Manoahs wife*, but because of the child which she had conceived?

The next degree of a childs infancy, is while it is in the swaddling-band, and remains a sucking childe; in this also the care more especially lies on the mother, whose *duty* it is to take all pains she possibly may, for the education of her child; and especially to give her child suck, if she be able thereto: This not onely Nature, but Scripture sets forth;

1. By Consequence, *Gen. 49. 25. Hosea 9.*

14. 1 *Tim. 5. 10.*

2. By Example, *Gen. 21. 7. 1 Sam. 1. 23. Psal. 22. 9.*

3. By Grant, the Word giving it as a ruled case not to be denied, *Gen. 21. 7. Cant. 8. 1. Luke 11. 27.*

2. The second age of a childe is its youth, from the time it begins to be of any discretion, till it be fit to be placed forth: Now the *duty* of Parents at this time is,

- { 1. To nourish.
- { 2. To nurture their children.

Under

Under *nourishment*, are comprised Food, Apparel, Recreation, means for recovery of health when they are sick ; in which if Parents provide not for their Children, *they are worse then Infidels* : And under *nature*, are comprised good manners, a good calling, frequent admonition, reprehension, correction, the last remedy, which may do good when nothing else can, *Prov.* 19. 18. — 2. 13, 14. — 29. 17.

3. The last time to which Parents provident care extendeth it self, is the time of their departure out of the world, and then they are to set their house in order, and to leave their estates to their children.

2. The *duty* of Parents to the *souls* of their children extends it self also to all times, as

- 1. To their Infancy.
- 2. To their Youth.
- 3. To the time of Parents departure out of this world.

1. The first age of a child, is his infancy ; and the first part of its infancy, is while it remaineth in the mothers womb. Now the duty of Parents at that time are these : 1. That they pray for their children : Thus did *Rebekah*, while the children were quick in her womb. Those Parents that neglect this duty to their children, consider not rightly that they are conceived in sin : and 2. That they make sure (so much as in them lies) that their children be born under the Promise, or under the Covenant, in respect of the Spiritual part of it : How ? *by making sure that they be under the Promise or Covenant themselves* : If God in Christ be their God, they may have a comfortable hope, that God will be the God of their seed, according to the promise, *I will be thy God, and the God of thy seed.*

The next degree of a childs infancy, is when it is born : and the duty of Parents then is, To give up their children unto God, casting them into the hands of his Providence, into the arms of his Mercy, begging for them a gracious acceptation with God ; and to tender them to the Ordinance, *The Sacrament of Baptism*, to get the Seal of the Covenant set upon them, to get them mark'd out for salvation.

2. The second age of a childe, is its youth : Now the Duty of Parents to their children at this time, is to train them up in true piety, *To bring them up in the nurture and admonition of the Lord.* To this end.

1. When

Gen. 25. 22.

Gen. 17. 7.

Eph 6. 4.

1. When children begin to reade, let them *reade the holy Scriptures*: so was *Timothy trained up from a childe*; and thus will *2 Tim. 3. 15.* children suck in Religion with learning.

2. Let children be Catechized constantly from day to day; only with this caveat, that Parents deal with their children, as skilful Nurfses and Mothers do in feeding their children, (*i.*) not to give them too much at once: overmuch duls a childs understanding, and breeds wearisomeness to it; it is most suitable to give them *Precept upon precept, Precept upon precept, Line upon line, Line upon line, here a little, and there a little*: Thus shall they learn with ease and delight, and in time a great measure of knowledge will be gained thereby. *Isa. 28. 10.*

3. Let Parents declare to their children, the admirable works that God in former times hath done for his Church, especially such works as he hath done in their time: outward sensible things do best work upon children, and therefore this directionn was given under the law, *Josh. 4. 6, 21.*

4. Let Parents be to their children a good patern in piety, leading them to Christ by their examples: This will take place with children, more then all precepts or paternal instructions: *But as for me (said Joshua) and my house, we will serve the Lord*; *Josh 24. 15.* he sets himself first, as a guide to the rest.

5. Let Parents reprove and correct their children for sin; and that the Lord may sanctifie this *correction* unto them, *Consider this, O ye Parents, Do you observe such and such sins in your children? enter into your own hearts, examine your selves, whether they come not from you: Consider how justly the hand of God may be upon you: and when you are angry with your children, have an holy anger with your own selves, and use this or the like Meditation with your own souls, Lord, shall I thus punish my own sin in mine own childe? shall I thus persecute the corruptions of mine own ancestors? how then mayest thou be displeased with me for the too carnal conception of my own child? It may be, I then lay in some sin, or I asked it not of thee by prayer: Be merciful to me, O Lord, and in thy good time, shew thou pity on me and my childe!*

6. As children grow in years, and in the knowledge of Christ, and of justification by Christ, let Parents traine them up in the exercise of all *Duties*, as *Prayer, Meditation, Self-Examination,*

Watchfulness, and all means publike and private : if this be done, the world to come may reap the benefit of their education ; such children as you bring up, such parents will they be (when you are gone) to their children ; and such children shall they have, who are parents in the next generation, &c. You then are the very making or marring of the world : but on the contrary, if this be neglected, the rich man shall rise up against you in the day of Judgement, and condemn you ; for he being in hell, had a care of his fathershouse, that they might be forewarn'd, he desired *Abraham* to send *Lazarus* to his brethren, to testify unto them that they came not to that place of torment ; but you will not admonish your children, you will not teach them *Moses and the Prophets* ; you will not shew them the danger of Gods heavy displeasure hanging over their heads ; you will not, whilst you live, lead a good example before them : O you may fear that your children shall be Furies of hell to torment you. Now the Lord open your eyes to foresee, and to fly these judgements to come.

3. The last time to which the *Duty* of Parents extends it self, is the time of their departure out of the world, and then they owe to their children

{ Good direction.
{ Faithful prayer.

1. For *direction* : when Parents observe their time to draw near, it is their duty then especially, to commend some wise and wholesom precepts unto their children, the better to direct them in their Christian course ; so did *Isaac*, and *Jacob*, and *David* :
 Gen. 49. 1, &c.
 1 King. 2. 2, 3. The words of a dying Parent are especially regarded, and make
 1 Chron. 28. 9. a deeper impression.

2. For *prayer* : then is the most proper time for Parents to pray and to blesse all their children. As they commend their own souls into Gods hands, so let them commend their children unto Gods grace : Gods providence and Promises are the best inheritance in the world, and if parents (in their prayers) leave these to their children, they can never want any thing that is good. O the faithful prayers of Parents for their Children (especially when they are leaving their Children, and going to God) must needs, in, for and through Christ, prevail mightily with God.

S E C T. 5.

Of the Duties of Masters to Servants.

THE *Duty of Masters to their Servants* } To their Bodies.
 is either } To their Souls.

1. The *Duty of Masters to the Bodies* of their Servants, consists in these particulars; viz. In a due provision of food for them, *Prov.* 31. 15. & 27. 27. In a wise care for their clothing, *Prov.* 31. 21. In a well-ordering of their labour, so as they may be able to undergo it: In their ease, rest, and intermission from labour at seasonable times: In paying them sufficient wages, *Deut.* 24. 14, 15. In a careful preserving of their health, & using means for their recovery in case of sickness, *Mat.* 9. 6. and that not of the Servants wages, but of the Masters own charge, otherwise they *undo not the heavy burden*, but rather lay burthen upon *Ira.* 9. 6.

2. The *Duty of Masters to the Souls* of their Servants, consists in these particulars; viz. In teaching them the Principles of Religion, and all duties of Piety: In causing them to go to the publick Ministry of the Word & Worship of God: In taking account of their profiting by the publick and private means of Edification: In praying for them; and as they observe any grace wrought in them, in praising God for it, and praying for the increase of it: Nothing so much wins a Servants heart, or the affections of any gracious heart, as the edifying of it in grace.

S E C T. 6.

Of the Duties of the Husband and Wife.

THE Duties which the chief governour and his helper owe to one another, are either

{ Common and mutual.
 { Proper and peculiar to each severally,

Nat. 19.6.
Tit 2.5.
Mal. 2.15.

I. The common mutual *Duties* betwixt Man and Wife, are
either { Of necessity to the being of } *Matrimonial Unity.*
marriage; as { *Matrimonial Chastity.*
{ Of honesty to the welbeing of }
marriage; as a { Loving affection of
one another.
Provident care of one
for another.

The former Duties presupposed : there ought to be——

1. A sweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearness into each others bosoms. This mutual-melting-heartedness, being preserved fresh and fruitful, will infinitely sweeten and beautify the marriage state. Now for the preservation of this love, let them consider

1. The compassionate and melting compellations which Christ and his Spouse exchange in the *Canticles*, *My fair one*, *my love*, *my dove*, *my undefiled*, *my welbeloved*, *the chief of ten thousand*: such a fervent and chaste love as this, all married couples should resemble and imitate.

Eph. 5. 25.
Tit. 2. 4.

2. The Command of God to this purpose, *Husbands love your wives*. Ephes. 5.25 and *Wives* (or young women) *love your husbands*, Tit. 2.4. Me thinks this charge oft remembered, should ever beat back all heart-rising and bitterness, all wicked wishes that they had never met together, that they had never seen one anothers faces: when the knot is tied, every man should think his wife the fittest for him, and every wife should think her husband the fittest for her of any other in the world.

Eph. 5 29.

Mat. 1.19.

Job 1. 21.

2. A provident care of one for another ; which extends to the body : *No man hateth his own flesh, but nourisheth and cherisheth it* : and to the good name ; *Joseph was not willing to make Mary a publike example* : and to the goods of this world ; in which if there fall out any cross providence , they are both to joyn with *Jobs spirit* ; *The Lord hath given , and the Lord hath taken , &c.* But especially to the soul ; in praying together , for and with one another ; in taking notice of the beginning and least measure of grace , and approving the same ; in conferring about such things as concern the same . mutually propounding questions , and giving answers one to another ; in maintaining holy and religious exercises in the Family , and betwixt their own selves , in stirring up one another to hear the Word , to receive the

the Sacraments, and conscionably to perform all the parts of Gods publike Worship: In case the one prove unconverted, let the other wait, and pray, and expect Gods good time: or in case the one be a babe in Christ, or weak in Christianity, let the other deal fairly, lovingly, meekly, and let our Lord Jesus his tenderheartedness in Spiritual younglings, teach us mercy this way, who is said to *gather the lambs with his arms, and to carry them in his bosom, and gently to lead those that are with young.* Isa 40. 11.

2. The proper and peculiar duties to each severally, are —

- | | |
|--|---|
| 1. Of the husband, whose <i>Duty</i> it is { | 1. That he dearly love his Wife. |
| | 2. That he wisely maintain and manage his authority over her. |

For the former, consider, {

1. The matter.
2. The manner of his love.

1. *The matter of it* is a dear love, a special love, and a more special then that common mutual love to one another: No question the Wife is to love her Husband, and a brother to love his Brother, and a Friend is to love his Friend, but more especially, or with a more *special love*, is the Husband to love his Wife. To this purpose she is called, *The wife of his bosom*, to shew that she ought to be as his *heart* in his bosom. He must love her at all times, he must love her in all things: love must season and sweeten his speech, carriage, actions towards her: love must shew it self in his commands, reproofs, admonitions, instructions, authority, familiarity with her; the rise of which love must not be from her beauty, nobility, or because she contents and pleaseth her husband; but especially because she is his sister in the profession of Christian Religion, and an inheriter with him of the Kingdom of heaven; because of her graces, and vertues, as modesty, chastity, diligence, patience, temperance, faithfulness, secrecy, obedience, &c. because she bears & brings him forth children, the heirs of his Name and Substance, and the upholder of his family; and because of the union and conjunction of marriage. Love growing of beauty, riches, lust, or any other slight grounds, is but a blaze, and soon vanisheth, but if grounded on these considerations, and especially on this union of marriage, it is lasting and true: The want hereof is the fountain of strife, quarrelling, debate,

bate, which converts the paradise of marriage into an hell.

2. For the *maner of this love*, the Apostle gives it thus, *Husbands, love your own wives, even as Christ also loved the Church.* Now the love of Christ to his Church, is commended to us in these particulars:—

Deut 7.7, 8.

1. In the *cause of his love*, which is his *love*: *He set his love on you, because he loved you*; his love arose wholly and solely from himself, and was every way free: so should husbands love their wives, though there be nothing in wives to move them, but meerly because they are wives.

1 John 4. 19.
Cant. 1. 2.

2. In the *order of his love*: Christ began it to the Church, before the Church could love him: and as a wall is first smitten on by the Sun-beams, before it give a reflection of her heat back again: so the Church is first heated and warmed at heart by the sense of Christs love, before she love him again: *We love him, because he loved us first*:—*Because of the savour of thy ointments, therefore do the Virgins love thee*; so should husbands begin to love their own wives: I know some wives prevent their husbands herein, and there may be reason for it; but the greater is their glory. This pattern of Christ should rather stir up the husbands to go before them.

Eph. 5. 25,
26, 27.

3. In the *truth of Christs love*: This was manifested by the fruits thereof to his Church; *He gave himself for it, that he might sanctifie it, and cleanse it, and present it to himself a glorious Church, not having spot or wrinkle*: So must husbands love their wives in truth and indeed, by guiding them in the way of life, and path that is called *Holy*, for this is the truest character of a sincere love.

4. In the *quality of his love*; Christs love is an holy, pure, and chaste love, as he himself is, so is his love, such must be the love of husbands, an holy, pure, and chaste love. Away with all intemperate, excessive, or any ways exorbitant pollutions of the marriage-bed! from which, if the fear of God, imitation of Christ, love of purity, awfulness of Gods all-seeing eye cannot draw, yet that slavish horror, lest God should punish such a couple with no children, or with misshapen children, or with idiots, or with prodigiously wicked children, or with some other heavy cross, one would think should be able to affright them.

John 13. 1.

5. In the *continuance of Christs love*; *Having loved his owne,*
he

he loved them unto the end. His love is a constant love, an everlasting love: no provocation or transgressions could ever make him forget his love; *Thou hast played the harlot with many lovers, Jer. 3. 1. yet return unto me.* Such must be the love of husbands, a firme love, an inviolable love: the ground of it must be Gods Ordinances, and the support of it must be an inviolable resolution, that no provocation shall ever change it, or alter it. Husbands must pass by all infirmities, endeavouring in love to redress them, if possibly they can, or if not to bear with them.

2. Duty of an Husband, is, *Wisely to maintain and manage his authority*: Now the managing of it consists in two things:

- 1. That he tenderly respect her.
- 2. That he carefully provide for her.

1. He must *tenderly respect her*, as his wife, companion, yoke-fellow, as his very delight, and the *desire of his eyes*, and *never be bitter against her*. This bitterness ordinarily turneth the edge of his authority: if therefore any matter of unkindness arise (as sometimes certainly will, then must he carefully with all lenity, gentleness and patience quiet all, and never suffer himself nor his wife to sleep in displeasure: *Let not the Sun go down upon your wrath*; or if he shall have occasion to reprove her, he must keep his words until a convenient time, & not do it in presence of others, and then utter them in the spirit of meekness and love. Surely if she be not corrected by a word of wisdom and discretion she will never amend by threats, or any hasty, rigorous carriage: and if she once begin to lose her shamefastness in the presence of her husband, it is likely there will be often brawlings and quarrels betwixt them, and the house will be full of disquietness: it is best therefore to deal wisely with her, to admonish her often, to reprehend her seldom, never to lay violent hands on her; and if she be dutiful, to cherish her, that she may so continue; if wayward, mildly to suffer her, that she wax not worse.

Ezek. 24. 16.

Col. 3. 19.

Eph. 4. 26.

2. He must *carefully provide for her*; To this purpose he is called her Head, and Saviour, as *Christ is the Head of his Church*, Eph 5. 23. and the Saviour of the body: The *Head* (you know) is the fountain of motion, quick'ning, life, sense, & lightness to the body; so should the husband be as the well-spring of liveliness, lightness, light-heartedness to his wife: she hath forsook all for him, & therefore she should receive from him a continual influence

Heb. 7. 25.

Mat. 1. 21.

Psal. 128. 3.

ence of chearful walking, and comfortable enjoying of her self. And a *Saviour* (you know) both provides for, and protects the saved: Christ thus saved his Church, he is every way a sufficient Saviour, *able perfectly to save, even to the very uttermost*; he saves soul and body, he saves from all manner of misery, from the wrath of God, the curse of the Law, the venom of all outward crosses, the tyranny of Satan, the sting of death, the power of the grave, the torments of hell, or if sin be the greatest evil, (as indeed it is) *he will save his people from their sins*: I cannot say thus of the husband; yet an husband carrieth a resemblance of Christ, and is after a maner a *Saviour* to his wife, to protect her, and provide for her. David compares her to a *vine*, intimating that as a *vine* is underpropped and raised by some tree or frame near to which it is planted, so is the wife raised to the height of honour by vertue of her relation to her husband; by his wealth is she enriched; by his honour is she dignified: he is under God and Christ, *all in all to her*. In the Family he is a King, to govern and aid her; a Priest, to pray with her and for her; a Prophet, to teach and instruct her; a *Saviour*, to provide for, and protect her to *his utmost*, if not to the *utmost*, which indeed is proper and peculiar to the Lord Christ.

2. The Duties proper to the wife, }
are these, } 1. That she be in submis-
sion to her husband.
2. That she be an helper
to him all her days.

Gen. 3. 16.

Eph. 5. 22.

1 Pet. 3. 1, 6.

1. *Wives must be in subjection to their own husbands: Sarah obeyed Abraham, & called him Lord*: But here's a case of conscience:—

1. What if her husband be a son of *Belial*, an enemy to Christ? must she then yield subjection?—Yes: because in his office her husband is as in Christs stead: The Church is compared to a *lilly among thorns*, she remains *lilly-like*; white, soft, pleasant, and amiable, though she be joyned with *thorns*, which are prickly and sharp: So a wife must be meek, milde, gentle, obedient, though she be matched with a crooked, perverse, prophane and wicked husband: She must in this case remove her eyes from the disposition of her husbands person to the condition of his place, and by vertue therof (seeing he beareth Christs image) be subject unto him as unto Christ.

2. What if her husband command things contrary to Christ? must

Cant. 2. 2.

must she therein be subject? — No: *Submit, &c.* How? *as unto* Eph. 5.21. *the Lord*: if she submits to things contrary to Christ, she submits not *as to the Lord*. Consciencious wives must remember they have an husband in heaven, as well as on earth, betwixt whom there is a greater difference, then betwixt heaven and earth, and therefore in case they bid contrary things, they must prefer God before man, Christ before all men.

Gen 2.8, 10.

2. *Wives must be helpers to their husbands.* Now this helpfulness consists in these things:

1. That she be careful to preserve his person, in sickness or health, in adversity or prosperity, in youth or old age.

A most memorable and famous pattern for this purpose, is recorded by **Vives: A young, tender, and beautiful Maid was* * Lib. 2. de match'd (as he reports) to a man stricken in yeares, whom after Christiana marriage she found to have a very fulsome and diseased body, full fam. pag. 360. of many loathsome and contagious diseases: yet notwithstanding, out of sense and conscience, that by Gods providence she was become his wife, she most worthily digested all with incredible patience: friends and Physicians advised her by no means to come near him, and for their parts they utterly forsook him; but she (passing by with a loving disdain those unkinde dissensions) becomes to him in their stead, Friend, Physician, Nurse, Mother, Sister, Daughter, Servant, every thing, anything to do him good any manner of way. At last by extraordinary expence, and excessive charges about him she came to some want of some necessaries, whereupon she sold her Ring, Chains, richest Attire, Plate, and choicest Jewels: and when he was dead, and friends came about her, rather to congratulate her happy riddance, then to bewail her widowhood, she not only abhorred all speeches tending that way, but protested, if it were possible, she would willingly redeem her husbands life with the losse of her five dearest children. Whence it appears that this worthy woman was wedded to her husbands soul, not to his body, seeing no infirmity or deformity thereof, could cool or weaken the fervency of her love.

2. That she learn and labour to forecast, contrive and manage household-affairs, and *businesse within doors*, as they say: for which see a right noble glorions pattern in Prov. 31.

3. That she help her husband, in setting forward the rich and

royal trade of Grace, in erecting and establishing Christs glorious Kingdom in their house, and especially in their own hearts. This is that one necessary thing, without which their Family is but Satans Seminary, and a Nursery for hell: This will marvelously sweeten all reproaches, cast upon them by envenomed tongues: This will sweetly seal unto them, their assurance of meeting together hereafter in heaven, --where the husband and wife perform these and the like *Duties*, there's an happy Family, there's a Colledge of quietness; where these are neglected, we may term it an Hell.

Thus much of the Duties of Governours: we now come to the governed.

S E C T. 7 .

Of the Duties of Children to Parents.

Duties of Children to Parents, $\left\{ \begin{array}{l} \text{inward, as Love and Fear.} \\ \text{are either} \\ \text{or outward, as} \end{array} \right. \left\{ \begin{array}{l} \text{Reverence.} \\ \text{Obedience.} \\ \text{Recompence} \end{array} \right.$

1. The inward *Duties* which children owe to their parents, are *Love and Fear*: *Love* like Sugar sweetens *Fear*, and *Fear* like Salt seasons *Love*; there must be a loving-fear, and a fearing-love. Hence the *fear* of a childe, is opposed to the *fear* of a slave; for a childes *fear* being mixt with *love*, hath respect to the offence which a parent may take: but a slaves *fear*, which is ordinarily mixed with hatred, hath respect to nothing but the punishment which his Master may inflict upon him. This *love-like-fear* is so proper to children, as that the awful respect which the Saints bear to God, is called a *filial fear*: Children have received their substance, from the very substance of their parents, and therefore they are to perform this *Duty* of *Love and Fear* to them.

2. The outward *Duties*, or the manifestation of this *Love and Fear* in children, appears

1. In their Reverence, in *speech and carriage*: They must give to their parents reverent and honorable titles, meek and humble speeches,

speeches, obeysance, as becomes their age and sex: Thus *Joseph* and *Solomon* bowed, the one to his father, the other to his mother. Contrary hereto is mocking and despising father and mother: of which said *Solomon*, *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out*: a phrase that sets forth the end of a notorious malefactor, that is hanged in the air till the ravens pick out his eyes.

Gen. 48. 12.

1 King. 2. 19.

Prov. 13. 17.

2. In their obedience to their Commands, Instructions, Reproofs and Corrections of their Parents, *Eph. 6. 1. Prov. 1. 8, 9.* the reason is, because of God, whom the father represents: Children must remember, that whatsoever they do to their parents, they do it to God; when they please them, they please God; when they disobey them, they disobey God; when their parents are justly angry with them, God is angry with them: nor can they recover Gods favour (though all the Saints of heaven should intreat for them) till they have submitted themselves to their own parents; onely with this limitation, that they submit or obey them *in the Lord*, *Eph. 6. 1.*

Eph. 6. 1.

3. In their Recompence: This is a *Duty* whereby children endeavour (as much as in them lies) to repay what they can for the parents kindness, care and cost towards them; in way of thankfulness: *If any widow have children, or nephews, let them learn first to shew kindness at home, and to requite their parents;* in sickness, they must visit them, in time of mourning, they must comfort them, in want, they must provide for them; as the children of *Jacob*, who visited, comforted, and went to buy food for their father: in time of danger, they must endeavour their protection, as *David* did, *Let my father and mother* (said he to the King of *Moab*) *I pray thee, come forth and be with you, till I know what God will do for me, And he brought them before the King of Moab, and they dwelt with him, all the while that David was in the hold.* If God please to take children out of this world before their parents, and their parents be succourless (they must as they can) provide for their well-being after their deaths: Thus Christ commended his Mother to his Disciple *John*, a little before he gave up the ghost. It is recorded of the Stork, That when the dams are old, the young ones feed them; and when through age they are ready to faint in their flying, the young ones help them; and when they are past flying, the young ones

1 Tim. 5. 4.

Gen. 48. 1.

and 37. 35.

and 42. 3.

1 Sam. 22. 3, 4.

John 19. 27.

carry them on their weak backs. Thus Nature teacheth children their *Duty*, how much more should grace ?

SECT. 8.

Of the Duties of Servants to their Masters.

Duties of Servants to their Masters, are either $\left\{ \begin{array}{l} \text{inward, as Fear.} \\ \text{outward, as } \left\{ \begin{array}{l} \text{Reverence.} \\ \text{Obedience.} \end{array} \right. \end{array} \right.$

1 Pet. 2. 18.

1 Tim. 6. 2.

Mal. 1. 6.

Mat. 25. 24, 25.

1. The inward *Duty* is *Fear*: *Servants, be subject to your masters with all fear, and account them worthy of all honour*: So proper is this fear to a Servant, as where it is wanting, there is a plain denial of his Masters place and power: *If I be a master, where is my fear?* said God: observe, I mean not an excessive slavish fear; as when a servant fears nothing but the revenging powet of his Master (such was the fear of that unprofitable servant, who could say to his Master, *I knew that thou wert an hard man, — and I was afraid*) but I mean an awfull fear of provoking his Masters wrath, so as it makes him cast every way, how he may please his master, and such a fear draws him on chearfully to perform his *Duty*.

2. Outward Duties which issue from this fear, are $\left\{ \begin{array}{l} \text{Reverence.} \\ \text{Obedience.} \end{array} \right.$

2 King. 2. 15.

1. *Reverence*, which is manifested in speech and carriage. Thus servants must give reverend titles to their Masters, as *Father, Lord, and Master, &c.* They must yield obeysance to them; as *The children of the Prophets, When they saw that the Spirit of Elijah rested on Elisabeth, they came to meet him, and bowed themselves to the ground before him.*

2. *Obedience*, which hath respect to the Commands, Instructions, Reproofs and Corrections of their Masters. 1 Pet. 2. 18, 19, 20. But here's a case or two of Conscience:

Col. 3. 22.

1. How far they must obey; or what is the extent of servants obedience to Masters? — The Apostle answers, *Servants, obey in all things your masters according to the flesh*: It is not sufficient that servants perform well their *Duties* in some things; they must do it in *all things*, yea in things that may be against their own minde

minde and liking, if their Masters will have it so : This is clear in the example of *Joab*, the King commands him to number the people; *Joab* declares himself, that he thinks it a very unmeet thing, *Why* 2 Sam. 24. 2, *doth my Lord the King delight (saith he) in this thing ?* yet against &c. his judgement he yields unto the Kings peremptory command, *The Kings word prevailed against Joab*. Look as *Peter*, when Christ bid him lanch out into the deep, and let down his net for a draught, *He answered and said, Master, we have toiled all the night, and have taken nothing : nevertheless, at thy word I will let* Luke 5. 4, 5, *down the net*. So must servants say, when they have a peremptory command, though contrary to their own judgements, this or that in all humility, I suppose, or I propound to you, *Nevertheless, at your Word I will let down the net*, I will do as you please.

2. But what if God and Master should command contrary things ? — In such a case the Apostle sets down an excellent limitation in these four phrases, 1. *As unto Christ*: 2. *As the* Eph. 6. 5, 6, 7, *servants of Christ*: 3. *Doing the will of God*: 4. *As to the Lord*:] All these imply, That if Masters command their servants any thing contrary to Christ, they may not yield to it : Upon this ground the Midwives of the *Hebrew* women, would not kill the *Hebrew* children, *They feared God* (saith the Text) *and did not as* Exod. 1. 17, *the King commanded them*. In this case *Joseph* is commended in not heark'ning to his Mistris; and the servants of *Saul* are commended, for refusing to slay the Lords Priests at their Masters command. When Masters command or forbid any thing against God and Christ, they go therein beyond their commission, and their authority ceaseth, so that servants may say, *We ought to* Acts 5. 29, *obey God rather than men*.

3. But some *Anabaptists* object, *That all men are alike, and* Ob. *that there is no such difference as betwixt Masters and Servants,* 1 Cor 7. 23. *nay it is expressly forbidden to be Servants of men*. I answer, to Sol. *be a servant*, in that place, is not simply to be in subjection under another, but to be so obsequious to man, as to prefer him before God : Hence the Apostle elsewhere in the *Duties* of servants, lays down this Antithesis, *Not as men-pleasers, but as the servants of* Eph. 6. 6, 7, *Christ*; again, *doing service as to the Lord, and not to men* : The meaning is, That we must do *Duty* to a *Master*, not as merely to a *man*, but as to one in *Christs* stead, Masters by vertue of their

their office and place, bears the image of Christ; Christ communicates his authority unto them, and so in performing *Duty* to Masters, we perform *Duty* to Christ, and in denying *Duty* to Masters, we deny *Duty* to Christ: Thus the Lord said to Samuel, when the people rejected his Government, *They have not rejected thee, but they have rejected me, that I should not reign over them.* Consider this, all ye that are *Servants*, though *Masters* should neither reward your good service, nor revenge your ill service, yet Christ will do both: This is your prerogative that fear God, above all other *Servants*; others may serve their Masters with *fear and trembling*, in singleness of heart, and with good will, but onely Christians and Saints do service *as to Christ*, and this makes them not content themselves with doing the thing, but to endeavour to do it after the best maner they can, so as God and Christ may accept of it.

I have now run through the Family, and informed you of the *Duties* both of *Governours* and *governed*. Christians, look within you, look about you, *that man is not a good man, that is not good in all his relations.* The same God that requires us to serve him as private persons, requires us to serve him in our relations: And therefore though you be never so careful of your *Duty* in the former respect, yet you may go to hell for neglecting your *Duties*, as *Masters, Servants, Husbands, Wives, Parents, or Children*; nay, I'll say a little more, that though you should be good in one relation, yet if you endeavour not to be good in every relation, you shall never go to heaven: for the same God that commands you to serve him as a Master, commands you to serve him as a Father, as an Husband, &c. *And he that keeps the whole Law, and offends in one point, is guilty of all.*

Jan. 2. 10.

CHAP. XI. SECT. I.

Of Preparatives to

Christian-Society.



hitherto of secret *Duties*, and private *Duties*, so far as they concern every man in his own particular, and in his own family: Now as of many particulars consists a *family*, so of many *families* may consist this *Christian-Society* we are ready to treat of; and the rather do we fall upon it, because we hold it a *Duty*, to keep a constant, indeared and loving correspondence with the Saints, to communicate with experimental Christians, in their *Experiences* of Christ working and dwelling in them, *To exhort one another, and so much the more, as we see the day approaching.* Heb. 10. 24, 25.

Now that we may joyntly and comfortably carry on this *Duty*, observe we,

- { 1. Our entrance into it.
- { 2. Our proceedings in it.
 - { 1. Renounce all sinful and wicked Society.
 - { 2. Entertain such Graces as will fitly prepare us for this Society.

1. For entrance, we must

1. We must renounce and discharge all wicked society: For ^{2 Cor 6. 14,} *what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? what agreement hath the Temple of God with Idols?* as melted gold will unite it selfe with the substance of gold, but not incorporate it self with dross; so if God by his Spirit melts the heart, and fits it for union with Believers, then he separates it from that which is Heterogeneous and disagreeing to it: *Lord, who shall dwell in thy holy hill? saith David; the answer is given, Psal. 15. 4. In whose eyes a vile person is contemned, but he honour- Psal. 15. 4.* *eth them that fear the Lord: Understand the Text soberly concerning Contempt of a vile person. David would not have us to deny*

Act. 8. 21.

Neh. 2. 20.

deny him courtesies and civil behaviour: We may eat, and drink, and buy, and sell, and shew kindeness, and pity him, and pray for him, and carry our selves with all wisdom towards him, though he be without; but as for holy communion we must say to him as *Peter to Simon, Thou hast neither part nor fellowship in this body*; or as *Nehemiah to Sanballat, Tobiah and Geshem, You have no portion, nor right, nor memorial in Jerusalem.*

2. We must entertain such Graces as will fitly prepare us for this *Christian Society*, and they are such as these: —

Rom. 12. 10.

1. *Humility*: Humble men contend not, censure not, quarrel not, disdain not: They can meet with unequal respects of age, sex, state and parts; they can discern even women what is to be honored, and if there be not always so profound a judgment, yet many times there is more holy, and more sweet affections: They have not the faith of Christ in respect of persons, but can say to the poor man (if he be of the poor whom God hath chosen rich in Grace, and heir of the Kingdom) *Sit thou here in a good place*; they can prefer Grace before parts, and delight in the sweet scent of creeping Violets: They can make use of, and improve all other mens gifts, *For in honor they prefer one another*, and so they come to be kindly affectioned one to another in brotherly love; they can spy out Graces of all sorts, in all sorts and ranks of people: They observe the sweet affability and courtesie of some great ones, the honest diligence and patience of some poor ones, the blushing modesty and humility of some solidly learned, the chearfull activity of Gods worship of some illiterate, that love Christ in sincerity, though they cannot dispute for him: Several sorts of men, have several lustres; now the humble learn of all, and so receive much benefit in communion from all: This Grace then gives him a fitness for this Society.

Aas: 8. 24,

25,

26.

2. *Acknowledgement, and the prizing of others gifts*: It is said of *Apollos, That though he were an eloquent man, and mighty in the Scriptures, yet he so far acknowledged and honored the Graces of God, and the gifts that were in Aquila and Priscilla, (a plain couple, an handy-crafts man and his wife) that he was content to learn of them*: O let not Brethren envie and grudge at one another, but acknowledge and prize the gifts of others as their own gifts.

Phil. 2. 4.

3. *Self-denial*: Let nothing be done through strife or vain-glory,

glory, but in lowliness of minde, let each esteem other better then themselves: Look not every man on his own things, but every man also on the things of others: How goodly is it to see a man who hath parts, and gifts, and graces, to deny himself, and all for the edifying of the body? Paul could endeavour to please all men in all things, *Not seeking his own profit, but the profit of many*: He hath a true publique spirit, that prefers the body of Christ, before his own private; that can deny himself, so that God may be glorified. ^{1 Cor. 10. 33.}

4. *Love*: A grace of such use and influence, that without love there can be no *Christian-Society*; it is love that joyns hands and hearts: So the soul of *Jonathan* was knit to the soul of *David*, *For Jonathan loved him as his own soul*. Love disposeth men to all spiritual Offices, to pray together, sing together, talk or confer together; on the contrary, all the gifts in the world, how excellent soever, are nothing worth without love; *Though I spake with the tongues of men and Angels; Though I had the gifts of all prophecy, and understood all mysteries, and all knowledge, and have not love, I am nothing*. ^{1 Sam. 18. 1. 1 Cor. 13. 1, 2.}

5. *Amiability*, *Facility* or *Condescension*: Rugged stones unhewn and unsquared, cannot fitly lie and joyn together in one building; fowre, harsh and sullen spirits, are not fit for society: If there be a *Nabal*, who is such a son of *Belial*, that no man can speak to him, he may not be entertained: I know there are some good men of an harsh and rigid disposition, who make many a poor Christian to startle back, though he came with a resolution to consult and learn something of them: But there is in some others (whom I always prefer) an alluring facility, that doth call in the modest and blushing, who would otherwise step back: Now this sweet disposition for gaining of souls into the liking and relishing of the good ways of God, is a commendable Grace.

6. *Sobriety of spirit*, in the suspending of all rashnes of censures, and a patient bearing with some errors and offences, which unavoidably will sometimes fall out: The Apostle had respect unto this, when he admonished the *Colossians*, *To forbear one another, and to forgive one another; if any man have a quarrel against any, or a matter of comp'ain*: (as the word signifieth) *even as Christ forgave you*: How quarrellous are some men? How loud and shrill.

2 Sam. 16. 17

and thunder-stormy in their complaints? on the contrary, heavenly souls resolve to do good, and to suffer evil: Such was *David's* carriage towards *Shimei*, when *Shimei* cursed him: *Come out thou bloody man, thou man of Belial*: *David* said no more, but *Let him curse, because the Lord had said unto him, Curse David.*

James 3. 8. --
1, 26

7. *Innocency, harmlesness, or inoffensiveness of conversation*: Nothing more destroyes *Christian-Society*, then frequent lyes, flatteries, whispering, scoffs, calumnies, and invented slanders: Hence *James* calls the tongue, *An unruly evill, full of deadly poison*; — *And if this member be not tamed, all Religion is in vain*; and consequently all Religious Society.

1 Cor. 12. 31.

8. *An holy coveting of excellent gifts*: Emulation ordinarily engenders strife, and overthrowes *Christian-Society*; But this holy contention, this spiritual emulation, this zeal after more perfection of gifts and graces, the Apostle enjoyneth, *Covet earnestly the best gifts*; *q. d.* affect, emulate, be zealous after a further growth or improvement.

9. *Wisdom*: Both to discern where the rich treasure lies, and to be able to draw it forth: There lies many times a great deal of spirituall wealth, in some obscure and neglected Christians, which many supercilious and conceited professors do pass by and neglect: One would not think what dexterity in Scriptures, what judgement in controversies, what fervency and expressions in Prayer, what acquaintance with God and his Providence, what strength of Faith, what Patience, Meekness, Moderation, Contentedness, Heavely-mindedness, may be now and then found out and discovered in plain people, that have plain carriage and plain speech: Here then is the necessary use of wisdom, to discover those gifts and graces; and when we find such a vein, to dig it, and draw it forth: Do you observe one of great dexterity in Scriptures? propound to him some difficult place where you were fain to make a stand: Do you observe one well studied in rontroversies? desire him to untie a knot, where you have been a great while looking for an end: Do you observe one acquainted with cases of desertion and soul-clouds? learn of him what experiments he hath collected, and which was his way out of the mist: Do you observe one powerful in Prayer? get him to commend your suits with you unto God: All men would be

be dealt with in the proper way wherein they are versed, and wherein they excel.

S E C T. 2.

Of a mutuall exchange of gifts and graces.

After the Preparatives, we come to the Duties themselves; which consist,

1. In a mutual exchange and imparting of Gifts and Graces.

2. In a mutual serviceableness to the bodies and souls of one another.

3. In a mutual walking together, and holding of hands in the Ordinances of Christ.

1. There must be in *Christian-Society*, a *mutual exchange and imparting of Gifts and Graces*: God hath dispensed variety of gifts unto his people; as *Job* was exemplary for patience and uprightness; *Moses* for faithfulness and meekness; *Josiah* for tenderness and activity in the cause of Reformation; *Timothy* for Ministerial diligence and care of the flock: the gift of Christ is Grace, according to measure: He measures to one such gifts, to another such, to another such and such, as he pleaseth: *Unto every one of us is given grace, according to the measure of the gift of Christ*: God gave the Spirit without measure unto Christ, *Ephes. 4.7.* but we have it according to our scantling, and as he pleaseth to honour and entrust us: *To one is given the word of knowledge, to another faith, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues*: Thus every man hath his proper gift of God, *1 Cor. 12.8, 9, 10.* *One after this manner, and another after that*: *1 Cor. 7.7.* One hath quickness of parts, but not so solid a judgment; another is solid, but not so ready and presential; one hath a good wit, another a good memory, a third a good utterance; one is zealous, but ungrounded: another well principled, but timorous: One is wary and prudent, another open and plain-hearted; one is trembling and melting, another chearful and full of joy: Now thus God freely gives, and most wisely disposeth, that we may be engaged to use his bounty to each others

others help : The knowing Christian is to impart to him that is weak in gifts, and the zealous Christian that hath fewer notions, is to impart his warmth and heat to his knowing friend : The Christian that hath collected experiences, or found out methods, for the advancement of holiness, must not deny such knowledge to the body ; Christians must drive an open and free trade, they must teach one another the mystery of godliness : Tell your experiences, and tell your conflicts, and tell your comforts, make all that you have the bodies, and all the body hath, yours : Some say, The Art of Medicine was thus perfected, as any one met with an herb, and discovered the vertue of it by any accident, he would post it up in some publique place, and so the Physicians skill was perfected, by a collection of those experiments and receipts : We must one day account how we have laid out our Knowledge, our Utterance, our spirit of Prayer, our Ability of discerning, our experience of God, our taste of the Promises; our enlargments after prayer, our improvements by Conference, our comforts after private Humiliation, our strengthening by Sacraments, or what else may be instanc'd in for the use of others; how we got rid of such a lust, how we mast'ed such a temptation, how we attained to such a facility in this or that *duty*; and there must be this commerce among them that are in this heavenly partnership.

SECT. 3.

Of a mutual serviceableness to the bodies and souls of one another.

There must be in this *Christian-Society*, a *mutual serviceableness*.

- 1. *To the bodies.*
- 2. *To the souls of one another.*

1. *To the bodies of one another* : The Primitive Christians excelled in this care, they put their estates (by reason of the persecution) into a *common stock*, that all, even the poorest sort, that in those hard and uncertain times, gave their names to Christianity, might be tended and looked on with equal care and respect : I know some have stretched this too far, to make it a leading case and binding example; but thus far it holds, that if

Acts 4. 32, &
34, 35.

if the necessity of the faithful call for it, even all that we have must be serviceable in order and in due respects : The Catalogue runs thus ; 1. The publique state wherein we live, we must provide for, 2. Our selves. 3. Our wives. 4. Our parents. 5. Our children and family. 6. The household of faith. 7. Our kindred. 8. Our nearest neighbours and common friends. 9. Our country-men. 10. Strangers. 11. Enemies. It is truly an acceptable service to God, and a glorious Ministry, to tend the Lords poor and sick ; therefore *Paul* sometimes took upon him the *fellowship of the ministering to the Saints*, as he was desired by the Churches of *Macedonia*, whom he commends for their charity, ² *Cor.* 8. 4, 7. and whose example he wills the *Corinthians* to follow.

2. *To the souls of one another*, and this several ways:

1. *In watching over one another* : I know we have Enemies that maliciously watch over us for our haltings, but it is the part of a friend, to watch over his companion for good ; we are apt enough to neglect our own watch, we had need to have either prying enemies, or faithful friends, to make us know our selves.

2. *In admonishing and reproving those that fall* : This is a great Duty, but much neglected. Reverend Mr. *Bolton*, speaking of that grave and religious Judge *Nichols* (who desired him sometimes to deal plainly with him) confessed after the Judges death, that *he was grieved at his heart that he had done no more in that kinde*. O count not admonition an unnecessary meddling, we may through a foolish humour to be esteemed peaceable and quiet, suffer many to miscarry and be lost. *Boltons quartior novissima, pag. 163.*

3. *In recovering those that are fallen, through a spirit of meekness* : Brethren, if any man be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thy self, lest thou also be tempted. Christians should not triumph over them that are on the ground, and thrown down by a temptation, but rather they should sit by them on the same flat, and mourn with them and for them, and feel some of their weight. *Gal 6. 1. 2.*

4. *In instructing the ignorant, dull, and less capable* : To this purpose we should rather keep a slow pace, then willingly out-go the young and tender Lambs : O despise them not here, with whom we shall have eternal company in heaven ; it may be they can

can reach no higher then the very Principles of Religion, without which they could not be safe: yet if they know and can say any thing of God in Christ Jesus, or if they would fain hear of him, be not too high for their Society; neglect not the rear of the Christian army, but strive with their infirmity or unfitness, whatsoever it be.

IIa. 42. 3.

5. *In encouraging weak beginners*: bid them welcome that stand upon the threshold, that linger in the porch of this Society, and would be glad to sit down among the Disciples of Christ. It was prophecyed of Christ, *A bruised reed shall he not break, and a smoking flax shall he not quench*: It should be thus with Christians, they should not quench, but rather encourage the smoking flax into a flame: Do you perceive a poor soul to listen after Christ, and to hearken if some word of comfort may be let fall? open your selves to him, and let him in to the pleasures and ravishments of the Kings chambers: Take heed of making any one go back, or grow out of love with the order and government of Christs family.

Heb. 10. 24,

25. *6. In stirring up the spirits and gifts of one another*: Consider one another (saith the Apostle) *to provoke unto love and to good works; not forsaking the assembling of our selves together, but exhorting one another*. A mean person by asking a question, may lay the first stone, whereupon a goodly frame of excellent and rich discourse may be reared: Christians must quicken one another in the ways of godliness; as the iron sharp'neth iron, as rubbing of the hands makes both warm, and as live coles makes the rest to burn, so let the fruit of Society be mutual, sharp'ning, warming and inflaming.

7. *In raising, chearing, comforting the dejected and dismayed spirit*: How did the Martyrs in their Prisons set one another at liberty from the bondage of fears? how did holy Bradford's sweet and chearful company, make the very dungeons lightsom, and Pallace-like to his fellow-prisoners? An unbelieving heart, oppressed many times with foolish cares and fears, doth sometimes (by a word duly spoken, or by a Promise applyed in the season of it) feel the load quite taken away.

S E C T. 4.

Of a mutual walking together, and holding hands in the Ordinances of Christ,

THere must be in *Christian Society*, *A mutual walking together in the Ordinances of Christ* : as —

1. *In hearing the Word*, by quick'ning one another unto it, by helping the negligent to apply it, by taking forth the several portions belonging to the several conditions and necessities of each, by praying for one another, that it might be useful and seasonable to all.

2. *In the Sacraments, joying in one another, beholding their order and stedfastness of faith in Christ* : How should they but rejoyce together in the love of God, feeding at the same Table as those that shall meet and sit down with Christ in his Kingdom of Glory ? How should they but behold their order and stedfastness of faith, now renewing their Covenant of love among themselves, and laying down all grudges, rancour, prejudice, uncharitableness, surmises for Christs sake, and giving *the right hand of fellowship*, cordially and unfainedly to one another, as those that finde themselves to be all retainers to the same Master, and provided for with the same care, and purchased by the price of the same blood. Col. 2. 5.

3. *In prayer for and with each other* : In Primitive times, they used to transact one anothers affairs in the Court of Heaven by Prayer : *Pray always* (said Paul) *with all prayer and supplication, on, for all Saints, and for me* : — and, *Pray one for another* (said James) *that ye may be healed* ; *q. d.* if the heart rankles, or if there be any fallings out, any differences and jarrings among Christians, let them meet together, and humbly acknowledge where the fault lies, and make up the matter before God, who is both a witness of their mutual sincerity, and is only able to search the bottom of the wound, and to cure it : Sometimes Christians have known blessed experiments of this, and can tell when a *Probatum est* was written upon it. Eph. 16, 18, 19. James 5. 16.

4. *In fasting for the afflicting, and humbling of the soul* ; so Ezra and his men, and Esther and her maids, maintained communion

munion together : Such Pasting days, are soul-feeding-days, and soul-curing-days ; some diseases, some lusts will go out no other ways.

5. *In mutual bemoanings, confessions, and opening of our sores and wounds* ; it may be, when the Apostle saith, *Confess your faults one to another*, he means more then acknowledgement of offences, whereby a man hath sinned against his brother ; viz. that Christians should also bewail their failings, infirmities, deadness, unfavouriness, coldness, narrowness, unfruitfulness to one another, to see whether others have been in the same case, and what course they took ; and what remedy they procured : many souls may perish through too much reservedness and modesty.

Mal. 3. 16.

1 Thes. 5. 11.

Luke 14 32.

Acts 28. 15.

Jer. 23 35.

6. *In holy Conference* : This indeed is it that might much improve the meeting of Christians. In the Prophets time, when proud scorers, and prophane spirited men talked vainly, and did even what they list, then *they that feared the Lord met, and spake often one to another* ; no doubt they spake of God, and his counsels, of his works and ways, of his providence and goodness, of the baseness of Atheistical thoughts concerning God : would Christians thus meet and exchange words and notions, they might build up one another, they might heat and inflame one another, they might strengthen and encourage one another, as the brethren did *Paul* : and have we not an expresse Command for this *Duty* of Conference ? *Thus shall ye say every one to his brother, and every one to his neighbour, What hath the Lord answered ? and what hath he spoken ?*

And now I am fallen on this *Duty*, give me leave to lay down some experiments and proceedings of some Christians as willingly joyned themselves in a *Christian Society*, and by Gods blessing thereby sweetly improved themselves.

SECT. 5.

Of some Orders to which some Christians subscribed before Conference.

IN this Conference { 1. Some Orders were made, to which
of Christians, { all subscribed.
2. Some Questions were propounded, to
which all answered.

1. The Orders were these: —

1. That every Wednesday (especially during winter) we will meet for Conference about soul-affairs.

2. That if any difference in opinion shall arise amongst us, we will fully debate, and then submit to the judgement of the Society, as it shall be made good out of the Word.

3. If we observe any of the Society to fall into any sinne or scandal, he that observes it shall first warn the party thereof; and if he offend again in the same kinde, the observer shall then joyn with himself one or two more to warn the same party; and if *he will not hear them*, the observer or any other shall then acquaint the Society at our next meeting; and if he will not hear them, that then he be excluded till he repent, and be voted for his admission again.

4. That whatsoever is spoken amongst us (the telling whereof may tend to the prejudice of any one of us) shall be kept secret, upon pain of undergoing such Censure as the major part of the company shall think fit.

5. That for admission of any into our Society, we will not be too strict nor too large; not too strict in excluding any, in whom we have any good hopes of sincerity, and real desire to increase their knowledge, and mutual love, though they may be *but weak* in gifts; nor too large in admitting such, who may be *either heretical in opinion, or immoderate in life*: And by this Rule, those that are to be admitted shall be voted by the major part of us. Rom. 14. 1.
2^d Thel. 3. 6 & 4
Tit. 3. 10.

6. That for better regulating of this Society, we will have a Moderator. And what further Orders we or any of us shall hereafter think upon, we shall propound the same to the Society

at our next meeting; and the same shall be confirmed or annulled, as it shall be agreed by the major vote of our Society.

7. That the Moderator shall propound the question and matter of our Discourse the week before it be discussed; and at every meeting begin with Prayer, and end with Thanksgiving.

SECT. 6.

Of some Questions of Practical Divinity, which at the Conference were propounded and answered.

The Questions propounded were of several sorts:

- 1. Choyce Heads of Practical Divinity.
- 2. Wholesom Cases of Conscience.
- 3. Some Controverted Points.

The Questions of the first sort, were these and the like:

§. 1. *What was the happiness of Mans condition in the state of Innocency?*

1. God made man in his own Image, *Gen. 1. 26, 27.* and *9. 6. Eccles. 7. 29. Eph. 4. 24.*

2. Man was wonderfully and fearfully made, *Psal. 139. 14.*

3. Man was made Lord of all the creatures, *Gen. 1. 26, 28. Psal. 8. 6.*

4. Man had a perfect knowledge of $\left\{ \begin{array}{l} \text{God, } \textit{Rom. 1. 19, 20.} \\ \text{The Creatures, } \textit{Gen. 2. 19} \end{array} \right.$

5. Man had sweet and immediate communion and conference with God, *Gen. 1. 28, 29, 30.* and *3. 8.*

6. Man was placed in Paradise, *Gen. 2. 15.*

7. Man was made little lower then the Angels *Psal. 8. 5.*

8. Man laboured without pain, *Gen. 3. 17.*

9. Man lived without sin or shame, *Gen. 1. 31.* and *2. 25.*

10. Man was crowned with glory and dignity, *Psal. 8. 5.*

1. *Gor. 11. 7.*

11. Man was Gods delight, *Prov. 8. 31.*

12. Man had a possibility not to dye, *Gen. 2. 17.* and *3. 19.*

13. Man had free choyce of good and evil, not necessitated to either, *Gen. 2. 16.*

§. 2 What are the Miseries of Man in state of Nature?

1. **H**E is impure in his conception, *Psal.* 51. 5.
2. He is born in iniquity. *Psal.* 1. 5.
3. He is defiled with sin in the whole nature, *Isa.* 64. 6. *Ezek.* 16. 6. *Rom.* 7. 24.
4. His thoughts are corrupted with sin, *Gen.* 6. 5. *Eph.* 4. 17, 18.
5. All the members of his body and powers of his soul are defiled with sin, *2^d Pet.* 2. 14.
6. His members are servants to unrighteousness and to iniquity, *Rom.* 3. 13, 14, 15, 16. and 6. 19.
7. He is spiritually blind, *Rev.* 3. 17. *Jer.* 1. 14. *1 Cor.* 2. 14. *Eph.* 5. 8.
8. His minde is set in evill works, *Eph.* 4. 18. *Col.* 1. 21.
9. His will lusteth after evil, *Rom.* 8. 7.
10. His heart is deceitful and desperately wicked, *Jer.* 17. 9.
11. His affections are inordinate, *Isa.* 59. 7.
12. He hath a defiled conscience, *Tit.* 1. 15.
13. He hath an unsatiable desire after sin, *Job.* 14. 4. — 15. 16.
14. He is full of sin, *Prov.* 22. 15. *Rom.* 1. 24. — 7. 5, 14.
- 2 *Pet.* 2. 19
15. He is dead in sin, *Eph.* 2. 1, 2.
16. His civil actions are sin, *Prov.* 21. 4.
17. His best services are sin, *Prov.* 15. 8, 9, 28, 29.
18. He is unable to any good, *Rom.* 3. 12. — 7. 19 — 8. 8.
- 2 *Cor.* 3. 5. *Rev.* 3. 17.
19. He is hated of God, *Psal.* 5. 5.
20. He is separated from all fellowship with God, *Isa.* 59. 2. *Eph.* 2. 12.
21. He is under Gods curse, *Gal.* 3. 10. *Deut.* 28. 16, 17, 18.
22. He is without Christ, *Eph.* 2. 12. and out of the communion of Saints, *Eph.* 2. 12.
23. He is a bondslave of Satan, *John* 8. 34, 44. 2 *Cor.* 4. 4. *Eph.* 2. 2. *Heb.* 2. 15.
24. He is a childe of wrath, *Eph.* 2. 3.
25. He is subject to all the calamities and curses of this life, *Deut.* 28. 15, 16, 17, &c.

26. His life is short, and vain, and full of toil and care, *Gen. 3.*
 19. *Ecclef. 5. 14. Psal. 103. 14. 15*
 27. He is liable to death, *Rom. 5. 12.* — 6. 23. *Gen. 3. 19. Deut.*
 30. 18. *Psal. 89. 48*
 28. He is guilty of damnation, *Rom. 5. 17, 12.* — 8. 6. 2 *Theff.*
 2. 11, 12
 29. He shall not (as such) inherit the Kingdom of heaven,
 1 *Cor. 15. 50. 2. Theff. 1. 9*
 30. He is an enemy to his children, *Deut. 28. 18*

§. 3. *What means hath God appointed to come out of this miserable estate?*

1. **W**E must enquire after the means of salvation, *Luke 3. 10, 12. Acts 2. 37.* — 16. 29, 30
2. We must lay hold on seasons and opportunities of grace offered, *John 12. 35.*
3. We must hearken to, and entertain the motions of Gods Spirit, *Rev. 3. 18, 20.*
4. We must seriously consider of our own ways, *Haggai 1. 5. Luke 15. 20.*
5. We must go to God by Christ, *John. 14. 6. and 10. 9.*
6. We must search the Scriptures, *Deut. 17. 19. Isa. 55. 1, 2, 3. Job. 5. 39.*
7. We must wait on the word preached, *John 5. 24. Acts 26. 18. Rom. 10. 14, 17. 1 Cor. 1. 18, 21. 1 Pet. 1. 23. 1 John 4. 6.*
8. We must see our sin, *Rom. 2. 20. Gal. 2. 10.* have a sense and feeling of sin, *Mat. 11. 28. Acts 2. 37.*
9. We must confess our sins, *Prov. 28. 13. 1 John 1. 9.*
10. We must be grieved for sin, *Isa. 57. 15. Mat. 5. 4. James 4. 9, 10. Zech. 12. 10. 3 Cor. 7. 10.*
11. We must be instant in prayer, *Acts 8. 22. Rom. 10. 13. 2 Theff. 1. 11, 12. Heb. 4. 16.*
12. We must endeavour after regeneration, *John 3. 3, 5. and mortification, Mat 7. 13. Rom. 8. 13.*
13. We must consider the curse due to us for sin, *Ezek. 18. 28. Gal. 3. 10. Col. 3. 6.*
14. We must remove all lets and impediments that hinder conversion, *Deut. 12. 8. Eph. 4. 17.*

15. We

15. We must consider that by sin we had an hand in crucifying Christ, *Zech. 12. 10. Acts 2. 36, 37.*

16. We must judge our selves, that we be not judged, *1 Cor. 11. 31.*

17. We must forsake our wayes and thoughts, and turn to the Lord, *Isa. 55. 7. Joel 2. 3. Acts 2. 38.*

18. We must avoid evill society, *2 Cor. 6. 17, 18.*

19. We must desire after Christ and his righteousness, *Mat. 5. 6. Rev. 3. 18. — 21. 6.*

20. We must believe on the Lord Jesus, *Iohn 3. 15. — 6. 35, 65. Acts 16. 31. Gal. 3. 22. Eph. 2. 8.*

21. We must rest on Gods Promises in Christ for conversion, *Isa. 43. 45. — 44. 21, 22. Ezek. 36. 26, 27.*

22. We must deny our selves, *Mat. 15. 24. Luke 14. 26.*

23. We must be doers of the word, and not hearers onely, *James 1. 22.*

§. 4. What are the signs of a sound and sincere Humiliation?

1. **A** Sorrow for sin, because God hates it, *Psal. 51. 4.*

2. A breaking of the heart out of pure love to God, *Rom. 2. 4.*

3. A sorrow for sin, because it crucified Christ, *Zech. 12. 10.*

4. A free acknowledgement of our unworthiness, in greatest fulness of our worldly felicity, *Gen. 32. 10.*

5. A suffering of sorrow to abide on the soul, and not putting it off by worldly comforts, *Isa. 58. 5, 6. Joel 2. 13.*

6. A mourning for lesser sins, as well as for greater; for the evil that cleaves to a mans best works, as for his other evil actions, *James 2. 10.*

7. A submission to Gods will, let him do what he pleaseth, *Iosh. 10. 15. 2 Kings 20. 10. Jer. 10. 19.*

8. A throwing of the soul (being affrighted with the threats of the Law, and accusations of his own conscience) wholly upon Christ and his Promises, *Luke 13. 12. Acts 16. 31.*

9. A hatred against, and shunning of all sin, *Iob. 42. 6. Psal. 119. 113. 2 Cor. 7. 11.*

10. A leaving of all sin, and doing the contrary good things, *Isaiah 58. 6, 7, 8. Micah 6. 8.*

11. The seven marks of godly sorrow, laid down in *2 Cor. 7. 11.*

s. 5. *What mens bath God appointed for brokenness of heart?*

A Neyeing of the word as it is an ordinance for that very purpose, *Ier. 23. 29.*

2. Attendance unto, and hearing of the word powerfully preached; *2 Kings 22. 19.*

3. A sight and sense of our sins, *Ezra 9. 6. Psal. 31. 9, 10. -- 38. 3, 4, 17, 18. Ier. 23. 9, 10.*

4. A consideration of the sins of our Prophets, *Ier. 23. 9.*

5. A consideration of Christ crucified for and by our sins, *Zeeph. 12. 10. Acts 2. 37.*

6. A consideration of the hardness of others hearts, much more of our own, *Mark. 3. 5.*

7. Prayer for contrite spirits, *Psal 51. 10.*

8. A remembrance of our affliction and misery, *Iosb. 7. 5. Lam. 3. 19, 20.*

9. A consideration of Gods withdrawing his comfortable presence from us, *Lam. 1. 16.*

10. A consideration of Gods infinite love and grace to our souls, *Joel 2. 13. Rom. 2. 4.*

11. A consideration of the death of Gods Saints, who are as the pillars of the places where they live and abide, *Isa. 38. 2. -- 57. 1.*

12. A consideration of Gods judgements on others, who have been hardened in sin, *Heb. 3. 8, 9, 10, 11, 12, 13.*

13. An actuating of our faith in respect of the precious promises of soft'ning hearts, *Exek. 11. 19. -- 6. 26.*

s. 6. *What are the means both for the obtaining and increasing of Faith?*

1. **T**He preaching of the word, *John 4. 42. -- 5. 24. Acts 13. 48. 14. 22. -- 16. 14, 32, 34. Acts 18. 8. Rom. 1. 16, 17. -- 10. 8, 14, 17. Eph. 1. 13.*

2. The influence and assistance of the Spirit concurring with the word, *1 Cor. 2. 4, 5.*

3. A forsaking of our own legal righteousness, *Rom. 3. 27 -- 9. 30, 31. Phil. 3. 8, 9.*

Godly

4. Godly conference with others, *John* 4. 7, 29, 39. *Acts* 17. 2, 4.

5. Due administration of the Sacraments of } Baptisme, *Rom* 4. 11. *Heb* 10. 22, 23.
The Lords Supper. *1 Cor* 10. 4, 16. *Gal* 3. 1.

6. Fervent prayer and wrestling with God, *Luke* 17. 5. — 22, 32. *Eph* 3. 16, 17. *1 Thess* 3. 10.

7. A complaining of our own unbelief, *Mark* 9. 23, 24.

8. Experiences of Gods former dealings, *1 Sam* 17. 37. *2 Cor* 1. 10.

9. A consideration of the faithfulness of God in his Promises, *Heb* 11. 11.

10. A drawing nigh to God with an heart sprinkled from an evill conscience; *Heb* 10. 22, 23.

7. What are the signs of a true justifying Faith?

1. The blessed fruits of the Spirit, *Gal* 5. 22, 23. *1 Tim* 2. 15. — 6. 11.

2. All the graces linked together in that golden chain, *2 Pet* 1. 5, 6, 7.

3. A love of Christ, *John* 16. 17. *2 Tim* 1. 13. *Philem* 5. *1 Pet* 1. 8. *1 John* 5. 1.

4. A love of the Saints, *Eph* 1. 15. *Col* 1. 4.

5. Love and peace with the brethren, *Eph* 6. 23.

6. Love and hope of salvation, *1 Thess* 5. 8.

7. A joy unspeakable and full of glory, *1 Pet* 1. 8. *Rom* 5. 1, 2

8. Patience in waiting for the Promises, *Isa* 28. 16. *Heb* 6. 12, 15

9. Patience in enduring affliction, *2 Thess* 1. 4. *James* 1. 3. *Rev* 3. 10

10. Hope in God, *1 Cor* 13. 13. *1 Pet* 1. 21.

11. Repentance from dead works, *Heb* 6. 1.

12. Righteousness, peace and charity out of a pure heart, *1 Tim* 2. 15. *2 Tim* 2. 22.

13. A heart weaned from the world *1 John* 5. 4, 5

14. A resistance of Satan, and his fiery darts of temptation, *Eph* 6. 16. *1 Pet* 5. 9.

15. A confidence in Christ, without being ashamed, *Rom.* 10. 12. 2 *Tim.* 1. 12
16. A firm resolution to cling to Christ, maugre all discouragements, *Mat.* 15. 28. *Rom.* 8. 35, 36.
17. A relying upon Gods power, when all worldly means fail, *Rom.* 4. 18, 19, 20
18. A relying on mercy, not upon merit, *Rom.* 4. 5. *Phil.* 3. 9
19. A throwing our selves on God, though he frown on us, *Iob.* 13. 15
20. A pure heart, and a good conscience, *Rom.* 5. 1. 1 *Tim.* 1. 5. 19. *Heb.* 10. 22
21. A sanctified life, or pure conversation, *Acts* 15. 9.— 26. 18. *Heb.* 11. 7. *James* 2. 17. 18
22. Obedience to God in things contrary to, or above humane reason, *Rom.* 11. 7, 8, 11
23. Fervent and hearty prayer, *Rom.* 5. 1, 2. *Eph.* 3. 12. *James* 1. 6. *Mark.* 9. 24
24. A contempt of the world in respect of the heavenly inheritance, *Heb.* 11. 24, 25, 26
25. The seal of Gods Spirit, which is the earnest of our inheritance, *Eph.* 1. 13, 14. 1 *John* 5. 6
26. A glorifying of God for his grace, and truth, and infinite power in overcoming all naturall difficulties, and performing what he promiseth, though never so contrary to the course of nature, *Rom.* 4. 20.
27. An assenting, closing with, and embracing the Promises afar off, as if they were already performed, *Heb.* 11. 13
28. A disregard, and defiance of the tyranny of man, *Psal.* 56. 4, 11
29. A sence of our own infidelity, and an earnest desire of the increase of our faith, *Mark* 9. 24.
30. A true, real and cordial confession of faith, *John* 20. 28 *Acts* 19. 18. *Rom.* 10. 10
31. A constancy in our holy profession, 2 *Cor.* 1. 24.
32. An earnest longing after the coming of Christ, 2 *Cor.* 5. 7, 8

§. 8. *What motives to Evangelical Repentance?*

1. **S**In laid open before us, to the conviction of conscience, *Acts* 2. 37, 38.
2. A consideration of Gods judgements threatned, *Ezech.* 18.
30. *Jonah* 3. 4, 5. *Ier.* 4. 3, 4. — 6. 26. — 26. 4. *Amos* 4. 12. *Luke* 13. 3, 5. *Rev.* 2. 4, 5, 16.
3. A consideration of the Lords chastisements and corrections on us, *Lam.* 3. 19, 20. *Rev.* 3. 19.
4. A fear of the enemy prevailing against us and over us, *Judges* 10. 9, 10, 15, 16. *2 Chron.* 12. 5, 6. *Ier.* 6. 26.
2. A fear of Gods removing the Candlestick from us, *Rev.* 2. 5.
6. A consideration of the great Judgement-day, *Acts* 17. 30, 31.
7. A consideration of Gods mercies and grace, *Hosea* 6. 1. *Ier.* 18. 8. *Joel* 2. 13. *Zech.* 1. 3.
8. A consideration of Gods patience and goodness, *Rom.* 2. 4 *2 Pet.* 3. 9.
9. A consideration of Gods travelings after our souls salvation, *Ezek.* 33. 11.
10. The approaching of Gods Kingdom, or of the beauty of Religion, *Mat.* 3. 2, 4. *Mark* 1. 15. *Acts* 17. 30. *Ezek.* 43. 10, 11.
11. A consideration of the Promises of Remission upon our Repentance, *Isa* 55. 6, 7. *Ezek.* 18. 21, 22. *Acts* 3. 19.
12. A consideration of the Promise of Life upon Repentance, *Ezek.* 18. 32, 38.
13. A consideration of the Promise of Gods communion and fellowship with us, *Isa.* 57. 15.
14. A consideration of Christ crucified for us, *Zech.* 12. 10, 11.
15. A consideration of Gods former dealings with us in mercy, *Hosea* 12. 3, 4, 5, 6.
16. A hope and belief of Gods acceptance when we come to him, *Ier.* 3. 22.
17. The publication of Christs marriage with our poor souls, *Ier.* 3. 14.
18. A consideration of those comforts that await Repentance, *Mat.* 5. 4. *Luke* 15. 7, 17, 18.

§. 9. What are the signs of true and Evangelical Repentance?

1. **A**N abhorring of sin, and of our selves for sin, *Job* 42. 6.
Amos 5. 15.
2. A godly shame for sin, *Ezra* 9. 6. *Jer.* 3. 24, 25. — *31.* 19.
Ezek. 16. 61, 63.
3. A mourning for sin, because God is offended, *1 Sam.* 7. 2.
Psal. 51. 4. *Zech.* 12. 10, 11.
4. Sorrowing mingled with hope, *Ezra* 10. 1, 2.
5. Serious carefulness,
6. Judicious clearing,
7. Holy indignation,
8. Filial fear,
9. Eager desire,
10. Godly zeal,
11. Impartial revenge on our selves for sin, }
2 *Cor.* 7. 11
12. Works meet for Repentance, *Mat.* 3. 8. *Acts* 26. 20.
Isa. 1. 16, 17. *Hosea* 12. 6.
13. A forsaking of sin, *Ezek.* 14. 6. — 18. 28, 33. *Rom.* 6. 6.
Heb. 6. 1. *Isa.* 30. 22.
14. Self-denial, *Luke* 15. 19.
15. A justifying of God, or giving him the glory, *Hos.* 14. 1, 2.
Luke 7. 29.
16. A disesteem of all worldly helps, *Jer.* 3. 23.
17. A submission to all offices of humility upon sence of sin,
Luke 7. 37, 38.
18. A dear love to Gods Ministers, whom God hath made
instruments of our Repentance, *Acts* 16. 14, 15.
19. An endeavour after this work on our selves, to work it on
others, *Psal.* 51. 13. *Ezek.* 18. 30.
20. An earnest longing after Christs coming to Judgement,
1 Thess. 1. 9, 10.

§. 10. How may a Believer Redeemed by Christ, acknow-
ledge his thankfulness to Christ?

1. **B**Y a continual remembrance of Gods goodness to us,
Psal. 103. 1, 2, 3, 4.

2, By

2. By telling others what Christ hath done for our souls, *Psal.* 34.3,4. *Eph.* 1.3.
3. By walking holily, and without blame before Christ in love, *Psa.* 116.8,9. *Eph.* 1.4. *Phil.* 1.11. *Col.* 2.6,7.
4. By rejoicing in God through our Lord Jesus Christ, *Psal.* 34.2.—63.7. *Eph.* 5.11.
5. By calling on God, and paying our vows, *Psal.* 116.12, 13,14.
6. By endeavouring the conversion of others, *Psal.* 51.12,13.
7. By administring to the necessity of the Saints, *Heb.* 13.16.
8. By singing of Psalms, making melody in our hearts unto the Lord, *Eph.* 5.19,20.
9. By worthily receiving the Sacrament of the Lords Supper, *1 Cor.* 11.24, 25.
10. By loving the Lord Jesus Christ, *Cant.* 1.3. *Luke* 7.47. *1 John* 4.10.
11. By denying our selves and highest excellencies in respect of Christ, *Rev.* 4.10.
12. By a publike profession of Christs soveraignty, *Phil.* 2.11.
13. By suffering willingly for the Name of the Lord Jesus, *1 Pet* 4.14,16.

§. 11. What are the signs of a sincere love to Christ?

1. **U**pright walking with God, *Cant.* 1.3. *John* 14.15, 21,23. *Eph.* 1.4. *1 John* 2.5,—15.
2. A fainting and languishing desire after Christ, *Cant.* 3.1,2, 3,4.—5.8.
3. A love to the members of Christ, *1 John* 4.12,20.
4. A hating of evil, *Psal.* 97.10.
5. A relieving of the poor members of Christ, *Mat.* 25.45. *1 John* 3.17.
6. A full assurance of faith, *Cant* 6.3. *Rom.* 8.38,39.
7. A disesteem of all things in comparison of Christ, *Mat.* 10.27. *Phil.* 3.8.
8. A conquering of all difficulties, and discouragements for Christ, *Cant.* 8.6,7. *Rom.* 8.35. *2 Cor.* 5.14.
9. A heart and tongue enlarged in the praises of Christ, *Cant.* 5.10. to the end.

10. All the fruits of the Spirit, *Gal. 5. 22.*
11. A contemplation of Christs love, and desires after further
sence of it, *Eph. 3. 17, 18, 19.*
12. A restlessness of the soul in the non enjoyment of Christ,
Cant. 3. 1, 2, 3, 4.
13. A contentedness to suffer censures, disgraces, and death
for Christ, *Cant. 5. 6, 7, 8. Acts 21. 13.*
14. A rejoycing in Christ, whom we love, *Psal. 5. 11. John*
14. 28.
15. A patient waiting for Christs appearing, *2 Thess 3. 5.*

§. 12. *What are the causes in us of Christ withdrawing
from us?*

1. **C**ovenant-breaking, *Deut. 31. 16, 17.*
2. Idolatry, or Spiritual whoredom, *Deut. 31. 16, 17, 18.*
Psal. 78. 58, 60. Hosea 5. 3, 4, 6.
3. The pride of our hearts, *Hosea 5. 5, 6.*
4. Hypocrisie in Gods service, *Hosea 5. 6.*
5. Infidelity, and frowardness of hearts, *Deut. 32. 20.*
6. Leaving our first love, *Rev. 2. 4, 5.*
7. Carnal security, *Psal. 30. 6, 7. Cant. 5. 3.*
8. Carelessness of accepting the seasons of grace, whether
Christ draw near in Ordinances, or in inward dispositions, *Cant.*
5. 3, 6.
9. A preferring of the creature before Christ, *Isa. 57. 17.*
10. A weariness of Gods Ordinances, *Jer. 33. 38, 39. Mal.*
3. 7.
11. A withdrawing from God in the duties of our obedience,
Deut. 32. 20. 2 Chron. 15. 2. Hosea 5. 4, 6.

§. 13. *What are the causes for which Christ on his part
withdraws himself from us?*

1. **T**O try us what is in our hearts, *Deut. 32. 20. 2 Chron.*
32. 31.
2. To bring us to an humble acknowledgement of our sins,
Iob 13. 23. to the end. Hosea 5. 15. Deut. 31. 17. Psal. 30. 7.
3. To prevent Spiritual pride in us, *2 Cor. 12. 7, 8.*

4. To

4. To make us pray earnestly to him, *Psal.* 3.7,8. — 13.1. — 77.1,2,3. — 88.1,2,3, &c.
 5. To exercise our faith in his Name, *Isa.* 50.10.
 6. To make us seek him in the use of all means, *Cant.* 3.1,2,3, 4. — 5.6,8.
 7. To make us prize him, and highly to esteem of him, *Cant.* 5.8. — 8.1.
 8. To make us hold him more surely when once we have found him, *Cant.* 3.4.
 9. To stir up and exercise in us all our spiritual graces, *Cant.* 5. 6,7,8,9,10,11.

§. 14. *What means for the recovery of Christs comfortable presence?*

1. **A** Search after, and an acknowledgement of those sins which caused his withdrawals, *Psal.* 32.4,5. *Lam.* 3. 40,50.
 2. An hearty bemoaning, shame and repenting for sin, *Jer.* 31.18,19,20. *Psal.* 34,18. *Isa.* 57.15.
 3. A waiting upon God in the use of his Ordinances, *Psa.* 27. 13, 14. *Cant.* 1.8. *Isa.* 8.17. *Luke* 24,32. 1 *John* 1.3,4.
 4. A diligent enquiry after Christ, *Cant.* 3.3,4.
 5. A moaning and weeping for his loss till he be found, *John* 20.11,13,14,15,16.
 6. A drawing nigh to God in the duty of prayer, *Lam.* 3.57 *Psal.* 51.12. — 145.18. *James* 4.8.
 7. A pressing of God in Prayer with his word and promises, *Psal.* 119.49,50.
 8. A due receiving of Christ in the Lords Supper, 1 *Cor.* 10. 16.
 9. A feeding upon Christ Spiritually, by a true and lively faith, *John* 6.56. *Isa.* 50.10.
 10. A recourse to our former experiences, *Psal.* 77.7,8, 10.
 11. An hope that for all this we shall enjoy Christ, *Psa.* 43.5.
 12. A listening and submitting to the voyce of his Spirit, *Rev.* 3. 20.
 13. A walking in his statutes, and keeping his commandments, *Lev.* 26.3, 11, 12.

§. 15. *Of what use is Christ to a Believer already justified?*

1. Christ is wisdom and sanctification unto us, *1 Cor. 1. 30.*
2. Christ is the satisfaction of all our desires, *John 6. 35.*
3. Christ is our example in forgiving of others, *Eph. 4. 32. Col. 3. 12, 13.*
4. Christ is our example in suffering injuries with patience, *Heb 12. 3. 1 Pet. 2. 21.*
5. Christ is our example in holiness, *1 Pet. 1. 15, 16.*
6. Christ is our example in love, *Eph. 5. 1, 2.*
7. Christ is our example in meekness, lowliness, humility, *Mat. 11. 29. John 13. 14, 15. Phil. 2. 5.*
8. Christ is the way and means for our access to God the Father, *Rom. 5. 2. Heb. 10. 19, 20.*
9. Christ is both the representer and the granter of our requests, doing for us whatsoever we desire in his Name, *John 14. 13, 14. Rev. 8. 3.*
10. Christ is our consolation in sufferings, *2 Cor. 1. 5.*
11. Christ is our continual joy, *Rom. 5. 11.*
12. Christ is the death of sin in us, *Rom. 8. 10. 1 Cor. 15. 57. Heb. 9. 14.*
13. Christ crucifies the world in us, *Gal. 6. 14.*
14. Christ is our freedom, the end of the Law for righteousness, *Rom. 8. 2. — 10. 4. Gal. 5. 1.*
15. Christ is our life, the very life of grace in us, *John 14. 6. Rom. 8. 11. Gal. 2. 20. Eph. 3. 17.*
16. Christ makes intercession for us, *Rom. 8. 34. Heb. 7. 25. 1 John 2. 1.*
17. Christ is our upholder in temptations, *Heb. 2. 18.*
18. Christ is our harbinger for heaven, *John 14. 2, 3.*
19. Christ is our Master, *Mat. 23. 8, 10.* our Lord, *Rom. 14. 9.* our Head, *Eph. 4. 15.* our Master and Lord, *John 13. 13.*
20. Christ is our inabler to do all things, *Phil. 4. 13.*
21. Christ is both the Author and finisher of our faith, *Heb. 12. 2.*
22. Christ is our Saviour, yea salvation it self to us, *Rom. 5. 9, 10. 1 Thess. 5. 9. 2 Tim. 2. 11, 12.*

23. Christ is our very being, the food, and soul of our souls,
John 6. 55. Acts 17. 28.

24. Christ is our all in all, *Col. 3. 11.*

S E C T. 7.

Of some Questions or Cases of Conscience, which at the Conference were propounded and answered.

THE Questions concerning Cases of Conscience, were these and the like:

s. 1. Whether a Believer may profit more, or be more intent in publique, or in secret Prayer?

IT was answered, That this *Case* might better be resolved by Experience then Scripture; and accordingly some preferred publique Prayer for these Reasons:

1. Because in publique they are stirred up by others; but in private or secret Prayer, they had none others to joyn with them.

2. Because in publique they that exercised had more excellent gifts, which exceedingly tend to their edification; but in secret they found themselves weak, and dull, and dead-hearted ordinarily.

Others answered otherwise, and preferred secret Prayer on these grounds:—

1. Because in secret they could confess more enlargedly and feelingly their own sins, then others could do it for them in publique, to whom they were not particularly known.

2. Because in secret they had fewer occasions of distraction, then in publique, and consequently they kept closer to God in the Duty.

3. Because they found by experience, that in secret their hearts were more up; and when they themselves were to perform in publique, the Society whom they joyned with, did ordinarily more straiten them.

4. Because in secret they could take more pains with their heart: as in midst of Prayer to prostrate, or by breaking off to meditate, &c. which conveniently they could not do in publique.

In conclusion this Case was resolved, That *some Believers may profit more, or be more intent in publike, others in private*: And the reason rendred was, Because the Spirit that helps us to pray, is a free agent, and works diversly in the hearts of his people, to shew the diversity of his gifts, and his diverse maner of working.

§. 2. *Whether a Christian in his own apprehension decaying in Grace, may not yet grow in Grace? and if so, What are the reasons of his wrong apprehensions?*

TO the first Question it was answered Affirmatively; as in case of temptation, *Psal. 73. 21, 22, 23.* or in a Spiritual desertion, *Psal. 51. 12. Psal. 88. Isa. 49. 14.*

To the second Question these reasons were given in :—

1. The neglect of Self-examination.
2. The want of Gods lively Ordinances.
3. A too much eyeing of our afflictions.
4. A too much poring upon sin, without any thoughts of Christ or Free-grace.
5. The want of the light of Gods amiable countenance.
6. The insensibleness of grace, which is of a Spiritual nature, and not so easily to be perceived.
7. A present deadness or dulness of Spirit.
8. A misapplying of some one or more places of Scripture, as *Heb. 6. 6, &c.*
9. Weakness of knowledge, or want of judgement in such experimental passages, especially in the beginning of Christianity.
10. The distemper of the soul (especially in desertion) when as in the distemper of the body, a man thinking or speaking idly, we say it is not he, but his sickness; so it is in this case.

In conclusion, these reasons were approved; but we agreed, *That all the succeeding Answers or Resolutions should be proved out of Gods holy word.*

3. *What signes of true grace, though for the present but small or weak grace?*

1. **A** Willingness to be admonished, and to have our sins discovered, *Job* 13.23. *Psal* 141.5
2. A consideration of our sins, with endeavours to turn to our God, *Psal.* 119.59. *Lam.* 3.40
3. A feeling sin to be a burden, *Mat.* 11.28. and a sorrow for sin, *Zech.* 12.10
4. A loathing of our sins, *Ezek.* 36.31. *2 Cor.* 7.11
5. An hatred of the occasions of evil, *Jude* 23
6. A resolution to relinquish sin, *Psal.* 17.3. *Prov.* 28.13. *Luke* 15.17, 18. *1 John* 1.9
7. A weak apprehension of the promises of God concerning forgiveness, *Psal.* 31.22
8. An importunate enquiry after Christ and salvation, upon sense of sin, *Acts* 2.37. — *13.* 12. — *16.* 30.
9. An hunger and desire after Christ, *Psal.* 42. 1, 2. — *107.* 9. — *145.* 19. *Mat.* 5.6
10. A precious esteem of Christ, *John* 8.42. *Phil.* 3. 7, 8. *1 Pet.* 2.6, 7
11. A love of the word, *Psal.* 119. 103 *John* 10 4, 27. *1 Pet.* 2.2.
12. A Spiritual joy in the Word, *Psal.* 119.77
13. A receiving of the word with all readiness, *Acts* 16.14. — *17.* 11
14. A longing desire to keep Gods Commandments, *Psal.* 119.5
15. A sorrow that others keep not Gods law, *Psal.* 119. 136. *2 Pet.* 2.8.
16. A love of the brethren, *Psal.* 16.3. — *137.* 6. *1 John* 3.14.
17. A Spiritual joy in the Churches deliverance, *Psal.* 68.3. — *106.* 5. *Isa.* 66 10. — *61.* 10.
18. A reverence and fear of God, *Heb.* 12.28. and trusting in God, *Prov.* 30.5
19. A delight in doing well, *Prov.* 21.15.
20. An hatred of evil Assemblies and wicked Society, *Psal.* 26 4, 5. — *129.* 21, 22.

21. A holy despair in our selves, through our own abilities to attain heaven, *Ezra. 9. 6. Luke 15. 17.*
22. A poverty of Spirit, and purity in heart, *Mat. 5. 3, 8. Mark 9. 24,*
23. An holy endeavour after growth in grace, *Phil. 3. 13. 2 Pet. 3. 18,*
24. A continual conflict betwixt Flesh and Spirit, *Rom. 7. 22, 23, 24.*
25. A competent measure of Spiritual knowledge, *Acts 26. 18. Col. 3. 10.*
26. A careful endeavour after perseverance, *Psal. 119. 111, 112. John 8. 31. Gal. 3. 3.*
27. The unutterable sighs and groans of the Spirit in prayer, *Rom. 8. 26.*
28. A sense and bewailing of the hardness of our hearts, *Isa. 63. 17.*
29. a pure love of God, and desire to fear his Name, *Neh. 1. 11. Psal. 18. 1. Isa. 26. 8, 9. Rom. 8. 28.*
30. A godly conversation, *Psal. 16. 8--50. 23. Acts. 2. 25.*

§. 4. *Whether is a Christian always bound to reprehend an offender & or in what cases may he forbear ?*

IT is answered, That a Christian is not bound ever to reprove, but he may forbear in such cases as these:—

1. When the party offending is a scorner, and we perceive he will but scoff at it, *Prov. 9. 8. — 23. 9. Mat. 7. 5.*
2. When the offender sins of infirmity, *Gal. 6. 12.*
3. When the offended is not able to convince the offender that it is a sin, *Job 6. 25. Tit. 1. 9.*
4. When there is no hopes to prevail in respect of the evil times, *Amos 5. 13.*
5. When the offences are small, and but little, *Prov. 19. 11. — 20. 3.*
6. When we know not certainly whether the supposed offence be a sin, or not, *Job. 20. 16, &c.*
7. When the reprehender is faulty in the same thing, *Mat. 7. 3, 4, 5.*
8. When

8. When the party offending is not capable of reproof, as in case a man be an idiot, or drunk, or in the height of his passion, *1 Sam. 25. 36, 37.*

9. When our reproof may breed some dissention, or imminent and dangerous disturbance: as in case it be amongst rude, boisterous and desperate company, *Mat. 7. 6.*

10. When the offender is obstinately and wilfully bent to go on in his sin, *Mark 14. 60, 61. — 15. 4, 5.*

s. 5. *How may we know whether we profit by afflictions?*

WE may know by these signs:

1. If by affliction we come to be sensible of Gods heavy displeasure, *Deut. 31. 17. Ruth 1. 13. Mic. 6. 9. 1 Cor. 11. 37.*

2. If by affliction we are drawn to search our ways, *1 Kings 8. 38. Ezra 9. 14. Psal. 32. 4, 5. Lam. 1. 5. — 3. 39, 40.*

3. If by afflictions we are soundly and sincerely humbled, *2 Kings 22. 19, 20. Job 1. 20. 1 Pet. 5. 6.*

4. If our afflictions work on us to make our peace with our God, *Isa. 27. — Hosea 5. 15.*

5. If by afflictions we be drawn to make and pay vows of better obedience, *Psal. 66. 13, 14.*

6. If in our greatest afflictions we rest upon God, *2 Chron. 14. 11. and wait on God, Psal. 37. 7, 34. Micah. 7. 9.*

7. If in our afflictions we minde the promises, and rowl our selves on them, *1 Sam 30. 6. Psal. 117. 49, 50, 92.*

8. If in our afflictions we clear God when he is judged, *Psal. 119. 75.*

9. If for afflictions we bless God, and his afflicting hand, *Job 1. 21.*

10. If by afflictions our graces are stirred up and exercised, *Job 13. 15. Psal. 42. 5. Jer. 31. 18. Rom. 5. 3. 2 Cor. 1. 10. Heb. 10. 34. James 1. 3.*

11. If by our afflictions our prayers are more fervent, *Neh. 1. 3, 4. Psal. 77. 2. — 116. 3. — 142. 4, 5.*

12. If in our afflictions we gather in some experiences of Gods love and help, *Psal. 4. 46. — 66. 16, 17.*

13. If in our afflictions we submit willingly and chearfully to

Gods good will and pleasure, *Levit.* 26. 41. *1 Sam.* 3. 18.

14. If in afflictions we look more at the hand of God that strikes, then at the instrument, *1 Sam.* 3. 18. *2 Sam.* 16. 11.

15. If in affliction we reject all worldly sinful hopes, and unlawful means of deliverance, and rest onely on God, *1 Cor.* 1. 8, 9. *Heb.* 11. 25, 26.

16. If in present afflictions we gather assurance of deliverance from former experiences, *1 Sam.* 17. 37. *Psal.* 77. 9, 10, 11. *2 Tim.* 3. 11.

17. If by afflictions we finde corruptions to weaken, and to be mortified, *Isa.* 27. 9.

18. If our afflictions beget assurance of our adoption, *Heb.* 12. 8. sanctification, *Heb.* 12. 6, 7, 8, 9, 10, 11. glorification, *Mat.* 5. 12. *2 Cor.* 4. 17. *2 Pet.* 2. 8.

¶ 6. How should a Christian fortifie himself against the reproaches of wicked men?

1. **L**et him consider the command of God in this case, *Mat.* 5. 44. *Rom.* 12. 19. *1 Pet.* 3. 9.

2. Let him look on reproaches as the very hand of God, *2 Sam.* 16. 11.

3. Let him consider what an honour it is to suffer reproaches for Christ, *Acts* 5. 41.

4. Let him eye the blessednesse of those that are reproached for Christ, *Mat.* 5. 11, 12. *2 Tim.* 2. 12. *1 Pet.* 3. 14. --- *4. 14.*

5. Let him consider it as the lot of Gods servants to suffer reproaches, *2 Tim.* 3. 12.

6. Let him consider that in his reproaches he suffers with and for Christ, *John* 15. 20.

7. Let him consider, that though the wicked reproach, yet God will in his time justifie and approve, *Psal.* 37. 33. --- *147. 11.*

8. Let him consider, that the Lord in due time will both clear his servants, and punish the reproachers, *Micah.* 7. 8, 9, 10.

9. Let him set before him the examples of Christ, his Apostles, and Prophets, *Isa.* 53. 7. *Mat.* 5. 12. *John* 15. 18. *1 Cor.* 4. 13. *1 Pet.* 2. 21.

10. Let him pray with fervency and faith, *Iob.* 16. 20. *Psal.* 109. 1, 2, 4. *1 Cor.* 4. 13.

11. Let

11. Let him be sure to keep a clear conscience within, *1 Pet.* 4. 15.
 12. Let him refer the issue of all unto God, *2 Sam* 3. 39.
 13. Let him exercise that heavenly duty of the life of Faith, and fasten it on these promises, *Psal.* 37. 6. ----- *68.* 13. *Isa.* 61. 7. *1 Pet.* 1. 7. — 3. 14. — 4. 14.

§. 7. *Whether a true Believer may not sometimes doubt? and what are the several causes of doubting?*

IT was answered, That without controverſie (and as the following Texts will evince) a true Believer may doubt of his ſalvation; and the cauſes are theſe : -----

1. The proſperity of the wicked, *Pſal.* 38. 17. — 73. 2, 3, 12, 13.
2. His own want of neceſſary proviſions for this life, *Numb.* 20. 3, 4, 5.
3. Suspension of divine favour, *Job* 13. 24. *Pſal.* 77. 7, 8, 9, 10.
4. Imminent dangers and fears, *Exod.* 4. 10, 11, 12. *Matth.* 8. 25, 26. — 14. 30, 31.
5. Apprehenſions of Gods denying his prayers, *Pſal.* 22. 1, 2.
6. The afflicting hand of God lying fore on his ſoul, *Pſal.* 116. 10, 11. *Lam.* 3. 17. 18.
7. Miſtaken apprehenſions and weakneſs of judgement, *Mat.* 14. 26. *Mark* 6. 49. 50. *Luke* 24. 37.
8. Relapſes, or re-inſnarements into former ſins, *Pſal.* 51. 8. 12.
9. The littleneſs or ſmalneſs of faith, *Mat.* 14. 30. *Mark* 9. 24.
10. A poring on, or a ſtudying too much of the life of ſenſe, *Luke* 1. 18. 20. *John* 20. 5.
11. A want of the true underſtanding of ſome divine myſteries, *John* 6. 60.
12. A diſtruſting of Gods promiſes, upon humane reports, *Numb.* 13. 32, 33. — 34. 1, 2, 3.

§. 8. *What are the cures or remedies of doubtings incident to Believers?*

1. **F**Aith in the Lord Jesus Christ, *Rom. 11. 20. — 14. 23.*
 2. A wary and filial fear, *Heb 4. 1.*
 3. A hope in God, *Psal. 42. 11.* and waiting on God, *Isa. 8. 17. Jer. 14. 19, 22.*
 4. Earnest prayer: 1. Against doubting, *Matth. 21. 21, 22. Mark 9. 24. Luke 17. 5. — 22. 32.* 2 *Cor. 12. 1, 8, 9.* and 2. To have our doubts resolved, *Judges 6. 37, 38.*
 5. A depending on the faithfulness of God and his promises, *Heb. 10. 23. — 11. 11.*
 6. A striving to keep down the life of sense, *Matth. 6. 28, 29, 30, 31.*
 7. A recalling to minde the Lords dispensations in our former affections, *Lam. 3. 18, 19, 20, 21.*
 8. A recalling to minde Gods former love to our souls, *Psal. 22. 1, 2, 3, 4, 5. Lam. 3. 22, 24.*
 9. Diligence in the use of all means, *Psal. 73. 17. Cant. 3. 1, 2, 3.*
 10. A trusting in Gods Name, making him our stay and support, *Psal. 73. 26. Isa. 50. 10.*

§. 9. *What are those Remora's that hinder the growth of Christianity, or the spreading of the Kingdom of Christ?*

1. **W**Ant of a pious and powerful Ministry, *Prov. 29. 18. Rom. 10. 14, 15.*
2. Negligence of the Ministry in place, *Jer. 1. 21, 22, 23. Ezek. 34. 4, 5, 6.*
3. A scandalous and vicious Ministry, 1 *Sam. 2. 17. Jer. 23. 1, 2 Mal. 2. 8. Mat. 23. 13.*
4. The deceits and sophistry of false Prophets, *Jer. 27. 14. — 28. 15. Ezek 13. 6, 10. 2 Pet. 2. 18.*
5. A presuming to teach others without Gods call, *Jer. 23. 32.*
6. A despising of the Ministry of the Gospel, *Mark 6. 3. John 8. 57.*

7. Envy and railing against the Word and Ministry, *Acts* 13. 45, 46.
8. Persecution of Gods Messengers, *Acts* 12. 1, 2, 3, 4.
9. Ambitious, factious, and malicious spirits, 3 *John* 10.
10. Fomenters of divisions amongst the people of God, *Rom.* 16. 17, 18. 2 *Pet.* 2. 2, 3.
11. Enemies of the truth and power of godliness, 2 *Tim.* 3. 6.
12. The evil example of Superiours, 1 *Sam.* 2. 23, 34. 1 *Kings* 14. 16. *John* 7. 47, 48.
13. Seducing spirits, 1 *Kings* 12. 27, 28, 29, 30. *Acts* 14. 19. — 20. 30. 1 *Tim.* 4. 1.
14. Scandalous Professors, *Heb.* 12. 14, 15.
15. Evil Society, *Psal.* 18. 26. *Prov.* 4. 14, 15, 16.
16. Conspiracy of the wicked, *Acts* 19. 29, 34.
17. Satan and Antichrist, *Zech.* 3. 1. 2 *Cor.* 4. 4. *Rev.* 8. 10. 11, &c.
18. Broaching and fomenting of errors, and especially of idolatry, 1 *Kings* 12. 30. *Acts* 19. 27, 28. 2 *Peter* 2. 2. *Revel.* 2. 20.
19. Mistake in the matters of Salvation, *Hosea* 4. 6. *John* 6. 66.
20. A prophanation of holy things, 1 *Sam.* 2. 17.
21. A preferring carnal things before Christ, *Mat.* 8. 34. — 19.
22. *Acts* 19. 26.
22. Obstinacy and unbelief, *Ier.* 44. 16. *Mat.* 13. 58. *Heb.* 3. 19. — 4. 2.
23. Slavish fear, *John* 9. 22.
24. Abuse of Christian liberty, 1 *Cor.* 8. 9, 10, 11.
25. A giving offence in things meerly indifferent, *Rom.* 14. 13. 1 *Cor.* 10. 32, 33.
26. Persecution of the Church, *Acts* 8. 1, 3. *Revel.* 11. 7.

s. 10. *What means to preserve Unity and Amity amongst Christians?*

1. **F**requent and fervent prayer, *Psal.* 122. 5. *John* 17. 11. *Rom.* 15. 5, 6. *James* 5. 16.

2. Pithy

2. Pithy and pious exhortations, *Rom.* 12.10,16. *1 Cor.* 1. 10. *1 Thess.* 5.13. *1 Pet.* 1.8. — 4.8.
3. The spirit of meekness and lowliness, of long-suffering and forbearing one another in love, *John* 13.14,15. *Rom* 12.10. — 15.1,2. *Eph.* 4.2,3. *Phil.* 2.3.
4. A not rendring evil for evil, *1 Pet.* 3.8,9.
5. A restoring such as are fallen with the spirit of meekness, *Gal.* 6.1,2.
6. A moderate reprehension of such as are contrary-minded, *2 Tim.* 2.24,25.
7. A slighting of slanderous reports, *Prov.* 25.23.
8. A quelling of the spirit of pride, *Prov.* 13.10.
9. A seasonable visit of the Brethren, with whom we have had spiritual commerce, *Acts* 15.36.
- 10 Meetings and Conferences about differences that have fallen out, *Acts* 15.6.
11. A ready submission to the judgement of one another, according to the Word, *Eph.* 5.21
12. An endeavour to speak the same things, and to be of one minde, *1 Cor.* 1.10. *Phil.* 2.2.
13. A doing of all things in charity, *1 Cor.* 16.14.
14. A readines to forgive, as Christ forgave us, *Mat.* 18.33. *Eph.* 4.32.
15. A spirit of wisdom and discretion, *Proverbs* 19.11. *Eccles.* 7.9.
16. A mortifying of lusts, and subduing of passions, *1 Cor.* 3.3. *James* 4.1.
17. A loving carriage and deportment of the outward man, *Prov.* 15.1. — 25.23.
18. A chearful admission of the weak into Christian-Society, and bearing with their infirmities, *Rom.* 14.1. — 15.1. *1 Thess.* 5.14.
19. An avoiding of such as cause divisions amongst Christians, *Rom.* 16.17.
20. An avoiding of ill speeches one against another, *1 Peter* 2.1.
21. A not thinking too highly of our selves, but soberly, according to the measure of faith God hath given us, *Rom.* 12.3,4. *1 Cor.* 4.6.

22. A desire to do to others, as we wish others to do to us, *Mat. 7.12.*

23. A study to be quiet, and not to meddle with another mans business, *1 Thess. 4.11.*

24. A solemn entering into Covenant with God, and with one another, *Ier. 50. 5.*

25. A consideration of the command, *Be of the same minde one towards another, Rom. 12. 16.*

26. A consideration that we all know but in part, and therefore that we should bear with one anothers infirmities, *1 Cor. 13.9.*

27. A consideration that a passionate, peevish and froward professor is seldom acquainted with the truth as it is in Jesus, *Psal. 25.9. Proverbs 11.2. — 27 20. Isaiah 28. 9. Rom. 16. 17. James 1.21, 26.*

28. A consideration that unity in judgement is the promise and blessing of another life, and that unity in affection is our present duty, *Ephes. 4. 13. Phil. 3.15, 16*

S E C T. 8.

Of some Questions or controverted Points, which at the Conference were propounded and answered.

THe Questions of controverted points were these and the like: —

5. 1 *Whether doth God see sin in Believers, so as to be offended at it? and how may it appear?*

1. **I**T is answered affirmatively, that God doth see sin in his Saints, as appears by these Texts, *Exod. 4.14. 1 Sam. 3. 12, 13 2 Sam. 12.9, 10. Psal. 135. 14. Ier. 16. 17, 18. Rev. 2. 4, 13, 14.* though not in reference to their justification, yet in reference to their conversation and sanctification, which is but in part.

2. This appeareth —

1. From the Lords complaining against believers for sin, *Isa. 1, 2, 3, 4, 5, 6, 7, 8, 9. Ier. 2. 5, 6, 7, 8, 9, 10, 11, 12, 13.*

T t

2. From

2. From his threats if they do not repent, 2 *Sam.* 7. 14. *Psal.* 89. 30, 31, 32. *Isa.* 1. 20. *Rev.* 2. 5, 16. — 3. 8.
3. From his chastisements of them for sin, 2 *Sam.* 12. 15. *Psal.* 74. 1. — 99. 8. *Amos* 3. 2. *Ier.* 10. 15. *Luke* 1. 22.
4. From Gods withdrawing the comforts of his Spirit for sin, *Psal.* 51. 12.
5. From the Prayers of Believers to God, for the hiding of his face from their sins, and removing of his anger for their sins, *Psal.* 6. 16. — 32. 5, 6. — 51. 9.
6. From the Lords reproving of his people for their sins, 2 *Sam.* 12. 7, 8, 9. *Mat.* 16. 23.

§. 2. *Whether are Believers to repent for their sins? and upon what grounds?*

1. **A** Nswered, That they are to repent, as appears, *Job* 42. 6. *Ier.* 31. 19. *Rev.* 2. 5. — 3. 3.
2. The grounds or reasons are these following —
 1. Because God looks for repentance from them, *Zech.* 6. 6.
 2. Because God commands them to repent, *Rev.* 2. 5, 16. — 3. 3, 19.
 3. Because it is Gods pleasure that we should feel the bitterness of sin, as well as the sweet of sin, *Ier.* 2. 19.
 4. Because believers sin as well as others, 1 *King* 8. 46. 1 *John* 1. 10.
 5. Because in believers there is a proclivity and disposition to all sin, *Psal.* 51. 5. *Rom.* 7. 24.
 6. Because repentance is a means for the diverting of judgements from a Land, or a person, 2 *Chron.* 7. 14. *Joel* 2. 13.
 7. Because repentance is a means for obtaining mercies, *Indg.* 20. 26. *Neh.* 1. 9.
 8. Because repentance is a means, way, or qualification to } Pardon, 1 *Chron.* 7. 14
 } Salvation, 2 *Corinth.* 7. 10.
 9. Because repentance is a necessary fruit of faith, *Zech.* 12. 10. *Acts* 19. 18.

10. Because

10. Because after repentance we may expect comfort, *Psa.* 126. 5, 6. *Mat.* 5. 4. *2 Cor.* 7. 9, 13.

11. Because that therein we shall give God the glory of his Justice, *Psal.* 51. 4. *Rev.* 16. 9.

§. 3. *Whether are Believers to pray for pardon of sin? and what are the reasons?*

1. **A**NSWERED, that believers are to pray for pardon, as may appear from these Scriptures, *Num.* 14. 19. *2 Sam.* 24. 10. *Dan.* 9. 19. *Psal.* 25. 11. *Mat.* 6. 12.

2. The reasons are these and the like :

1. Because Christ taught his Disciples so to pray, *Mat.* 6. 12.

2. Because believers have renewed infirmities, *Numb.* 14. 11, 19.

3. Because God is ready to pardon them that pray for it, *Psal.* 86. 5.

4. Because God hath promised to pardon the sins of his Saints, *2 Chron.* 7. 14. *Ier.* 33. 3, 8.

5. Because whatsoever we reade in Scripture of pardon, it is always in reference to sins past, *Isa.* 43. 25. *Ier.* 33. 8. *Psal.* 79. 8, &c.

6. Because yet the Judge hath not solemnly pronounced the sentence of pardon, neither will he till the last day, *Acts* 3. 19.

§. 4. *Whether is it the duty of Christians to observe the Lords-day (now being the first day of the week) as a Christian Sabbath? and what grounds for it?*

1. **A**NSWERED, That it is their duty ; and proved from *Mark* 16. 2. *Iohn* 20. 19, 26. *Acts* 1. 1, 2, 3. — 20. 7. *1 Cor.* 16. 1, 2. *Rev.* 1. 10.

2. The grounds are these and the like :

1. Because Christ ~~an~~ that day did perfect the work of Redemption for our eternal rest, *Mat.* 28. 1, 2.

2. Because Christ did appear to his disciples upon that day more especially, *Iohn* 20. 19, 26.

3. Because (as it is observed generally) the Holy Ghost ~~on~~ that day did fall upon the Apostles, being met together in one place, *Acts* 2. 1.

4. Because upon the same day the Apostles ordinarily dispensed the Word, Sacraments, and other Ordinances, *Acts* 20.

7. *1 Cor.* 16. 1, 2.

5. Because such things as are named the *Lords* in Scripture, are ever of the *Lords* institution; as, *The Word of the Lord*, *1 Tim.*

6. 3. *The Cup of the Lord*, *1 Cor.* 11. 27. *The Supper of the Lord*, *1 Cor.* 11. 20. and so *The Lords day*, *Rev.* 1. 10.

6. Because God doth seem to honour the first day of the week above any other day, as appears by his great works done upon that day; *viz.* In the creation he made that day the first fruits of time; and in it he created the highest heavens, the place of the eternal Sabbath; and in it he brought forth the light of the world, answerable to which is the day of Christs Resurrection, wherein *the Sun of Righteousness*, the true light of the world rose up, and became the first fruits of them that sleep, and by vertue thereof will bring all his Saints into eternal rest, *Gen.* 1. 1, 2, 3, 4, 5. compared with *Mal.* 4. 2. *John* 1. 9. *1 Cor.* 15. 20. *Heb.* 4. 9, 10, 11.

5. *Whether may not Christians lawfully sing Davids or Moses Psalms? and how may it appear?*

1. **A** Nswered affirmatively: *Eph.* 5. 19. where, under those three heads, of *Psalms*, and *Hymns*, and *Spiritual songs*, *Davids* Psalms are contained.

2. This is proved by Precepts, Paterns and Reasons.

1. By Precepts, *Ephesians* 5. 19. *Colossians* 3. 16. *James* 5. 13.

2. By Paterns:

1. Of Christ himself and his Apostles, *Mat.* 26. 30.

2. Of *Paul* and *Silas*, *Acts* 16. 25.

3. Of the Church, *Rev.* 15. 3.

3. By Reasons, as —

1. Because the people of God have used the very same words, of *Davids* Psalms in singing, *2 Chron.* 15. 13. compared with *Psal.*

Psal. 136. and *Exra* 3. 11. compared with *Psal.* 118. and *Rev.* 15. 4. compared with *Psal.* 86. 9. and *Exod.* 15. 2. compared with *Psal.* 118. 14.

2. Because *Paul* directing to sing Psalms, gives the very same word or title as *David* gives in his Psalms, *James* 5. 13. compared with *Psal.* 95. 2.

3. Because *David's* Psalms were indicted by the Spirit of God, as well as any others that confessedly may be sung, *2 Sam.* 23. 2.

5. 6. *Whether admitting of or joyning with scandalous persons in the Sacrament of the Lords Supper, and not endeavouring to keep them back (whiles such) be not sin in the admitters and joyners? and how may it appear?*

A Nswered affirmatively, That it is sin, {
1. In the admitters, *Mat.* 7. 6.
2. In the joyners, *1 Cor.* 5. 11.
2 *Theff.* 3. 6.

2. This appears to be sin—

1. In the admitters, by these grounds:—

1. Because it is against the command, of keeping unclean persons from such like holy thing, *Numb.* 9. 6, 7. 2 *Chron.* 23. 19.

2. Because *Christ* cast out the man that came without his wedding garment, *Mat.* 22. 11.

3. Because this was the practice of the Apostles, *1 Cor.* 5. 3, 4, 5, *1 Tim.* 1. 20.

2, In the joyners by these grounds:—

1. Because they are forbidden expressly to joyn with such, *2 Theff.* 3. 14.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners as Heathens and Publicans, *Mat.* 18. 17.

3. In both admitters and joyners, by these grounds:—

T. t. 3.

1. Because:

1. Because God hath forbidden us to eat with such. 1 Cor. 5. 11. 2 Thess. 3. 6.

2. Because by this means their sins would become ours, 1 Cor. 5, 6, 7. Gal. 5. 9, 10.

3. Because the Ordinance of the Lords Supper is defiled thereby; which is not to be understood simply in it self, but in some sort (*i.*) to them who are scandalous, and to them who joyn with such as they know to be scandalous: And this appears---

1. In that the Temple, which had a sacramental signification of Christ, was polluted by the coming of prophane persons into it, Ezek. 23. 38, 39.

2. In that the Sacrifices of old were defiled by prophane persons, Haggai 2. 11, 12, 13, 14.

3. In that the prophane are as Swine, which trample the pearls under their feet, Mat. 7. 6.

See these Proofs enlarged in *Gelaspi, Aarons Rod blossoming*, 1. 3. ch. 15.

§. 7. *In such a case, what is the duty of admitters and joyners, to keep themselves blameless, and the Ordinance undefiled?*

1. **I**T is the duty of admitters ---

1. To eye and observe the flock, over which God hath given them charge, Acts 20. 17, 28.

2. If any be observed, or brought in as offenders, it is their duty---

1. To admonish them once or twice, Tit. 3. 10. 2 Thess.

3. 15.

2. If that prevail not, to suspend them, 1 Cor. 5. 11. 2 Thess. 3. 6, 14, 15.

3. If that prevail not, then to Excommunicate them by the lesser Excommunication, Matth. 18. 17. 1 Cor. 5. 4, 5. 2 Cor. 2. 6.

4. If that prevail not, then (in some cases) to Excommunicate them by the greater Excommunication, 1 Cor. 16. 22. Gal 1. 8, 9. 1 Iohn 5. 16. This is onely when a man is visibly irrecoverable,

recoverable, or hath committed the sin against the holy Ghost; the case of *Iulian* the Apostate, whom the Church would not pray for, but prayed against.

2. It is the duty of joyners----

1. To eye and observe one anothers conversation, so much as they may, *Heb.* 10. 24. and 3. 12, 13.

2. If upon observation they finde any faulty, then---

1. The scandal being private; it is the joyners Duty,---

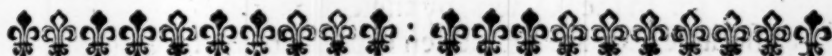
1. To admonish privately betwixt him and the offender alone, *Mat.* 18. 15.

2. If that be not effectual, then to take one or two more with him, *Mat.* 18. 16.

3. If that be not effectual, then to Tell it to the Church, *Mat.* 18. 17.

4. If the Church be corrupt, and neglect its duty, he is then to mourn for it, *1 Cor.* 5. 2.

2. The Scandal being publike, it is the joyners duty immediately to bring it to the Church, *1 Cor.* 5. 1. *2 Thess.* 3. 14.



IT was the desire of some precious men, That I should revise this Question about joyning with the wicked in the Supper of the Lord. For my own part, I am fully satisfied, that the minde of God is clearly delivered in it; and yet lest any may think that I am singular in this, I have lately consulted with those Divines, to whom high (if not highest) respect is given in the Controversies of this nature; viz. Mr. *Rutherford*, and Mr. *Gelaspi*, to whom I may joyn the late Assembly of Divines convened at *Westminster*; and if you would know their opinions, consult but the Authors, as I have cited them, where you may finde them at large. The Question is, *Whether admitting of, or joyning with scandalous persons in the Sacrament of the Lords Supper, and not endeavouring to keep them back whilst such, be sin in the admitters and joyners? and how may it appear?* It is answered affirmatively: ---1. That it is sin: ---

1. In the admitters, *Mat.* 7. 6. See *Rutherford*, *Divine right of Church-Government*, page 254. and see *Gelaspi*, *Aarons rod blossoming*, page 548, 549, 550, 551.

2. In

2. In the joyners, 1 *Cor.* 5. 11. 2 *Thess.* 3. 6. See *Rutherford, Divine right of Church-Government*, page 238, 240, 250, 268, 356, 357. and see *Gelaspi, Aarons Rod blossoming*, pag. 424, 427, 428. 429, 339. 2. This appears to be be sin : —

1. In the admitters, by these grounds :

1. Because of the command to keep unclean persons from holy things, *Numb.* 5. 2. — 9. 6, 7. 2 *Chron.* 23. 19. See *Rutherford, Divine right of Church-Government*, page 241. 242. See *Gelaspi, Aarons Rod blossoming*, page 96, 97, 98.

2. Because of Christs casting out the man that came without his wedding garment, *Mat.* 22. 11. See *Gelaspi, Aarons Rod blossoming*, page 510.

3. Because of the practice of the Apostles, who cast out the scandalous from the Lords Supper, 1 *Cor.* 5. 3, 4, 5. See *Ruth. Divine right of Church-Government*, page 238, 240, 268, 346. *Gelaspi, Aarons Rod blossoming*, page 239. and for 1 *Tim.* 1. 20. see *Rutherford, Divine right of Church-Government*, page 354, 355. *Gelaspi, Aarons Rod blossoming*, page 189.

2. In the joyners, by these grounds :

1. Because they are for bidden expressly to joyne with such, 2 *Thess.* 3. 14. *Ruth.* p. 250, 360, *Gelaspi*, p. 281, 282.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners as heathens and publicans, *Mat.* 18.

17. *Ruth.* p. 303, 306, 223, 233. *Gelaspi*, p. 295, 296, 351, 361, 364.

3. In both admitters and joyners, by these grounds :

1. Because God hath forbidden us to eat with such, 1 *Cor.* 5. 11. 2 *Thess.* 3. 6. *Ruth.* p. 238, 240, 250, 268, 356, 357. *Gelaspi*, p. 424, 427, 428, 429, 339.

2. Because by joyning with such in the Lords Supper, their sin would become ours, 1 *Cor.* 5. 6, 7. *Gal.* 5. 9, 10. *Ruth.* p. 238, 239, 240, 339. 345, 349, 373. *Gelaspi*, p. 116, 117, 286.

3. Because the Ordinance of the Lords Supper is defiled thereby, which we understand not simply in it self, but in some sort ; (i.) It is defiled to them who are scandalous, and to them who joyne with such whom they know to be scandalous : And this appears : —

1. In that the Temple, which had a Sacramental signification of Christ, was polluted by the coming of prophane persons into it, *Ezek.* 23. 38, 39. *Ruth.* p. 452, 453, 496. *Gelaspi*, p. 546. 547.

2. In

2. In that the sacrifices of old were defiled by prophane persons, *Hag.* 2. 11, 12, 13, 14. *Ruth.* p. 272, 347, 348. *Gelaspi.* p. 547.

3. In that the prophane are as swine which trample the pearls under their feet, *Matth.* 7. 6. *Ruth.* p. 254, 255, 638. *Gelaspi.* p. 548, 549. It is confessed that the word is a *pearl*, and yet the prophane may hear the word, and in stead of defiling it (if the Lord see good) be converted by it, *Isa.* 2. 3, 4. — 11. 4, 5, 6, 7. but the Lords Supper is such a *pearl*, as they can make no use of it, but pollute it to their own destruction; no more then dogs and swine can make use of pearls to feed, but onely to trample on them: The Lords Supper is such a thing as is ordained onely for those that have saving grace, and not for dogs.

I hope these two witnesses (if they be thoroughly perused) will satisfie the scrupulous: But besides those two worthy Pillars, our own Assembly of Divines affirm this truth; who grounding the suspension of scandalous sinners from the Sacrament, though not yet cast out of the Church, they gave in these proofs: 1. Because the Ordinance it self must not be prophaned. 2. Because we are charged to withdraw from those who walk disorderly. 3. Because of the great sin and danger both to him that comes unworthily, and also to the whole Church: The Scriptures from which the Assembly did prove all this, were *Matth.* 7. 6. *2 Thess.* 3. 6, 14, 15. *1 Cor.* 11. 27. to the end; compared with *Jude* v. 23. *1 Tim.* 5. 22. see *Gelaspi*, *Aarons rod blossoming*, page 339. I have no more to say, but the Lord lead us into all truth, and give us grace to walk humbly and obediently to every truth revealed: *And as many as be perfect, let them be thus minded; and if* *Phil.* 3. 15, 16 *any be otherwise minded, God shall reveal it in his due time: Nevertheless, whereto we have already attained, let us walk by the same rule, let us minde the same thing.*

CHAP. XII. SECT. I.

Of the necessity of preparation to the
Hearing of the Word.

hitherto of *Duties* in reference to our Spiritual *E-thicks* and *Oeconomicks*: Now follow our Divine *Politicks*; viz. such *Duties* as have reference to publike or Church-Assemblies; & they are either

} *Hearing the Word Preached.*
 } *Receiving the Sacraments.*

I. For our right, holy and conscionable importment in and about the *Hearing of the Word*, we must look

to { *Our preparation before we hear.*
 { *Our carriage in hearing.*
 { *Our behaviour afterwards.*

I. For *preparation*, it is of such necessity, that the want and neglect of it, is the cause that the word to many becomes the *savour of death unto death*; and to some professors, even of good hearts and affections, but a dead letter, without any life or power in it. Is it not a general complaint of the best Christians, that they are ordinarily possessed with much deadness of heart, and dulness of spirit at these holy exercises? Alas, their zeal and fervency which should be quick'ned and inflamed at every Sermon, is dull and benumb'd with senselessness and satiety; they do not tremble at divine Comminations, and denuncements of Gods Judgements against sin; they are not so refreshed with the gracious Promises of life and salvation, as they ought to be; they do not enjoy and reap the thousandth part of that delight, comfort and benefit as they well might, by the Ministry of the Word; they do not with that cheerfulness receive, with that sweetness taste or relish, with that life and vigour digest the food of life; they do not so clearly see and discern the infinite beauty of the sacred Majesty represented unto them, or that glorious grace, shining unto them in the face of Christ Jesus: their hand of faith doth not with that feeling and fastness lay hold upon
and

and clasp about the rich treasures revealed in the Gospel: and why? because their hearts are not purged and prepared for hearing. This duty there is of great necessity, and special use, for all those which look for benefit or blessing by the preaching of the word: *Take heed how ye hear* (saith Christ;) and *Take heed to thy foot* (saith the Preacher) *when thou goest to the house of God; and be more ready to hear, then to offer the sacrifice of fools, for they consider not that they do evil.* Luke 8. 18. Eccles. 5. 1.

But understand we aright: God would not have us make an Idol of *preparation*, as if therefore God draws nigh to us, because we are *prepared*; No, no: though *preparation* in ordinary course is a means to finde God, yet doth God sometimes hide himself when his people are *prepared*; he would have us know, that if he be found of us at all, it is of meer mercy; he is not bound in Justice (setting aside his Promise) to reward this *preparation*: it's but our duty, and he can espy in it matter enough of displeasure, but ordinarily the godly finde God according to their *preparation*; and hereto the current of the Scripture bears witness, *They that seek the Lord, shall praise him: Open your gates, and the King of glory shall come in: — If any man open to me, I will come in to him: — If thou prepare thine heart, and stretch out thy hands towards him, — then shalt thou lift up thy face without spot.* Psal. 21. 26. Psal. 24. 7. Rev. 3. 20. Job 11. 13, 14, 15.

SECT. 2.

Of the maner of preparation to hear the Word.

THe maner of this *preparation* canstits in these particulars:
1. In Prayer. 2. In Meditation. 3. In Examination. 4. In the purging or cleansing our hearts. 5. In a right disposition of our hearts.

1. In *Prayer*: *If thou cryest after knowledge, and liftest up thy voice for understanding; — then shalt thou understand the fear of the Lord, and finde out the knowledge of God.* Prov. 2. 3, 5. Christ bids us pray for our daily bread, and a blessing upon it; much more should we pray for a blessing upon our Spiritual food, for *Man doth not live by bread onely, but by every word that proceedeth* Deut. 8. 3. Matth. 4. 4.

ceedeth out of the mouth of the Lord, doth man live. Now the particulars we are to pray for, are these:

Col. 4 3. 4.

1. For the Minister, that God would open unto him a door of utterance, to speak the mysteries of Christ; — and that he may make it manifest as he ought to speak: Direct him, Lord (should every soul say) that he may speak fitly to me, somewhat for my understanding, somewhat for my affections, somewhat to help me against such or such a temptation.

2. For the Congregation, that Christ may ride with triumph in the midst of them, that some may be converted, others may be confirmed and strengthened in their most holy faith.

Psal. 119. 18.

3. For ourselves, that through Gods assistance we may hear profitably, and be blessed in the hearing; that God would help us in our Preparation, Meditation, Examination, in the purging of our hearts, and putting them into a right disposition and frame: Open thou mine eyes (said David) that I may see the wonderful things contained in thy law.

Psal. 119. 59.

2. In Meditation: I thought on my wayes (said David) and turned my feet unto thy testimonies; he first looked over his own wayes, before he would set his feet into Gods ways. — Now the matter of our Meditation is, 1. Who we are, to hear Gods Word: Alas, poor handfuls of dust and ashes, base and vile; thus Abraham and Job in their converses with God confesse: and this consideration will stir up our humility and repentance in us. 2. Into whose presence we come: Is it not into the presence of an high, and holy, and powerful God? Is it not the Lord, a person both of greatest place, and supreme authority? This consideration, will further our reverence and respect of God. When Jobs eye did see God, he abhorred himself in dust and ashes. 3. By whose assistance we come; we have no strength of our own to do any good, nor is there any thing in us, that can procure favour and acceptance with God, we must therefore by faith depend upon Christ for assistance and acceptance: This consideration will stir up our humility and faith. 4. With what affections we come; if we come to purpose, we must come with inward Spiritual affections, with willingness, chearfulness, reverence, repentance, love, humility and faith. 5. To what end we come; whether it be to Gods glory, and our own souls good.

Job 41. 16.

3. In *Examination*, let us search and try our ways: — *Com. Lam. 3. 40. mine With your own hearts; — and then offer to God the sacrifice of righteousness* — Now the matter of *Examination* is, 1. The general frame and temper of our hearts, whether they be in a better or worse temper then formerly. 2. The special occasions, for which our souls at such or such a time desire to meet God: It is the complaint of some, *I am Weak in knowledge*; of others *I want such and such graces*; of others, *I am like to encounter such and such temptations*: of all these we are to examine our selves, that we may accordingly receive supply. 3. Our sins, that we might have them slain by the sword of the Spirit in the Ministry of the Word. 4. Our graces, that we may have them strength'ned and nourished by the Spiritual food of our souls. But the handling of these at large, I shall leave to the *Receiving of the Lords Supper*.

4. In the *purging or cleansing of our hearts*, 1. From sin; *Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls*: with which agrees that parallel place, *Wherefore putting away all malice, as new born babes desire the sincere milk of the Word*; as *1 Pet. 2. 1, 2.* it is with the body, when the stomach is foul and clogged with bad humors, we should first purge it, before we feed it, otherwise whatsoever we eat, will but nourish and increase the corrupt humours: so when the soul is stuffed or clogged with sin, whatsoever is heard in the Ministry of the word, will but be abused by it, and wrested to the destruction of it. 2. From worldly cares and thoughts, which may draw away the heart: *The cares of the world* (saith Christ) *do choak the seed of the word* When *Abraham* went up to the Mount to sacrifice, he left his servants in the valley; and when we go up to the Mount where God appears, we should leave all our servile affections, and worldly thoughts in the valley; or if any enter, we should do by them as *Abraham* did by the birds that would have eaten up his sacrifice, *chase them away*. It is said, that in the Temple, though there was much flesh for sacrifice, yet there was not one flie appeared stirring. O that it might be so with us, that not one thought might arise upon our hearts, unsuitable to the place or work at hand: But this is the misery, we have not Spiritual hearts in temporal employments, and therefore we have carnal hearts.

hearts in spiritual employments, the less of the Sabbath in the week, the more of the week we finde in the Sabbath.

Plal 25.9.

Luke 8. 15.

Heb. 4. 2.

Plal. 40. 6.

Acts 17. 11.

5. In a *right disposition of our hearts*: We must have hearts seasoned, 1. With *softness*, for if the heart be not soft and flexible, the power of the Word will not make any print or deep impression upon it; all holy admonitions, reproofs and instructions will be but as arrows shot, against a stone wall. 2. With *humility*, *For them that be meek will be guide in judgement, and teach the humble his way*: The proud heart is so swelled with the wind of vanity and vain-glory, of self-love and over-weening conceit, that there is left no room in it for the precious treasures of saving Grace to enter. 3. With *honesty*, *For honest hearts are the profitable and fruitful hearers*, resembled by the good ground; hearts that have no maner of purpose to live and continue in any one known sin; hearts ready and resolved to serve and please God in all the ways of his Commandments, and that sincerely and continually. 4. With *faith*, for this makes the Word sink and soak into the soul with power and profit. The old Jews *heard the Word, but it profited them not, because it was not mixed with faith in them that heard it*: Faith animates and inspires the promises of the Gospel, with such a soveraign sweetness, that they are able to raise us from the depth of fears, yea, to put us into a Paradise of spiritual pleasures, and possession of Heaven, as it were already. 5. With *teachableness*: *Sacrifice and burnt-offerings thou wouldst not* (saith David) *but mine ears hast thou prepared*; q.d. Thou hast boared new ears in my heart, that I can now reverently attend unto, rightly conceive, and with an holy greedines devour (as it were) the mysteries of Grace.

6. With *openness, or readiness to receive every truth that God shall teach us*: It is said of the Bereans, *That they received the Word with all readiness of minde*: When there is such an holy disposition in us as to receive both in judgement and practice whatsoever God shall reveal to us out of his holy Word, this is a precious disposition.

Thus much of preparation, before we hear: what follows, but that we open our hearts and hands? Surely the windowes of heaven will be set wide open, that all maner of Spiritual comforts, all the blessings of peace and happiness, may in abundance be showered down upon us; the rich treasury of everlasting glory and

and immortality shall be now unlocked to us, and we may rowl and tumble our selves amidst the mountains of heavenly pearls, and golden pleasures, joys that no heart can comprehend, but that which is weaned from all worldly pleasures, and set apart, and sanctified for all holy services and business of Heaven.

S E C T. 3.

The duties of the soul in hearing the Word.

Our Duties in hearing, consists in these particulars: —
 1. that we set our selves in Gods presence whiles we are hearing the Word, and that we consider it is God we have to deal withal in this business, and not man, and that it is Gods Word, and not mans: This was the great commendation of the *Thessalonians*, *That they received the Word as the Word of God*; and it is the expresse saying of our Saviour, *He that beareth you, beareth me*: The Lord himself is present in a special maner, where his word is preached; *Surely the Lord is in that place*, as *Jacob* said of *Bethel*: Now this apprehension of Gods presence in the assemblies of his people, will preserve our hearts from roving and wandering thoughts: *I hate vain thoughts, but thy Law do I love*; yea, it will keep us in that awful and reverent disposition that is meet for the majesty of Heaven.

1 Tess. 2. 13.

Luke 10. 16.

Gen. 28. 16.

Psal. 119. 113.

Luke 19. 48.

2. That we diligently attend to that we hear, thus *all the people were very attentive to hear Christ*; or (as it is in the Original) *They hanged upon him to hear him*; they so carried themselves, as if their ears and mindes had been tyed to his very tongue: Look as a Prisoner will hearken to the sentence of a Prince, every word he speaks being life or death; or as the servants of *Benhadad*, when they were in their enemies power, observed diligently if any word of Comfort would come from the King of *Israel*, and they did hastily catch at it; so should we with all diligence and attention hearken to the good word of God.

3. That we labour to understand what we hear; to this purpose, *Christ called to the multitude and said, Hear and understand*: Now the means to understand the Word are these 1. Come

Marth. 15. 10.

to the Word with a willing minde to learn; though the Eunuch understood not what he read, yet because he had a minde to learn, the Lord provided for him, and we know what a comfortable success *Philips* sermon had with him: Men love to teach willing Schollars, so doth God when we come with willing and ready mindes to be taught of him. 2. Be well acquainted with the Grounds and Principles of Christianity; it is the want of this that makes men dull in understanding; they that are not first well nourished with milk, will not be fit to receive and digest stronger meat; if the foundation be not well laid, it is in vain to build. 3. Walk according to the light revealed; *A good understanding have all they that do his Comandments*: If we imploy well the little knowledge we have, there is a promise to give us more.

Psal. 111. 10.

4. That we hear the word with all spiritual subjection, as that Word which hath power to command the soul and conscience: God to this purpose looks into a Congregation, to see what hearts will yield to his Word; the Spirit of God hovers over the Congregation, and here it waits and there it expects, to this man it comes, and knocks at the door of his heart, to that man and the other man it goes, saying, *Open your hearts, you everlasting doors, that the King of Glory may come in*: Surely now should we say, *These are Gods testimonies, this is the Word the Minister of God speaks to me in Gods stead, I must give account of it, and therefore I will submit myself to it*.

Job 5. 27.

5. That we hear the Word, with application of it to our own hearts and lives; *Hear this, and know it for thy self*: so did Christs Disciples when our Saviour told them, that one of them should betray him, *They were exceeding sorrowful, and began every one of them to say, Lord, is it I?* as no plaister can doe the Patient any good, unless it be applied; and as no meat is able to do us good, unless it be eaten and digested, no more can the Word preached profit us, unless it be mixed with faith, one principal work whereof is to apply those things that are delivered in the Word, and this is the meaning of the Prophet, *Hearken diligently unto me, and eat ye that which is good*.

Isa. 55. 2.

6. That in hearing, we look to our affections, that they be rightly exercised: Thus *Josiah* his heart is said to melt at the reading of the Law: Thus the Jews at *Peters* Sermon were pricked

2Chron. 34. 27

pricked in thir hearts, and said, Men and brethren what shall we do? thus the hearts of the two Disciples that went to Emmaus, burned within them, when Christ opened to them the Scriptures: Luke 24.32. Now the means to stir up these affections, are, 1. A belief of the Word, as that which is undoubtedly true: *God cannot lye*, Tit. 1.2 *Nor will he change his minde*, Numb. 23. 19. 2. A love of the Word, for its purity, perfection, usefulness, and wonderful benefits to us. 3. An appropriation of the Word unto our selves, for that which affects us, is that which most neerly concerns us; without this means of quick'ning our hearts, they remain dead and senseless, and the Word becomes utterly unprofitable. 4. A consideration of the nature of the Word, which ever requires and calls for suitable hearts and affections; it is a *pure Word*, and therefore we must cleanse and purifie our hearts for the receiving of it; it is *spiritual and heavenly*, and therefore we must labour for spiritual and heavenly mindes to entertain it; it is a word of power and authority, the very voice of Christ and therefore our hearts must submit and stoop to receive it with *meekness and trembling of heart*: *It is a sure word*, 2 Pet. 1.19. *A faithfull word* Tit. 1.9. *A vision that will not lye*, Heb. 2.3. and therefore we must embrace it with faithful and believing hearts, without which the Word cannot profit us at all, Heb. 4.2

Psal. 119. 140

Rom. 7. 24.

James 3. 17.

James 1. 21

Isa. 56. 2.

7. That above all other affections, we make sure to delight in the Word; it is said of Christs hearers, *that they heard him gladly*, and it is noted for an especial sign of Grace to hear the Word with *delight*: *I rejoyced at thy Word* (said David) *as one that findeth great spoils*.

Mark 12. 37.

Psal. 119. 162.

But whether may not ungenerate men have a delight in Gods Ordinances? Quest. 1.

I answer, 1. Most of them have no *delight* at all in Gods Ordinances: *To whom shall I speak and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken; behold, the Word of the Lord is to them a reproach, they have no delight in it*; and if this be our case, if we can hear sweet Gospel-preaching, the free offer of Jesus Christ, with all his glories and excellencies, to poor sinners, to vile, lost, undone souls, and are no whit taken therewith; wo to our souls, can we sleep away such a sermon? can we slight or neglect such Gospel-offers?

Answ.

Jer. 6. 10.

may, do we attend them coldly? have we not heart-risings? no stirrings and workings? no longings and desires? and thus we pass Sermon after Sermon, and Sabbath after Sabbath? O then we are wholly dead unto the life of grace, Jesus Christ as yet hath not given us his true light, no work of Conversion doth at all appear in us: The end which Jesus Christ had in sending out Preachers, was to discover his love to poor perishing sinners, that so they might be affected with him, and long after him, and if we have no such relish, our condition is sad.

Isa. 58. 2.

Mat. 13. 20.

Mark 6. 10.

2. Some unregenerate men may have some delight in the word: *They seek me daily* (said God) *and delight to know my ways, as a nation that did righteousness, and forsook not the Ordinances of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God. The second ground received the word with joy, and Herod heard John Baptist gladly.* Ungodly men may delight in Gods word, as in these cases:—

2 King. 10. 16

1. When the Ordinances are a leading way unto some end that suits with corrupt nature: Thus *Jehu* shewed abundance of zeal in destroying the house of *Ahab*, and the Idolatry of *Baal*, that thereby he might establish the kingdom to his Posterity, and get himself a great name; *Come with me, and see my zeal for the Lord*: he was so full of vain-glory, that he could not hold in, but was forced to burst out.

Ezek. 33. 32.

2. When the manner of dispensation of the Ordinances doth suit with their disposition: An understanding judicious man may love preaching that is judicious and understanding; a man of meekness may delight in a Sermon of *Peace, peace*; a temperate man may like a Sermon that is tart and bitter against drunkenness, uncleanness; the liberal man may delight in severe preaching against covetousness; as a man musically affected, may delight in singing of Psalms, because these things suit with their dispositions: The gifts of Ministers may have an affecting pleasingness; they may express their minds in such fit terms, or so pathetically, or they may have such a grace in utterance, as may affect: *Lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but do them not.*

Heb. 6. 4, 5.

3. When there is a common work of the Spirit of God upon them for a time: *They may taste of the heavenly gifts, and be made:*

made partakers of the holy Ghost; they may taste the good word of God, and the powers of the world to come, and yet fall away; but this work is rather a work upon them, then in them, a forced work, not natural, rather a flash, then a fire of affection; the affections are lifted up, they cannot be altered and changed, acted onely by an outward principle; the experience that the Spirit hath forcibly and powerfully wrought on them, not by an outward and inward principle also, both by the Spirit of God, and suitableness of affection to that which is good: it was otherwise with *David*, *I delight to do thy will, O God; yea, thy law is within my heart*: and otherwise with *Paul*, *I delight in the law of God after the inward man*; till the law of God be within us, we cannot from within taste the sweetness of Gods Ordinances: in true and solid *delight*, there must be a suitableness betwixt the heart and the Ordinances; therefore saith the wise man; *It is joy to the just to do judgement*: The Justice that is in him, is suitable to the judgement to be done by him, and this makes the joy. Hence it follows, *that so much grace, so much delight*: were we more holy, spiritual, heavenly, as the Ordinances are, we should be more affected therewith. Thus it is not in the wicked, they have no such *delight*.

Why is the word so brim-full of comfort to the dear Saints of God?

Quest. 2.

Because in the word they have communion with God, who is the God of all Consolation; and with the Spirit of God, who is called *the Comforter*: Now as a man that walks amongst Perfumes, must needs smell of the Perfume, so they that converse with the God of all joy, must needs be filled with all joy; and therefore *David* calls God his *exceeding joy*. The Saints go to the word, as one that goes to hear news of a friend, they look upon the Ordinances, as that whereby they have to do with God, and therefore it is precious and sweet to them. No wonder, can a man who is cold come to the fire and not be warmed? Can he that is in the dark come into the open air and not be inlightned? God is the spring of all comfort, and therefore sure their hearts must needs be comforted, that meet with God in the Ordinances; on the contrary, if they meet not with God, if they miss of their communion with the Lord Jesus Christ, then is comfort afar off: But we must not argue against a general truth, from a

Ans.

Psal. 43. 4.

particular temptation. The Position will stand, That Gods word is brim-full of comfort to Gods people though every experiment comes not up to it.

S E C T. 4.

The Duties required after hearing.

THe Duties required after hearing the word, are these. —

Prov. 4. 4, 21.

1. That we carefully remember, and keep that which we have heard: *My son, let thine heart retain my words, — keep them in the midst of thine heart.* As a man that hath a Jewel will be careful to lock it up in his safest Chest, so should we keep the word in our hearts, in the midst of our hearts. Many hear the word desirously, but (as we say) it goes in at one ear, and out at the other, it stays not for any after-use, but a little present admiration: others hear, and the word smites them a little on their Consciences, and wounds them, and one would think some good thing would be wrought on them, but they go away, and the motion dyes; like unto mettals which are soft and plyable, whilest they are in the fire, but shortly after they become harder then before. *Take earnest heed to the things which we have heard, lest at any time we should let them slip; or let them run out as a leaking vessel,* for so the Original bears it.

Heb. 2. 1.

1 Tim. 4. 15.

Luke 1. 19.

Psal. 119. 97.

2. That we meditate, and seriously think of that we have heard: *Meditate upon these things* (said Paul to Timothy) *give thyself wholly to them, that thy profiting may appear to all: Thus Mary pondered the words of the Angel in her heart, and David meditated all the day on Gods law:* Meditation is as the bellows of the soul, that doth kindle and inflame holy affections: Meditation is of a separating and settling nature, it separates heavenly thoughts from earthly, for it often goes over with thoughts, and at last settles the heart on such thoughts as these, *O this is the word of God, this is the law, the proclamation of the great King, whereby I must be judged: This may be the last Sermon that ever I shall hear while I live, such a gale of Gods Spirit may never be offered to me again: I will be wise therefore, and give way to the Spirit of God, I will not beat it back again, but yield*

yield to the blessed motions of Gods Spirit, that this day have been made.

3. That we repeat what we have heard, and confer of it, and examine the Scriptures about the truth of it: *My tongue* (saith Psal. 119. 172. David) *shall speak of thy word, for all thy Commandements are righteousness*: and, *You shall lay up these my words in your hearts* Deut. 11. 18, (saith God) *and you shall teach them your children, speaking of* 19. *them when thou sittest in thy house.* This is it for which the noble Bereans are commended to us, *They searched the Scriptures* Acts 17. 11, 12. daily, concerning the things that were delivered by Paul: A man that comes into a pleasant garden, will not content himself with the present scent onely, but will carry some of the flowers away with him: So after we have been in the *Garden of spices*, and have felt the *savour of Christs oynments* in Church-Assemblies, let us take some of the flowers away with us, and smell of them again and again. *Repeating, conferring, examining the word,* is as the pounding of spices, that will make them smell more.

4. That we put in practice whatsoever we hear: *Be ye doers* James 1. 22. *of the word, and not hearers onely, deceiving your own souls*; we must do it, we must bring it nearer to us, that it may be an ingrafted word in our understanding and affections, that it may be written in our souls, and in the tables of our hearts; that it may be incorporated and naturalized into our inward man, that so we may speak and think, and do nothing but that which is divine: and in doing, observe we this frame of Spirit, to be quick and speedy about it: *I made haste, and prolonged not the time to* Psal. 119. 60. *keep thy Commandements*; This speedy, this immediate putting of the word into practice, is much advantage to the hearer; the affections of the heart are then lively and quick, which with delays dye and decay suddenly.

5. That (when the word is heard, and we are returned home) we pray again for a blessing on that we have heard, and as our memories will bear, let us turn the word into prayer, especially the heads or principal parts of it: Prayer must be the *Alpha* and *Omega*, the *beginning* and *ending* of this Spiritual duty; we must pray in *preparation*, and pray in *conclusion*, and *pray always*. And thus much concerning our *Duties* before, in, and after the *Hearing the Word*. Luke 21. 36.

CHAP. XIII. SECT. I.

Of the two

Sacraments of the New Testament.

THe next duty of a Christian, as it hath reference onely to the publike or Church-Assemblies, is a *right receiving of the Sacraments*, which are two, *Baptisme*, and *the Lords Supper*: Baptism is the Sacrament of our incorporation into Christ, of our initiation or investing into the glorious state of Christianity; *The Lords Supper* is the Sacrament of our continuance in Christ, of our confirmation in spiritual life, and the power of Grace already planted within us: By *Baptism* we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God: By the *Lords Supper* we grow in spiritual strength, we lay better hold by the hand of Faith, upon the merits and mercies of Christ; we feel more soundly and sensibly the power and vertue of his blood, we see more clearly, and are more fully and feelingly ascertained of the forgiveness of our sins: Concerning the former, it is to little purpose to give any directions, because infants (who onely are in our days baptized) are meerly subjects receptive, not active, and so far as concern the Parents in relation to their infants, we have dispatch'd elsewhere.

SECT. 2.

*Of the duties in general, before we receive the
Lords Supper.*

I Shall now therefore proceed to the second Sacrament, and for right receiving of the *Lords Supper*, there are duties of necessity required

{ before }
 { in }
 { after } the Sacrament.

My

My meaning is not to speak of the habitual dispositions, but of the actual dispositions of the heart, in reference to which —

Before Sacrament, the duty is *Self-Examination*: *Let a man examine himself, and so let him eat of this bread, and drink of this cup*: Of this *Self-Examination*, we have spoken before; but in reference to this Sacrament, we shall handle it more fully, and so consider of it,

- { 1. In its subject.
- { 2. In its object.

1. For the subject matter, or the nature of this *Self-Examination*: *Self-Examination is a holy work of the soul, whereby it casts its eye, and reflects upon it self, and so looks through it self, and takes a true scantling and estimate of its spiritual estate*; for instance, I finde such and such sins forbidden in the Word, such and such Graces required in the Word; whereupon, comparing my present condition with the Scriptures, I examine, *Am not I guilty of these sins? do I practise these duties? or am I possess of these graces?* The conscience being thus closely and sincerely examined, it will return a true answer to every question, whence it will be easie to give a true censure of our spiritual estate or condition.

2. For the object of our Examination; it is generally —

- { Our sins.
- { Our Graces.

Of which in order.

SECT. 3.

Of the manner of examining our sins before the Lords Supper.

FOR the right examining of our sins, observe we these rules: --

1. Procure we a double catalogue of our sins, the one before, and the other since our conversion: *Let us search and try our ways* (saith *Jeremy*) *and then turn again to the Lord*: If we will not, we may be sure God will: *Thou inquirest after mine iniquity* (saith *Iob*) *and searchest after my sin*. *Jer. 3. 40. Job. 10. 6.*

2. Con-

Ezra. 8. 34.
Levit. 16. 21.

2. Confess we our sins : Bring we them out , as they brought *the vessels of the temple , by number and weight : Aaron* confessing for the people , *he was to confess all the iniquities of the Children of Israel, and all their transgressions in all their sins.* As three make All , so here's three Alls to make up a right confession; not onely must be confessed *All their iniquities, and All their sins;* but *All their transgressions in all their sins ; q. d.* Aaron must number, and Aaron must aggravate their sins , by laying out how many transgressions were wrapped up in their several sins.

Psal. 38. 18.

38 4

3. Labour we for grief and sorrow of heart for sin , otherwise all is to no purpose : *I will declare mine iniquity* (saith David) *I will be sorry for my sin :* His confessions were dolorous confessions ; he felt sin , and this wrought upon him, *as an heavy burthen, they are too heavy for me,* there's nothing in the world can make an heart more heavy , then when it feels the weight and heaviness of sin.

1 Cor. 11. 31.

4. Judge we and condemn our selves for our sin : This is that duty instanc'd in by the Apostle , *If we would judge our selves , we should not be judged : O Lord, I am not worthy* (could the Centurion say) *that thou shouldst come under my roof :* But, O Lord, I am not worthy (should every one of us say) that I should come to thy table.

5. Pray for mercy, pardon and acceptance, in, for and through the Lord Jesus Christ.

SECT. 4.

Of Examination of the wants of Graces , that should be feelingly in us.

FOr the right examining of our Graces , observe we this three-fold search or scrutiny of

{ 1. The wants
 { 2. The truth
 { 2. The growth } of our Graces.

1. That we may rightly examine *the wants of our Graces* , practise we these particulars : —

1. Procure we a catalogue of Graces , such as that in Gal. 5.

22, 23. Love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. 5. 22, 23. meekness, temperance; or such as that in 2 Pet. 1. 5, 6, 7, 8. *Adde* 2 Pet. 1. 5, 6, to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: if these things be in you, and abound, they will make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2. This Catalogue procured, set we the same before us, and consider which of these *graces* we have, and which of these *graces* we want. I know it is a question, whether all *graces* are not so connex'd and chained together, that one of them cannot be severed from another? But howsoever we may distinguish, *quantum ad habitum, & actum*; in respect of habit, we grant they are always connex'd and chained together, but not in respect of act or exercise: *Adde* grace to grace (saith the Apostle) *q. d.* a Christian at first doth not exercise all *graces*; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first: so it is in *graces*, there are many forms that Christians go through, as Scholars at School do: The first form is to teach them their sins and miseries, and so they go to school to the Law, and are set to study it; and then after they have learn'd that lesson thoroughly, they are led up higher, to have their faith drawn out, and to be exercised about Free-grace, and about Christ his person, and union with him, and about the art and way of drawing vertue from him, and doing all in him: nay after this, though a Believer in his conversion hath the substance of all these taught him, yet he goes over them again throughout his whole life; and sometimes his thoughts dwell more about the emptiness of his own righteousness, sometimes about that fulness that is in Christ, sometimes about the Spiritual strictness he ought to walk in; and this is to *adde grace unto grace*: — Nay, there may be addition concerning one and the same *grace*, as when a mans *grace* and the fruits thereof grow bigger, and more plentiful, when there are new degrees of the same, *ex. gr.* for faith, when from a mans casting himself on Christ, he comes to finde sweetness in Christ, and from that grows up to an assurance of faith: So for prayer, when we finde our prayers to grow better; when more Spiritual

Eph. 6. 18.

Rev. 2. 19.

Phil. 1. 11.

corruptions are put into our confessions, and stronger grounds of faith are put into our deprecations, or petitions for pardon; when we have more enlargedness to thankfulness, more zeal to pray for the Churches, when we go to pray *with all prayer and supplication in the Spirit*: So for obedience, when we abound more *and more in the work of the Lord*, as it is said of the Church of *Thyatira*, that their *last works were more than their first*; when as the boughs are laden, and we are filled with the fruits of righteousness: this is to *add grace unto grace*, or one degree of grace unto another. Now if in this sense there be an addition of graces, or an addition of degrees, examine, what is the grace? or what is the degree of any grace that we want?

3. Pray we fervently for a supply of those wants in this Ordinance: Imagine we saw Christ compassed with all his privileges, and promises, and pardons, and mercies, and merits; imagine we heard him say, *Come hither poor souls, you that are sensible of your wants, and of your spiritual poverty, there is in me bowels of compassions, and pardons in store; it is I that am your Wisdom, Righteousness, Sanctification, and Redemption; what is it you want? what is it you would have me do for you? shall not these sugred words of our Saviour melt your hearts, and bring you low on your knees: O Lord (should the soul say) I beg of thee saving Knowledge, justifying Faith, sincere Repentance, fervent love: O Lord, I would fain have assurance of pardon, strength of faith, power against some special lust, healing vertues, to lanch my bloody issues: O Lord, that thou wouldst bestow on me meekness, or temperance, or patience, or obedience, or quicknings in thy Spirit: Lord, that a pardon might be sealed for all my sins, that I might receive the vertue of thy death, the comforts of thy Spirit, the mortifying of such and such a lust: Lord, that my unclean heart may be sanctified, that I may be enabled with more strength to perform such a duty: — O Lord, upon this very errand, and for this very end do I now come to thee, for help in this or that particular do I now come to thy Ordinances: And, O Christ, I beseech thee, supply all my wants, and let me draw vertue from thee: If thus we would pray, and come to Christ, then would Christ out of his bowels and mercies, answer our souls: Receive (would he say) the Grace you feel want of; receive my Spirit, receive*

receive power against lusts, receive strength to obedience, receive all the Graces of my spirit, for I am all in all to you.

4. Raise and rowze we up our souls, and go we to the Ordinances, with strong *expectations* to receive the benefits and Graces we have prayed for; never any came to Christ to be healed, but they came with a strong expectation to receive health; if a leper came, he came with *expectation* of cleansing; if a blinde man came, he came with *expectation* of seeing; if a lame man came, he came with *expectation* of walking, and we never read that any coming with such *expectation*, was turned empty away; the Creeple asking an alms of Peter and Iohn, they said to him, *Look on us*, and then (saith the Text) *he gave heed unto them, expecting to receive something of them*: If we would come to the Sacrament, with our eyes on Christ, to his Graces and Promises, *Of John 1.16.* *his fulness* (for he is full of Grace, a fountain ever-flowing, and over-flowing) *we should receive grace for grace*; say then, Christ hath promised to give in the Sacrament his body and blood, the benefits of his death and precious blood-shed; he hath promised to seal pardons, to manifest himself, to give power against lust, I will now therefore go to this Sacrament, with a particular *expectation* of such and such a blessing as my soul stands in need of.

SECT. 5.

Examination of the truth of our Graces, and first of our our Conversion.

OUr sins and want of Graces thus examined, the soul is in good measure prepared; yet because the Lord Jesus abhors to be food to nourish, where he was not seed to beget, it concerns all who desire to taste of the sealing power of the second Sacrament, first to prove the sealing power of the former Sacrament; before they come to be nourished as Saints, let them know whether they are begot and made Saints: and to that end they must examine further,

1. The truth of their Graces.
 2. The growth of their Graces.
- Y y 2 1. For

1. For *the truth of their Graces*, it is good to begin with the beginning; and first to examine their *conversion*, and secondly, *the individual companions of their conversion*, as their *Knowledge*, and *Faith*, and *Repentance*, and *Love*, and *Obedience*, and desires after this Ordinance.

1. For *Conversion*: A man may by such marks as these, try and consider whether he be truly and soundly converted or no.

Ezek. 18. 5, 6, 7, 8, 9. 1. If he have turned from Satan in all sins, and turned unto God in all duties; if he have left all gross sins, as *Lying*, *Swearing*, *Ufury*, *Drunkennes*, *Uncleannes*, &c. in practice and action, and all frailties and infirmities, at least in allowance and affection, so that with watchful resistance, and earnest groanings of Spirit, he strive and pray against them, and be humbled and kept in awe by them, and that he perform obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

Psal. 15. 8.
Gal. 6. 16.

2. If he be willing in all his purposes, desires, endeavours and actions, to set himself in the presence of God, and in them to be wholly, unreservedly and intirely guided by his word.

1 John 4. 17, 18.

3. If he can with an holy comfort, and humble triumph, think upon death, the Law, that great judgement, hell, and those endless torments.

1 Pet. 2. 2.

4. If he lovingly hunger and thirst after spiritual nourishment, the growth in grace by the Word, Sacraments, Christian conference, sanctifying the Sabbath, and all other godly exercises both publique and private

Tit. 2. 13.

1 John 3. 14.

5. If truly and heartily he love and long after the coming of Christ; and love such as are true Christians, and that because they make conscience of sin, and serve God with singleness and sincerity of heart.

Psal. 1. 2. ---
19. 10.

6. If his chief delight and best comfort be in holy duties and heavenly things, and that he infinitely prefer them before gold, honours pleasures, yea the whole world.

Heb. 11. 25, 26.

7. If he would not change his present station, though never so base, poor and neglected in the world (yet accompanied with the state of Grace and Christianity) for the most rich and glorious estate of the greatest man upon earth, where there is nothing but prophaneness and unregeneration; if all this whole great world about,

about, were turned into gold, honour and pleasures, and in respect of the comfort of Grace, it were dung, vanity, nothing.

8. If he would not be in the state and case he was before Phil. 3. 7, 8, 9. (*though he then thought that good enough*) for any worldly good, for ten thousand worlds.

9. If he be truly humbled with consideration of the *long time* Jer. 31. 19. of his prophaneness, and impenitency, and *very sorry he began no sooner*, nor made greater haste into the royal and glorious state of Christianity.

10. If those *sinful pleasures and vanities* be most tedious, irksom and distasteful unto him, which formerly he pursued with greediness and delight. Rom. 6. 21.

11. If he *mourn* for the abomination of the times: *Grieve at* Psal. 119. 136. *the wicked courses of others*, and be very glad and heartily joyful, 2 Pet. 2. 7. when godliness and sincerity gets the upper hand, and when any one is converted.

12. If to the power of his gifts at all occasions, he be still plotting, working and labouring the *conversion of others* with Ezek. 18. 39. *zeal and sincerity*, especially those *that are nearest about him*, 32. *any ways depend upon him, and belong to his charge.*

SECT. 6.

Examination of Knowledge.

NOW for the *individual compassions* of sound conversion: We must inquire within our selves, for these Graces of Knowledge, Faith, Repentance, &c.

The first of these Graces, which every worthy and fit receiver must necessarily finde in himself, is *Knowledge*; and by such marks as these, he may try and consider, whether his knowledge be a saving and sanctifying knowledge or no.

1. If it beget humility and lowliness of minde; if the sight of Gods purity, majesty, just indignation and vengeance against sin; if the sense of his own blindness, vanity, inward filthiness, and natural corruption, makes him willingly entertain humility, and a lowly conceit of his own self.

Y y 3

2. If

Deut. 4. 6.
Psal. 111. 10.
John 8. 5. 5.

2. If it be drawn into practice, and joyned with conversion of the heart from sin unto God, and with reformation of life from evil to good, otherwise knowledge without practice will increase the guilt of Conscience, and the damnation in hell.

Ezek. 47.

3. If it be edged and enegred with a longing desire and insatiable thirst after more of those rich and saving treasures: There issues from out the sanctuary *Waters of Life* (see their increase) first to the ancles, then to the knees, then to the loyns, afterwards *a river that no man could pass: If we have once tasted how sweet the Lord is*, there will be a desire to increase more and more.

1 Pet. 2. 2. 3.

Prov. 10. 21.
and 15. 7.

4. If it be diffusive and communicative of it self, if it shine round about, and work all the good it can in all places: *The lips of the righteous feed many: — The lips of the wise disperse knowledge, but the heart of the foolish doth not so*: It is as new wine in vessels, desirous to vent; not to purchase a little vain-glory, or prophane praises, but to work spiritual good, and for the conversion of others.

Jer. 9. 24.
Psal. 119. 97.
98.
Phil. 3. 8.

5. If it beget a reverence of *that great majesty and love*, to that holy *truth* it knows and apprehends in the *Word*, and an holy *estimation* of it above all possessions, *Counting all things but loss, for the excellency of the knowledge of Christ Jesus our Lord*.

John 17. 8.
Phil. 3. 10.

6. If by it the soul knows *God in Christ*, and knows Christ as his own Saviour, and knows *the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death*.

John 14. 17.
2 Cor. 13. 5.

7. If by it the soul knows *the things given it of God*, and especially the inhabitation of *the Spirit of Christ*.

2 Cor. 2. 14.

8. If it extinguish or greatly dull the savour of earthly things, and makes the soul heavenly-minded, *savouring of spiritual things*.

SECT. 7.

Examination of Faith.

A second Grace which every worthy receiver must finde in himself, is *Faith*; and by such marks as these, he may try whether his faith be a true and justifying faith.

1. If

1. If it *spring* in the heart by the publike Ministry of Gods Rom. 10. 14. holy word; if the heart was broken, and bruised, and brought to an holy desperation, whereby it wholly *renounced, disclaimed, Gal. 3. 24. and disavowed it self*, as unworthy of life, of breath, or being: if then it began to lift up its eyes upon the precious promises of Salvation, revealed in the Gospel, and shining gloriously in the face of Christ: And if lastly it perceived some glimpses of comfort, hopes of Pardon in the Blood of Christ, whence arose an hungry desire, and longing thirst after the mercies of God, and merits of Christ Jesus; and so it cast it self with strong cries and prayers into the arms of Christ his blessed Redeemer;

2 If it grow, and daily spring up towards height of assurance, Rom. 8. 38. and *fulnes of perswasion*: Ordinarily faith is weak at first, full of many doubts and distractions, fears and tremblings, but after long experience of our own sincerity, godly life, and good conscience, it grows up in time and by leasure to be a *strong faith*. Rom. 4. 10, 21.

3. If it *purifie the heart*: Formalists may watch over their Acts 15. 9. open outward actions, but true believers set themselves with special care, and all good conscience, to bridle and bring under all wicked stirrings of the heart. *The desire of the righteous is Prov 11. 23. onely good* (1.) the main streams of his desires, the course and current of his heart, is to godliness and goodness, though sometimes his corrupt Nature and Satans boysterous temptations, do unawares and violently carry his thoughts another way, for which he sends out many a prayer for pardon and purging.

4. If it bring forth a true and through *Evangelical Repentance*: Where Gods comfortable favour shines, and is shed in Zech. 12. 10, 11 to the heart, it immediately melts and resolves into tears of sorrow and grief for former rebellions, and makes unfeigned and resolute vows, for ever after, by Gods grace, to throw out of his heart and life, those sins which have grieved so good a God.

5. If it beget in him whom it possesseth, a *sanctification* of all 2 Cor. 1. 12. parts, both in soul and body, though not in perfection; if the understanding be enlightned with knowledge in the great mysteries of godliness; if the will be bent with the best things; if the memory be a store-house of heavenly treasures; if the stream of our affections be turned from the world towards Gods glory and good causes; if the heart be weaned from lusts, and fain

in.

in love with eternal pleasures and heavenly things; if the Conscience be watchful to discover, and sensible to feel the approach and prickings of the least sin, &c.

Gal. 5. 6. 6. If it *work by love*, first towards God and Christ, in that all his sins are remitted, and he is eternally beloved of God in Christ: Secondly, towards *Christians*, in that the saving graces of Gods Spirit shine in them: Thirdly towards himself, with relation unto God, and reservation of his Glory: Fourthly, towards kindred, friends, not so much because they are of the same blood, as because of the mutual interest they have in the blood of Christ: Fifthly, towards enemies, because of the precious *Command of Christ*.

7. If it cause a forsaking the world: No man can do this (if it be his sweet sin) untill his soul have received by the hand of faith from the Spirit of God, an assurance of an immortal Crown in the heavens, sealed unto him by the blood of Christ: but then how willingly doth he bid the world farewell? how resolutely doth he cast out of his affections all greedy thoughts, and excessive desires of earth and earthly treasures?

8. If it speak *comfort in distress, joy in tribulation, glorying in afflictions*: Faith teacheth that God casts us in the fire, not to burn us, but to refine us, and make us more orient in his sight: This is the beaten path to heaven (cries faith) which all the glorious Saints have trodden before us.

9. If it will maintain a Christian in some measure of sufficiency and contentment in all estates: *The just shall live by faith*, not by friends, money, earthly hopes, or helps, &c. if it makes a man lay hold on Gods promises and work an inward trust in Gods never-failing providence, so as he will leave the success of all his labours to the Lord.

SECT. 8.

Examination and Repentance.

A Third grace which every worthy Receivers must finde in himself, is *Repentance*; and by such marks as these he may try whether his *Repentance* be a sound and sincere *Repentance*.

1. If

1. If it be *ashamed of sin*: not as a Thief is ashamed, which, Jer. 31. 19. Ezek. 16. 61, 63. shame ariseth from the effect of sin, as punishment or disgrace, but as a Son is ashamed (whence it is called a *filial shame*) out of a sight of the filth and loathsomness of sin; the impenitent glory in their shame, but the truly penitent are ashamed of such glorying, as of every sin. Ezra. 9. 6. Zeph. 3. 5. Jer. 6. 15, 8. 12.

2. If it *mourn for sin*: Thus David mourned (not for the punishment, he is *willing to bear it*, but) for sin, as it was sin. I deny not but sorrow may be godly, even for *Judgements*, and then our tryal will be if we can mourn rather for Spiritual Judgements, then for Temporal; and especially if we can feel and bewail *hardness of heart*, mourning because we cannot mourn as we ought. Psa. 51. 3. 4. 1 Sam. 24. 10. 17. Psa. 42. 3. Isa. 63. 17.

3. If it cause a great mourning, at least so great as our mourning would be for outward losses: Thus Zachary instanceth, the *Spirit of God* should cause them to mourn, as in the family one would *mourn for the loss of their onely Son*, or as in the Commonwealth the Subjects would *mourn for the loss of a most worthy Prince*. Zech. 12. 10.

4. If it rest not without cleanness: True Repentance is not *water*, but *washing*, nor every *washing*, but such as maketh *clean*; Isa. 1. 16. could a man weep his eyes out, yet if he weep not his sins out, Job 34. 32. what is he better? *Sorrowing after a godly sort, what carefulness*, 2 Cor. 7. 11. what *cleering hath it wrought*? *If I have done iniquity, I will do it no more.*

5. If it bring forth fruits meet for Repentance: this was the sum, as of *Johns*, so of *Pauls* preaching, that *Jew and Gentile should repent, and turn to God, and do works worthy amendment of life*: nay it is the very sum of the Gospel, *To mourn, to be comforted, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified*. Mat. 3. 8. Acts 26. 20. Isa. 61. 3.

6. If it be stirred up by the sense of Gods goodness: So that nothing more fires a man to abase himself in the sense of his own *vileness*, then to feel and find the gracious goodness and readiness of God in Christ, to shew him mercy; *He feareth the Lord and his goodness*. Hosea 3. 5.

7. If the same Spiritual means as I wage it, that first raised it in the heart: Repentance that can be healed by sports, merry company, &c. was never sound; It is the voyce of the Church,

Hosea 6.1, 2.

Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten, and he will bind us up.

Psal 38.9.

Psal. 42. 5, 11.

8. If it be joynd with a secret trust in the acceptation of God in Christ: If no misery can beat thy soul from inward affiance, or hope of mercy; if in the very *disquietness of the heart*, the desire of the soul be to the Lord; if he be never so much cast down, yet he waits upon God for the help of his countenance, and in some measure condemns the unbelief of his own heart, and supports himself with the hope of the never-failing compassions of God in Christ, wherein it differs from the *Repentance of Cain and Judas*.

S E C T. 9.

Examination of love to the Brethren.

A Fourth grace which every worthy Receiver must finde in himself, is *Love to the Brethren*: and by such marks as these, he may try whether his love be a true love.

1 Pet. 1. 22.

1. If it be to the *Saints as Saints*; not because they are rich, learned, wise, but meerly because they have Gods image upon them: *Love one another with a pure heart*, love must be pure, not mixt, and then it is pure, when it springs from no other fountain but grace, and holiness, and love of God in Christ.

1 Pet. 2. 17.

Rom. 12. 10.

2. If it be to the *Saints* above others: Others may have love and honour, according to their relations, qualities, worths; but true love bestows its *Benjamins* portion (the specialty and choyce of its affections) upon the *Saints*.

Philem. 5.

3. If it be to *all the Saints*: if it love grace in rags, as well as in Robes; if it love the absent, as well as present; if it love for the truths sake those he never saw, yet this hinders not the difference of degrees of love, which by the special providence of God some Christians may have to others, in some special eminency of respects.

Psal. 16. 3.

4. If it extends as to *all Saints*, so to all times, as well in adversity, disgrace, temptation, sickness, &c. as in prosperity, health, good estimation, &c.

5. If it delight in the *fellowship of Saints*: Such as finde no need

need of, nor delight in the society of Saints, may doubt their Psal. 119. 63. condition, and be humbled for it.

6. If it cause forbearance of one another, *Forgiveness of one another*: if in case the person injuring desires no reconciliation, yet the person injured is willing to let fall all wrath, malice, or desire of revenge.

7. If it make a soul *to honour them that fear the Lord*: This Psal. 15. 4. honour hath in it —

1. An estimation of them, as the onely excellent people in Psal. 16. 3. the world.

2. A free acknowledgement of their just praises in all places 3 John 6. for their grace.

3. A willing proposing of them as examples to imitate. 1 Thess. 1. 7, 8.

4. An holy endeavour to cover their infirmities, taking things 1 Pet. 4. 8. in the best part and sense.

5. An apology for them, against the reproaches and scorns of the world.

SECT. 10.

Examination of Obedience.

A Fifth grace which every worthy Receiver must finde in himself, is *Obedience*: and by such marks as these he may try whether his *Obedience* be true:

1. If it arise out of *love to God in Christ Jesus*; if it be voluntary and not constrained; if the heart be inflamed with the sense of Gods love in Christ; and if it be humbled when it hath done its best, that it can bring no more glory to God. John 14. 15. Josh. 22. 5.

2. If it be in all things, with all respect to all Gods Commandements; if as *Noah, we walk with God (i.)* if in a settled even course of obedience, we keep close to him all the days of our life. Psal. 119. 12. John 15. 14. Gen. 6. 9.

3. If it submit against profit, pleasure, credit, liberty, ease, &c. Heb. 11. 8. if it prefer Gods Commandements *above all things, yea above life it selfe.* Acts 5. 29. Mat. 16. 25.

4. If it obey the *Commandements of faith*, as well as *life*, submitting to the Lord by believing, as by doing, yielding to the Gospel as to the law. Rom. 16. 26. Rom. 10. 16.

S E C T. 11.

Examination of our desires after this Ordinance.

A Sixth grace which every worthy receiver must finde in himself, is *Holy desires after this holy Ordinance*; and by such marks as these he may try whether his *desires* be holy.

Psal. 42. 1, 2.

John 7. 37, 38.

1. If they carry the soul after Christ, fellowship with Christ, communion with Christ, a fruition of Christ and his benefits.

2. If they spring from any sense of the want of Christ, or from sense of former sweetness or goodness in Christ, found in the use of the Ordinances.

Psal. 42. 2.

3. If there accompany them an holy kinde of impatience in the want of the Ordinance: *When shall I come and appear before God?*

4. If nothing but Christ will content the soul: If Christ be desired for himself, and not for any base ends; If the soul be content with Christ, though he be cast into prison and banishment.

Judg. 15. 19.

Psal. 63. 5.

Jer. 31. 25.

5. If there follow a great and sweet contentment in the use of the Ordinances; if (as it was with *Sampson* drinking of the water that God sent him out of the hollow of the jaw) our spirits come again and revive upon it; so that sometimes the heart is filled with strange extasies, with excess of spiritual pleasures, with an heavenly kinde of satisfaction, contentation and delight.

Psal. 63. 4, 5.

Isa. 44. 3.

1 Pet. 2. 2.

6. If there follow after the Ordinance *holy vows and wishes of infinite and eternal thankfulnes*; as also a growth and springing up as among the grass, or *as willows by the water-courses*.

S E C T. 12.

Examination of the growth of Graces.

Mark. 4. 27.

THE truth of Graces thus found out; In the last place, examine we the *growth of Graces*: True grace is ever growing grace, and if a man grow, it will appear by these signs:

1. By :

1. By his outward appearance; not that he can see himself grow, but that he may discern it (as the corn that springs & grows up) after some time, when he is grown in *Knowledge & Faith, &c.* or if he cannot finde a growth upward in joy, peace, triumph of spirit; yet let him see if he grow not downward in humility, hungering, mourning, zeal: and let him see if all grace be not more and more radicated, and confirmed in him.

2. By his appetite to his spiritual food: Young men have better stomachs then old men, because they are growing; and a gracious spirit hath ever an appetite or *desire after Spiritual dainties.* 2 Pet. 2. 1, 2.

3. By his spiritual strength; a Christian is at first *weak*, but if he grow, he is stronger and stronger, till at last he can wrestle with a spiritual enemy, with lusts and corruptions, *Powers and Principalities*, and get the mastery over them. To this duty of *Examination*, others adde *Excitation*, as thus, — There must be a new exciting of *Faith, and Repentance, and Love, and of desires after the Ordinances*; but of that more fully in the Ordinance it self. Rom. 14. 1. Eph. 6. 12.

SECT. 13.

Of the duties in Sacrament, of the exercise of Repentance.

Thus far of the duties *before Sacrament*: now follow the duties *in the time of the Sacrament*; viz. The exercise of our Graces, I mean such graces as are suitable to the quality and nature of the Sacrament, as *Repentance, and Faith, and Thanksgiving, and Love, and Charity.*

The first of these Graces, which must be stirred up or exercised, is *Repentance*: And this will be actuated, if we consider Gods love in Christ, and Christs sorrows and sufferings for sin; There are many things in the Ordinance, which if but looked upon with the eye of faith, will open all the springs of true spiritual sorrow, or *Repentance* in the soul, but we name only these two particulars:

1. Here is a discovery of the love and sweetness of God in giving his Son to dye for us: *So God loved the world, that he gave his only begotten Son, &c.* enough to cause us to mourn that ever we offended: *O that God should be more tender to us, then to his*

Son, not sparing his Son, that he might spare us; give him to dye, that we might live; pour the curse upon him, that the blessing might be poured upon us: Who can think on this, and withhold from tears!

2. Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts: — Consider them —

1. In themselves: What breakings, woundings, scourges, crownings, piercings, did he endure in his body? what conflicts, struglings with the wrath of God, terrours of hell? what weight, burden, wrath, did he undergo, *when his soul was heavy unto death*, when he drank that bitter cup, that cup mingled with curses, which if man or Angel had but sipp'd of, it would have sunk them into Hell? *May*, it made him who was God as well as man, sanctified with the Spirit, supported with the Deity, comforted by Angels, sweat such a sweat, as never man sweated, *drops very clods of blood?*

* Dan. 9. 16.

. Isa 53. 5, 8.

2. In the meriting cause of all our good, the procurers of all our peace, salvation, *He was wounded, that we might be healed; scourged, that we might be relaxed; He was slain, but not for himself: — He was wounded for our transgressions, broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.*

* Ze. h. 12. 10.

3. As the effects of our sin, as those things our sins brought upon him, and needs must this melt and thaw our icy stony hearts: *It was I (should the soul say) who was the Traytor, Murderer, Judas, Herod, Pilate; they were my sins which were the bloody instruments, to slay the Lord of glory: Lord, I have sinned; and thou suffered, 'twas I that ate the sowre grapes, and thy teeth were set on edge: This consideration must needs fill the heart with sorrow: They shall look upon him whom they have pierced; and how then? They shall mourn, and be in bitterness of soul, as one in bitterness for their first-born: O how should we look upon Christ as wounded, scourged, pierced for us, and not be affected with, afflicted for our sins, the cause of it? If thou wilt be conformable to Christ (saith Bernard) as thou beholdest here a broken bleeding Christ, so labour to behold him with a broken bleeding heart: O who can with the eye of faith look upon a broken Christ, but with a broken heart? a wounded Christ, but with a wounded spirit? a bleeding Christ, but with a bleeding soul? God hath made in nature the same organ for seeing and weeping;*

weeping; and in grace he who sees clearly, weeps throughly; *The eye will affect the heart: O Christ, that my eye should affect* Lam. 3. 5. *my heart; that whiles I behold Christ shedding his blood for my sins, my heart would melt out at my eyes, and shed tears for those sins for which I see Christ shed his blood: That I could turn the Sacrament of the Supper into a Baptism of tears, that I could wash and baptize my self with tears of Repentance.*

SECT. 14.

Of the exercise of Faith.

THe second Grace, which in time of Sacrament must be actuated and exercised, is *Faith*; then should a communicant speak to his *Faith*, as *Deborah* to her soule, *Awake, awake, Deborah, awake, awake, utter a song: so awake, awake, O my Faith,* Judg. 5. 12. *bestir and rowze up thy self; so receive Christ in this Sacrament.*

But how, or in what maner is *Faith* to be actuated, and set on work in the use of the Sacrament?

In the Sacrament we must consider three things: 1. Sacramental representations. 2. Sacramental offers. 3. Sacramental promises; all which are in the words of institution: *In the night* Mat. 26. 25. *that he was betrayed, he took bread and brake it:—He took the* Mark 14. 22. *cup, and gave it, saying,—Take, eat, this is my body which is given* Luke 22. 19. *for you:—And drink ye all of this, for this is my blood of the New* 1 Cor. 11. 23. *Testament, which is shed for you, and for many, for the remission* 24. *of sins. 1. He took the bread, and brake it, and cup, and gave it,]* there is the Representation. 2. He said, *Take, and eat, drink of this,]* there is the offer. 3. He said, *This is my body, which is given for you: This is my blood, which is shed for many for the remission of sins,]* there is the promise: Now upon every of these must our *Faith* be busied and set on work: as thus in order;—

For Sacramental Representations;

1. In the breaking of bread, and pouring out of the wine, there is a representation of Christs death and passion, both of his body broken and wounded, and his blood poured and shed.

1. Of his body broken and wounded: *He was wounded for* Isa. 53. 5.

our transgressions, — And with his stripes we are healed: What sweet comfort may faith fetch hence? Look now upon the wounds of Christ, as healing wounds, as a City of refuge, whither thy pursued soul by the avenger of blood, may fly for safety and sanctuary: Indeed I am a grievous sinner, I have wounded my conscience with my transgressions, but behold my Saviour here wounded for my transgressions: I may well have a troubled conscience for the wounds my transgressions have made therein; yet my conscience needs not sink in a despondency of spirit, whiles I look at the wounds of Christ: Here are wounds for wounds, healing wounds for stabbing wounds, curing wounds for killing wounds: O what comfort is here for faith in the wounds of Christ crucified, the nails, the spear, the wounds, all preach unto faith a reconciled God, that God is in Christ, reconciling the world to himself: The Lords bowels are laid open by these wounds, so as through them we may see the tender bowels of his mercy, and so as through them, mercy flows from those bowels unto us: -- O my dove, that art in the clefts or holes of the rock! Some of the Ancients understood by these clefts of the rock, the wounds of Christ, in which the dove, the Church, lies and shelters her self: This is one work of Faith in the Sacrament; when it sees these clefts of the rock opened, like a dove to betake her self thereunto for shelter, security against all fears that wrath and guilt may put their Conscience to; Do any fears of wrath trouble thee? doth any guilt of Conscience disquiet thee? why now for thy comfort, behold the holes in the rock, where thou maist shelter: Dwell now in the rock, and be like the dove that makes her nest in the sides of the holes mouth; see, and fully believe thy peace to be with God through Christ, and look upon him broken and wounded for thy transgressions: Faith thus actuated, cannot but send the soul from the Sacrament with much comfort.

Cant. 2. 14.

Jer. 48. 28.

Rom. 3. 25.
and 5. 9.

Col. 1. 20.

Ephes. 1. 7.

Heb. 13. 12.

and 9. 14.

1 John 1. 7.

2. Of the blood poured and shed: and what is to be done now when I see this blood in the Sacrament, but to actuate my faith, and apply this blood to my self? *Christ's blood is a reconciling blood, Rom. 3. 25. A justifying blood, Rom. 5. 9. A pacifying blood, Coloss. 1. 20. A pardoning blood, Ephes. 1. 7. A sanctifying blood, Heb. 13. 12. A purging blood from dead works, Heb. 9. 14. A cleansing blood, 1 John 1. 7. A mortifying, crucifying blood,*

Gal.

Gal. 6. 14. *A blood that sets prisoners free*, Zech. 9. 11. *A blood that makes men Kings and Priests*, Rev. 1. 5, 6. *A softning, mollifying blood, that makes the heart tender, a fleshy heart*, Zech. 12. 10. Goats blood (some say) breaks the Adamant, which neither iron nor fire can do; but surely the blood of this Lamb breaks the Adamant heart of a man, which nothing else can break: It is a quickning blood, that brings life and strength with it; it is life-blood, blood full of spirit, that fills the soul with excellent vigor to holy performances, Heb. 13. 20, 21. — Now what a deal of comfort may faith draw from all this? True, my person is unrighteous, but, O Christ, thy blood is justifying blood; my heart is unclean, but thy blood is a sanctifying blood; my lusts are many and mighty, but thy blood is mortifying blood; my heart is wondrous hard, but thy blood is softning blood; my heart is exceeding dead, but thy blood is quickning blood: In this blood of thine I believe, this blood of thine I thirstily drink down, this blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits: Be of good cheer, O my soul, here is pardoning blood against thy guilt, sanctifying blood against the pollutions of thy nature, crucifying blood against thy lusts, softning blood against thy hardness, quickning blood to help thee against thy deadness.

Gal. 6. 14.
Zech. 9. 11.
Rev. 1. 5, 6.
Zech. 12. 10.

Heb. 13. 20,
21.

Psal. 24. 7.

2. For Sacramental offers, in the words, *Take, eat, drink,*] Christ himself is offered with all his benefits: Here then must faith actuate it self, and set it self on work, striving with all its might to take Christ, to eat and drink Christ offered: When Christ is offered to us, the act of faith then is that of the Psalmist, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors*; and why must these gates and doors be lift up? *that the King of glory may come in*: Christ makes offer to come into our hearts, and therefore we must open the gates, we must lift them up, even from off the hooks, that fair and foul way be made for ready entrance. If a great man, especially a King, comes to a mans house, he will not onely open the small wicket, his little door, but he sets open his great gates, he throws them wide open, to make spacious way for his entrance; so if thus it be, that Christ in the Sacrament offers himself to come to us, let our faith busily bestir it self in widening the passage, and opening our hearts to make Christ way, let us strive with might and

main to stretch open our hearts to such a breadth and largeness, as a fit way may be made for the King of glory to come in, let us hasten, open, clasp, imbrace, welcome, and receive Christ offered to us.

3. For Sacramental promises: *This is my body which is given for you; This is my blood which is shed for you, for remission of sins:*] Here's a precious promise of Christs body and blood, which may abundantly set faith on work: For understanding whereof, I shall propound some Questions; As

Quest. 1.

1. *What is meant by body and blood?*

By the *body of Christ*, and by the *blood of Christ*, we mean whole Christ, God and Man, as he is Mediator, Christ himself crucified, with all the benefits and graces flowing from him: In all which observe these four things;

1. *The person of Christ*, God and Man; in which person are two natures, —

[The *Godhead*, which makes his *Manhood* meritorious.

{ The *Manhood* assumed into the *Godhead*, and Hypostatically united thereto.

2. His *merit*, which is *λυτρον*, the price, and worthiness, and excellency of his person and sufferings: Christs death was it that merited mans salvation, that there might be an infinite satisfaction for an infinite debt

3. His *virtue*, which is the power and efficacy of his *Godhead*, by which he freed both himself and all Believers from death and imputations of sin.

4. His *benefits* both of *Grace* and *Glory*.

All these are inclosed in the *body of Christ*, and in the *blood of Christ*; viz. The whole person of Christ, God and Man, with his merits, and virtue, and benefits, into which we are incorporated, and made *consorts*, and *joynt-fellows* with him in his *Divine nature*; yet mention is made, especially of the *Manhood* and *body of Christ*.

2 Pet. 1. 4.

1. Because we could not be partakers of his *Divine Nature*, but by means of his *Manhood*; for the flesh of Christ is the conduit that conveys the Graces of the *Godhead*, and the Graces of the *Spirit of Christ* into our souls; they were given by the Spirit

Spirit to Christs *Manhood*, without measure, that so they might be derived to us in measure by the same Spirit, which otherwise then by this *body* we could not receive.

2. Because Christ performed those parts of the work of mans Redenption in his *body*, or Humane Nature, which were not compatible to the Deity, or Divine Nature; and therefore mention is made more especially of Christs *body*, which is symbolically in the Sacrament *and really in the soul*.

2. And this begets another Question, *How should the body or blood of Christ (thus understood) be in the soul of a man?* Quest. 2.

We answer, In the soul there is a double nature: 1. *An humane nature*, as it is natural, defiled with sin. 2. *A Christian, inward nature*, animated by the Spirit of Christ, which we call *the inward man, the new man*, which is sanctified by Regeneration. For the first, *the Humane nature*, as it is natural, it is not in Christ, nor is Christ in it; it hath no being nor existence in Grace, or in Christ, but is altogether void and destitute of spiritual life; and hence it is called *the natural man, the old man, the fleshy carnal man*: For the second, *the Christian, inward nature*, it is upholden in the children of God, by things answerable to its nature; and to this inner spiritual nature, indeed the Lord offers in his Sacrament, *Christs body and blood*, as its own proper food; Christ therefore is in the soul spiritually, in the spiritual part of it; it is *the inner man, the spiritual nature*, that receives *Christs body and blood*.

3. Our next Question follows, *How is faith here to be exercised, for the drawing down of Christs body and blood into our souls?* Quest 3.

For answer of which, —

1. Faith looks upon Christ, as the treasury and common stock of Grace, in whom dwells all fulness, all our fulness: Faith looks on him as the universal principle of life, and root of holiness: God gave not him the Spirit in measure, no, *It pleased the Father, that in him all fulness should dwell*: There is in him *ful-* Coloss. 1. 16.
ness, and all fulness; whatsoever is to be requited in a Mediator, is fully in him, yea, in him *all fulness doth dwell*: He is not like a full vessel, that now is full, and anon is emptied, it dwells in him, it is an inhabitant, a resident, and a permanent *fulness*,

Col. 2. 3.

so that Christ is *full*, and ever shall be *full* to the brim; there is in him a *fulness* of merit, for our justification, and a *fulness* of spirit, and habitual Graces for our sanctification: *In him are hid all the treasures of wisdom and knowledge (i.)* vast heaps, for some pieces of silver and gold, are not *treasures*; *all the treasures*, all the heaps of *Knowledge and wisdom* that are in the world, all are in him; he is *all in all*.

John 1. 16.

2. Faith casts its eye on the promise, for the conveyance of Christ, and of Grace from Christ: Faith works by virtue of the promise; where there is no promise, there can be no faith, and therefore faith discovers the promise, *That of his fulness we shall receive grace for grace; That his body is given for us; That his blood is shed for us, and for many, for the remission of sins*: Hence the schools admit of a double fulness (*i.*) *Of abundance and redundance*: The promise speaks not onely of the fulness of *abundance* in Christ, whereby he is sufficiently full in himself, but also of a fulness of *redundance*, by which he overflows and fills all his Saints: He is the well-head or fountain, which is not onely full it self, but springs and flows over to the filling of the streams below it.

Zech. 4. 12.

3. Faith looks upon this Ordinance, as an instrument, a means which God hath set up for the conveying of Christ, and nourishment from Christ: in *Zachary* we finde mention of two *olive-branches*, which through two golden pipes, emptied the golden oyl out of themselves: We may thus interpret, Christ is the olive-branch, and the olive-tree, and from whom comes all the golden oyl of Grace and spiritual comfort, and he it is that empties it out of himself, into our hearts; but how? it is by his Ordinances, they be the golden pipes, by which this golden oyl is conveyed unto us: Christ doth not immediately empty the oyl into our hearts, but first into the golden pipes of his Ordinances, and so through them into us.

4. Faith being steeled by such considerations as these, it goes over to Christ, and by virtue of the promise, draws down his *body and blood* into the soul; this therefore is the main work, to awaken, and to actuate our faith, to set it on work upon Christ, and so to draw forth the efficacy of Christ in the Sacrament: *Lord, I believe that thy body was given for me, thy blood shed for me, and for the remission of many sins: Lord, I chearfully and gladly believe*

believe that I am now partaker of thy body and blood, and that my sins are pardoned in thy blood: I believe that Christ is mine, his death is mine, his resurrection is mine, remission of sins is mine, pardon and heaven are mine: Lord, I accept, I believe this sealed pardon of my sin: Lord, I believe that all Christ, whole Christ is mine, from top to toe: Lord, I believe his person is mine, his Godhead is mine, his Manhood is mine; Lord, I believe his merit is mine, his vertue is mine, his benefits both of Grace and Glory are mine: Lord, I believe that in Christ all fulness dwells, and that of his fulness I shall receive grace for grace: Lord, I believe that through this golden pipe of the Lords Supper, I shall receive the golden oyle of Grace from Christ, now be it to me according to my faith: Lord, I believe, help thou my unbelief: O come down into my soul, and fill it full of the Lord Christ, of the body and blood of Christ. In this maner, as one said of the tree of Christs ascension, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of faith, though a palsie hand, though a weak and trembling hand, if we can but go to him with a praying heart, Christ can withhold nothing from us.

By the way, this may discover to us where the fault is; when we return home, our faith never the more stretched, our hearts never the more warmed, our Graces never the more nourished, our corruptions never the more weakned, our assurance never the more heightned, it is a shrewd sign faith did not play its part in the Mount: Faith was intrusted in this imployment, to go over to Christ, these and the like benefits, but thy faith did fail in the undertaking; therefore God suspends the bestowing of these benefits, because thou suspendest thy faith; --- Well then, if thou see not the fruit and benefit thou expectedst, to come into thy soul in the use of this Ordinance, charge thy faith with it, and bewail the weakness of it; and for the future, put it to its burthen, let it have its full and perfect work, and thou wilt then finde the comfort and fruit of it: Never did faith touch Christ in any Ordinance, but vertue came from him.

S E C T. 15.

Of the exercise of Thanksgiving.

THe heart being warmed, and growing hot with the sense of Gods goodness, a man should then break out, and give vent to his heart, in magnifying the mercy of God for the death of Christ, and the fruit thereof communicated to us. Now this duty of Praise and *Thanksgiving* is actuated —

Plal. 103. 1, 2.

1. By *our private ejaculations*: *Our souls should praise him, and all that is within us should praise his holy name*; especially our affections of joy and love should taste largely of God. We should to this purpose now and then cast up such a dart as this to heaven, *We praise thee, O God, we acknowledge thee to be the Lord, &c.*

2. By *our publike and joynt praises*: Minister and people should both lift up their voyces, with *Glory to God on high; on earth peace, good Will toward men.*

3. By *our singing of Psalms*: Thus Christ, and his Apostles, after the celebration of the Lords Supper, *they sung an Hymn or Psalm*; and some say, it was one of Davids Psalms, which was to present purpose (the Jews at their Passeeover used these Psalms, Psalm 113. to 119. which they called *the great Allelujah*) but others say, it was a Psalm composed by Christ himself, containing the mystery of his Passion: howsoever, we learn our duty, as at other times, so at this especially, to sing unto God *a great Allelujah.*

4. By *our obedience*, by devoting, and giving up our selves to Christ, to be at the will of him, who is our sovereign Lord. The proof and life of Thanksgiving, is *Thank-doing*; the life of thankfulness, is the good life of the thankfull: Do we praise God for his excellency? that strictly is the object of praise: or do we thank God for his goodness? that strictly is the object of thanksgiving: O then let it appear, that we acknowledge God in Christ to be such a one as we say in our *praises*; and that we stand bound and beholding to him indeed, as we say in our *thanks*. Let us carry our selves in our life towards him, as to God, who onely is excellent, who onely is God, our God, the God of our life and salvation.

SECT. 16.

Of the exercise of Love and Mercy.

Our love must be actuated —

1. In respect of *all men*, not onely by doing them good, Gal. 6. 10. as we have opportunity, but if they be wicked, by pitying their souls, and by unfeignedly desiring (even at this Sacrament) the conversion of them.

2. In respect of *our enemies*; by *forgiving, and forgetting all injuries*, by *praying for them*, as Christ hath commanded. Col. 3. 13. Mat 5. 44.

3. In respect of *the Saints*, by delighting in them, as the most excellent of the earth, the onely true worthies of the world, worthy for ever of the flower, and fervency, and dearnels of our most melting affections and intimate love, by sympathizing with them in their felicities and miseries, *Rejoyce with them that rejoyce, and mourn with them that mourn.* Psa. 16. 3. Rom 12. 15.

Our mercy must be exercised to the poor, according to their necessities, and our abilities; onely with this caveat, That we give in faith, and chearfulness, and spiritual discretion, in preferring the Saints.

SECT. 17.

Of Examination after Sacrament, and the result, if not a good day.

Thus far of the *Duties* both before, and at the time of the Lords Supper: Now follows the *Duties* after Sacrament, and they are these, —

{ Examination.
 { Thankfulness.
 { Obedience.

1. A man is seriously and faithfully to consider, after he hath bin at the Lords Supper, what entertainment and welcome God hath given him? what comfort? what encreasing of Faith and Grace? what quickning? what refreshment? what assurance? what

what friendship, and what communion with Christ? what vertue he hath found to flow out of Christ into his soul?

Now if upon such *Examination*, a man have found no joy, no comfort, no enlargement, no communion with, nor answer from Christ; but on the contrary, his heart full of deadness, hardness, dulness, unfruitfulness, then two things are to be done:

1. Let such a one suspect himself, that some miscarriage hath been in him, either in his *preparation* to, or in his *performance* of the *Duty*; and let him labour to finde out where the fail was; what it was that hindred the efficacy of that *Blessed Sacrament*: and having found out what hindred, let him judge himself for it, and be seriously humbled therefore: If he can but do thus, he needs not be overmuch dismaid, because this is one fruit of the life of Christ, which was undoubtedly received in the *Sacrament*; if he have not that which he would have, yet he hath that which was worth the going for: Let him construe this *Humiliation* as a fruit of going to the *Sacrament*, and be thankful for that.

2. Let him endeavour by after-pains in prayer and humiliation, to quicken and awaken the efficacy of the *Sacrament*: *Sacraments do not always work for the present, but the efficacy may come afterwards*; the actions of God are of eternal efficacy, though he put forth that efficacy in such times and seasons as he sees good. Physick doth not always work when it is taken, but sometimes afterward: Thus also it may be with the *Sacrament*, when a Communicant humbled for his unprofitableness in the *Duty*, endeavours by after-diligence and humiliation, to quicken and put life into it, it may work then. What hinders but it may be in the case of the *Lords Supper*, as in the *Sacrament of Baptism*? the efficacy and force of *Baptism* doth not presently appear, no not presently upon the years of discretion: many a one lives viciously in a sinful course, a Swearer, Adulterer, &c. yet afterwards when God gives a man the heart to be touched with the sense of sin, and he begins to bestir himself, to seek God by faith and repentance, the Lord then quickens his *Baptism*, and makes it as powerful and efficacious, as if it had been administred that very day: So in this case possibly a man hath been at the *Lords Table*, and hath more then once been

an unworthy receiver, yet if he shall once come to be humbled for that unworthiness, God will make *Sacraments* so often received unprofitably, to become efficacious unto him: If then we have miscarried in our *preparations and dispositions*, so as we have found no benefit, no comfort, yet here is a remedy and help. Take this course by after-diligence, and after-humiliation, to fetch life into the Ordinance in which we were dead, and which was dead unto us.

SECT. 18.

Of Thankfulness, if a good day.

IF upon examination we finde that we were refreshed, had our hearts enlarged, had vertue from, and communion with Christ, then must follow

Thankfulness.

Obedience.

1. *Thankfulness*: Return home now, as with thy heart full of benefits of the the Lord, so with thy heart full of praises to the Lord: Angels employments are most suitable to Angels food; Shall we bless God for a crumb, and not for a Christ? other mercies are but crumbs; in comparison of this rich mercy, and shall our hearts favour them so much, and not relish these? what's corn and wine to this? This is a mercy, in which all other mercies, are folded up: Christ doth eminently contain all other mercies, and in the want of all, Christ enjoyed is exceeding great reward; nay, all mercies are not onely folded up in him, and intailed to him, but he sweetens and sanctifies every mercy: let us then return home, as full of the blessing from on high, so full of praises to the most high: *Thankfulness* is the great grace to be exercised in, and *Thankfulness* is the great grace to be exercised after; and therefore while the present sense of this mercy warms our hearts, let the heat of it burst forth into *Thankfulness* toward God; it is the most suitable service, and the most suitable time to return it.

S E C T I O N 19.
Of obedience and fruitfulness in our lives.

THE second thing required in such a case, is *Obedience*. 1. Get we our hearts now further set against sin, let our souls say, Hath God been so gracious to renew and confirm my pardon, and shall I again dishonour him? Hath he wiped off my former scores, and shall I run on afresh to offend him? Hath he taken off my former burthen, and cast it on the back of his dear Son, and shall I again lay more load on him? Hath he spoken peace to me in his Ordinance, and shall I again return to folly? No, far be it from me: I have washed my feet, how shall I again defile them? I have put off my coat, how shall I again put it on?

2. Get we our hearts further strengthened to service: In this Ordinance is a mutual sealing of *Covenants* between God and us; he seals to the first part of the Covenant, *Pardon, Mercy, Grace*, and we must seal to the second part of it, *Service, Submission, Obedience*. God gives Christ to us, and we are to give our selves back again to Christ. As there is matter of *Bounty* from God to us; so there is matter of *Duty* from us to God: There was never any soul, to whom God said in this Ordinance, *Thou art mine*, whose heart did not echo again to the same God, *Lord, I am thine*. Let us then labour to get our hearts further strengthened to service. And thus much concerning our duties before, in, and after the Sacrament of the Lords Supper.

Psal. 26. 6.

4. We must cast off our sins; *I will wash my hands in innocency, and so will I compass thine altar, O Lord.*

5. We must draw off from prayer, from resting in it, or trusting upon it; a man may pray much, and in stead of drawing nigh to God, or injoying sweet communion with Christ, he may draw nigh to prayer, his thoughts may be more upon his prayer, then upon God to whom he prays; and he may live more upon his cushion, then upon Christ: but when a man indeed draws nigh to God in prayer, he forgets prayer, and remembers God, and prayer goes for nothing, but Christ is all.

2. The means to be used are } Prayer.
 } Meditation.

Psal. 141. 2, 3.

1. *Prayer*; a little eating prepareth a weak stomach, and setteth an edge upon the appetite to eat more: To this purpose David prayed before prayer, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice: Set a watch, O Lord, before my mouth, keep the door of my lips.*

Gen. 32. 10.

Ezra 9. 6.

Eccles. 5. 2.

2. *Meditation*; 1. On our own unworthiness, that so we may pray in humility: *I am less then the least of all thy mercies*, said Jacob: *O my God, I am ashamed and confounded to lift up mine eyes*, said Ezra. 2. On the glorious majesty of God our Father: He that speaks to God, must remember that *God is in Heaven*; nay, what is prayer, but a coming before God, an approaching to God, a meeting of God? in prayer we have to do with God, and this will teach us to speak to him in reverence. 3. On the mediation and intercession of our Saviour

John 14. 13.

2 Sam. 2. 27.

28. 19.

Gen. 32. 11, 12.

Mat. 6. 6.

Christ, which is the very ground of our faith in prayer: *Whatsoever ye shall ask in my name, that I will do.* 4. On the promises of God in Christ, made to our prayers: *Thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee: And deliver me, I pray thee* (saith Jacob) *from the hands of my brother Esau; Thou saidst, I will surely do thee good.* Such promises have we all, *Ask, and ye shall have; seek, &c.*

SECT. 2.

The general duties of the soul in prayer.

2. **T**He duties in prayer, are either internal or external: The former are the duties of the soul, the latter are the duties of the body.

1. The duties of the soul we shall consider { sin general.
sin particular.

The duty in general is to pray, { In truth.
By the Spirit.
In the name of Christ.

1. *In truth*, (i) in sincerity and uprightness of heart: *The Psal. 145. 18*
Lord is nigh unto all them that call upon him in sincerity and in truth: Hence two faults are to be avoided.

1. Praying with feigned lips, this is to pray with an heart and an heart, as all hypocrites do: but 'tis otherwise with the Saints: *Hear the right, O Lord, attend unto my cry, give ear to my prayer, Psal. 17. 1.*
er, that goeth not out of feigned lips.

2. Praying with wandering thoughts, arising partly from the flesh, and partly from the suggestions of Satan: The speech of the mouth must not go before, but alwaies follow after the conceit of the minde: Many times as a Musicians fingers will run over a song which he hath been used to play, although his mind be otherwise occupied; so many in prayer will run over that form of words they have been used to utter, though their mindes be roving about other matters: Such a prayer is called, Lip-labor: O let the absurditie of the fault, breed in us a loathing of it; Do our mindes wander in prayer? endeavour we to joyn into one speech, the prayer of the mouth, and the speech of the heart, both which sound in Gods ears, and then consider whether we would make such a speech (I say not with *Malachi, To Mal. 1. 8.*
our Prince, but) to any man whom we regard, which yet we are not ashamed to offer unto the Lord: I will not deny in such a case, if we be grieved for, and strive and pray against such wandrings; this infirmity through Gods mercy, and the intercession of Christ shall not be imputed unto us. It is good to distinguish of the cause whence these wandering thoughts may arise; if they come from weakness in our selves, or from the temptations of Satan

Satan, the Lord will consider this, and deal mercifully with us; but if they arise from meer negligence, or voluntary admitting of loose thoughts, that is our sin, and we had need to repent and mourn for it.

Rom. 8. 26.

2. *By the help of the Spirit: It is the Spirit that helps our infirmities (saith Paul) for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us, with groanings which cannot be uttered; q.d. when we put forth the graces of the Spirit in us, then the Spirit comes and helps, and what comes from us now, it comes from the breathings of the Spirit. This helping of the Spirit] is very Emphatical in the Original; as a man taking up an heavy piece of timber by the one end, cannot alone get it up, till some other man takes it up at the other end, and so help him: So the poor soul that is a pulling and tugging with his own heart, he findes it heavy and dull, like a log in a ditch, and he can do no good with it, till at last the Spirit of God comes at the other end, and takes the heaviest end of the burden, and so helps the soul to lift it up. In our prayers we should eye the Spirit of God, we should cast our souls upon the assistance of the Spirit, we should press the Lord with this Promise, Lord, thou hast said, that thy Spirit helps our infirmities, when we know not what we pray for, nor how to pray for any thing as we ought: Now make good this word of thine to my soul at this time, let me have the breathings of the Spirit of God in me; alas, the breathings of man, if it come from gifts and parts, thou wilt never regard, except there be the breathings of the holy Ghost in me.*

Quest.

But how should we know whether the Spirit of God come in, or no?

Ans.

We may know it by this; The Spirit of God carries unto God, and it makes the prayer sweet and delightful, it leaves a savour behinde it. O the breath of the Spirit of God is a sweet breath, and it makes sweet prayers; it never comes into the soul, but after it hath done any work it came for, it leaves a sweet scent behinde: as Civit that is put into a litle box, though you should take out the Civit, yet there will be a sweet savour left behinde; so though the spirit of God, in respect of the present assistance, withdraws it self, yet it leaves a sweet savour behinde it.

3. *In the Name of Christ*: for *Whatsoever you ask the Father in my Name, that I will do.* John 14.13. There is a necessity of praying in *Christ's Name*,

- 1. In regard of *Admission*.
- 2. In regard of *Assistance*.
- 3. In regard of *Acceptance*.

1. In regard of *Admission*: *God is a consuming fire*, and we are dried stubble, there is no approaching to him, but in *Christ*, in whom we have access with boldness to the *Throne of Grace*: God will not look pleasingly on us, if we come without *Christ*, he is no *Throne of Grace* without him; it is *Christ* who makes that which was a Bar of Justice, a Bench of Mercy; in him we have admission: Do we fall upon the *Duty* of Prayer? do it not in the strength of man, but in the strength of *Christ*: say, *Lord, I come alone in the Merits of Christ, to partake of the Merits of the Lord Jesus: I have endeavored to prepare my self through thy grace, but I look not for admission through my preparations or dispositions, but through the blood and mediation of Jesus Christ.*

2. In regard of *Assistance*: We pray, but we have no strength to do it without *Christ*; we might as well be set to move Mountains, as to pray without the strength of *Christ*: *Without me* (saith *Christ*) *you can do nothing*; without union with *Christ*, without communion with *Christ*, we can do nothing: from *Christ* we must have both operating and co-operating strength, both inherent and assistant strength; otherwise though we have grace, we shall not be able to perform any work, nor exercise our own graces: it is he that must work all our works in us and for us, the inherent work of grace within us, and the required works of duty for us: And blessed be that *God*, who hath given to us what he requireth of us, and hath not onely made Precepts Promises, but Promises Performances.

3. In regard of *Acceptance*: Our works, they are not onely impotent, but impure too, as they come from us: It is *Christ* that must put validity to them, it is *Christ* that must put his own odours to them, it is *Christ* that must put both Spirit and Merit to them, his grace to work, and his blood to own them, for whatever comes from his Spirit, it is presented through his Merit: Here is great comfort: Do we look over
our

our performances, & wonder that ever God should accept them? so much deadness, so little life, so much coldness? consider then, that God looks upon them, not as ours, but as Christs, in whom not only our persons, but our performances are accepted: Christ gives us his Spirit, and Christ is willing to own what we present by his Spirit, and God is willing to own whatever is presented to him by Christ his Son. To this purpose *there was given to Christ much incense that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne, and the smoke of the incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.* Revel 8. 3, 4. This Angell is Christ, this incense his merits, the mingling of the prayers of the Saints with this incense is the supplying, or covering of the defects of their prayers with the merits of Christ, and the ascending of this incense and their prayers before God, is his acceptance of them thus covered with Christs merits, and the reason why the prayers ascended was, because the incense ascended; that was their *vehiculum*, the pillar of smoke in wick they mounted up to Heaven. This rightly considered, it will cause us in every petition put up, to think our selves so much beholding to Christ, that we shall be ready to say in our hearts, when any petition is granted, *I may thank Jesus Christ for this.*

But what is it to pray in Christs name?

Eph. 3. 12.

I answer, 1. To pray *in Christs name*, is to pray with reliance upon the grace, favour and worthiness of the merits of Christ, *in whom we have believed, and have access with confidence, by the faith of him:* Christs satisfaction is the ground of our intercession, *because Christs blood hath purchased this (we pray) therefore, O Lord, grant this.*

Hosea 14. 3.

2. To pray *in Christs name*, is to pray from his command, and according to his will; as when we send another in our name, we wish him to say thus, *Tell him, I sent you, and that I desire such a thing of him;* so when we take those words which the Lord puts in our mouths, and desire those things onely that the Lord commands us to seek, whether absolutely, or conditionally, this is to pray *in his name.*

Mat. 10. 41.

3. To pray *in Christ name*, is to pray for his ends, for the sake and use of Christ: Thus the phrase is used, *To receive a Prophet in the name of a Prophet (s.)* for this end and reason, because

ous promises made to our prayers, whereby we are perswaded that our particular requests shall be granted unto us, onely with this distinction,---in matters spiritual, necessary to salvation, we are to ask absolutely, as being perswaded that God hath subordinated to our salvation to his own glory; and we are to believe absolutely, that the Lord will grant them unto us; yea, it is a good sign, if we desire any saving grace, that the same grace is begun in us: but in matters temporal or spiritual, not necessary to salvation, we are to ask them conditionally, so far forth as they may stand with Gods glory, and the good of our selves and our brethren; and we are to believe that he will so far forth grant them; Thus our Saviour prayed in the like case, *O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt,*

Mat 26. 39.

2. In the heart three things are requisite, } *Humility.*
 } *Reverence.*
 } *Ardency of spirit.*

1. *Humility*, which is derived *ab humo*, from the ground; intimating, that when we pray, we should humble our selves, as it were to the ground: Thus the Christians in the eastern Churches were wont to cast themselves down to the ground, when they called upon God: Thus *Abraham* acknowledged himself but *dust and ashes*; Thus *Jacob* confessed himself *less than the least of all Gods mercies*; thus *David* professed, that he *would be vile before the Lord*; thus *Isaiah* cryed out, *I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*: Thus *Ezra* prayed, *O my God, I am ashamed, and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up unto the Heavens*: Thus the Centurion, *Lord I am not worthy that thou shouldst come under my roof*: Thus the woman of *Syrophenicia*, confesseth her self a dog in comparison of the Israelites; and thus the Prodigal received to favour, confesseth himself *unworthy to be called a son*: Here's a cloud of witnesses, concluding that *Humility* in the heart is requisite in prayer,

Gen 18 27.
and 32. 10.
2 Sam. 6. 22.
Isa. 6. 5.

Ezra 9. 6.

Mat 8 8.

Psal. 2. 11.

2. *Reverence* of the majesty of God: *Serve the Lord with reverence, and joyce with trembling*: The blessed Angels being in Gods presence, and sounding forth his praise, are described, as having six wings, *whereof two pair serve to cover their faces and their*

their feet, hereby betokening their wonderful reverence of God: Isa. 6. 2.
How much more should we, who inhabit these houses of clay, (subject to infirmities, and corrupted with sin) be stricken with an awful reverence of Almighty God? did we consider our selves to be in the midst of Angels, before the God of Angels, performing the like exercise as the Angels, how would this strike us with a *reverence* of this great King of Heaven?

3. *Ardency, or fervency of spirit*; this gives wings to our prayers, and causeth them to ascend before God; this sets on work all the graces of Gods Spirit, and the more fervent the prayer is, the more they are intended, actuated, increased: I mean not thus of every fervency; there is a fervency of faith, and a fervency of meer natural desires: In this latter, there is no holiness, no fire of the Spirit, but in the former there is: When Christ lived upon earth, many came to him, and some were exceedingly importunate to be healed; or to have Devils cast out, &c. now if he answered their requests, his usual phrase was, *Be it unto thee* (not according to thy importunity and fervency, but) *according to thy faith*; *q. d.* I heed not, I regard not this clamor and earnestness, if it be onely out of meer natural desires, but if it be out of *Faith*; if besides sense of need, you have in you a true hope of mercy, *then be it unto thee according to that*: This fervency is set out in the Word by divers significant phrases; sometimes it is called *a crying unto the Lord*, thus *Moses cried unto the Lord*, and *Samuel cried unto the Lord*, Exod. 8. 12. and *Elijah cried unto the Lord*, and *Isaiah cried unto the Lord*; 1 Sam. 7. 9. sometimes *a crying mightily*: *Let man and beast be covered with sack-cloth, and cry mightily unto God*: sometimes *a lifting up of* 20. 21. 2 Kings 20. 11. Jonah 3. 8. Isa 37. 4. Lam 2. 19. 1 Sam. 7. 6. Rom. 8. 26. 1 Thess 3. 10. Col 4. 12. Rom. 15. 30. Gen 32. 24.
our prayers; wherefore *lift up thy prayer for the remnant that is left*, said *Hezekiah to Isaiah*: sometimes *a pouring forth our souls before the Lord like water*; *O wall of the daughter of Zion, -- pour out thy heart like water before the face of the Lord*: Thus the *Israelites drew water*, and poured it out before the Lord, and fasted on that day, and said there, *We have sinned against the Lord*: sometimes *a groaning in spirit*, or *groans of the spirit*; *The Spirit it self maketh intercession for us*, with groanings which cannot be uttered: sometimes *a praying exceedingly*; sometimes *a praying privately*, sometimes *a striving with God*: Now I beseech you brethren; for the Lord Jesus Christ sake, and for the love of the

Spirit, that you strive together with me in your prayers to God for me: sometimes a wrestling with God: Thus Jacob wrestled with a man (i.) with God in form of a man, untill the breaking of the day: — All these phrases do set forth the excellency, the necessity of this ardency, fervency of prayer, required in the text.

S E C T. 4.

The duties of the body in prayer.

1 Tim 4.8.

1 Cor. 6. 20.

THUS far of the duties of the soul in prayer; as for bodily exercise (of itself) it profiteth little: but if joyned with the soul, it is of great importance; *Therefore glorifie God in your body, and in your Spirit, for both are Gods.*

The duties of the body may be reduced to these two heads:

- { The gesture of the body.
- { The speech of the mouth.

Concerning the first; in publick prayer we are to follow the custom of the Church wherein we live, if it be without scandal and superstition.: In private prayer we may take our liberty, so that our gesture be correspondent to the affections and dispositions of the soul.--In Scripture we read of these several gestures: 1. *Standing*, which is a token of reverence and service, 2 Kings 5. 25, 1 Sam. 16. 21. 1 Kings 10. 8. Job 29. 7, 8. Gen. 18. 22. 2 Chron. 20. 5. Psal. 134. 1. Luke 18. 13. Mark 11. 25. 2. *Kneeling*, which is a token of our humility and earnestness in prayer, Psal. 95. 6. 2 Chron. 6. 13. Dan. 6. 10. Acts 7. 60. and 9. 40. and 20. 36. Luke 22. 41. 3. *Prostration*, or falling on the ground, or falling on the face, a gesture of the greatest humiliation, though not used amongst us in these parts of the world, Numb. 16. 22. Josh. 5. 14. Ezek. 9. 8. and 11. 13. Mat. 26. 39. 4. *Sitting*, lying, walking, riding, journeying, in some cases, 2 Sam. 7. 18. 1 Kings 19. 4. Isa. 38. 2. Psal. 6. 6. Gen. 24. 26. 2 Chron. 18. 31. 5. *Uncovering of the head in men, covering of the head in women*, which is a token of subjection, 1 Cor. 11. 7, 10. Rev. 4. 10. 6. *Lifting up, and casting down of the eyes*, the former being a token of faith, the latter of dejection and humiliation, Psal. 123. 1. Mat. 14. 19. Iohn 11. 41. and 17. 1. Luke 18. 13. 7. *Lifting up, or stretching forth of the hands*; expressing humility and earnest affection:

affection: and knocking them on the breast, which betokens guilt, and earnest desire of pardon, *Exod. 9. 33. Psal. 143. 6. 1 Kings 8. 22. Psalm 143. 2. Lam. 3. 41. Luke 18. 13. Luke 23. 48.*

Concerning the second; viz. *The voice or speech of the mouth*; it is necessary in Church or family, and most convenient in private: Now the voice used in prayer, is either

{ *Inarticulate.*
Articulate.

1. The *inarticulate*, is that which is uttered in sighing, groaning and weeping: *Lord, all my desire is before thee; and my groaning is not hid from thee*, saith David; and *Hezekiah* professeth, *That he did chatter like a crane or a swallow, and did mourn like a dove; And the Spirit himself maketh intercession for us With groanings, which cannot be uttered.* *Psal. 38. 9. Isa 38. 14. Rom. 8. 26.*

2. The *articulate voice*, is the external speech it self, whereby the prayer is expressed, wherein three things are considerable.

{ *Quantity.*
Quality.
Forme.

1. For *Quantity*, we must not affect prolixity, as if for multitude of words we looked to be heard: *When ye pray, use not vain repetition, as the heathen do*: The Heathen thought, that their gods did not always hear, as being otherwise employed (so *Elias* told *Baals* Priests) and therefore they used to repeat the same things often, that if they did not hear them at one time, they might hear them at another time; thus Christians must not pray, they must not lengthen their prayers, as conceiving that either God hears not, or that he will hear for the lengths sake; but on the other side, where is variety of good matter, uttered with the attention of minde, and vigor of affection, there the longer we continue in prayer, the better it is. *Matt. 6. 7.*

2. For *Quality*, we need not be curious in respect of the stile, God looking to the heart, rather than the speech: As it is not the loudness of a Preachers voice, but the weight and holiness of the matter, and spirit of the Preacher, that moves a wise and intelligent hearer; so not gifts, but graces in prayers,

Mal. 1. 8.

are they that move the Lord : The reason , prayer moves not God as an Oratour, but as a childe moves his Father : two words of a childe humbled , and crying at his fathers feet , will prevail more then penn'd orations : it is the meaning of the spirit that God looks unto , more then the expressions , for the groans are said to be *unutterable* , Rom 8. 26. yet must we not be more careless and negligent for the manner of speech , then we would be , if we were to speak to a mortal man : *If ye offer the blinde for sacrifice, is it not evill ? and if ye offer the lame and sick, is it not evill ? offer it now unto thy Governour , will he be pleased with thee , or accept thy person ? saith the Lord of hosts,* Mal 1. 8.

3. For the *Form* : We are not tyed to any set form, nor are we so tyed to conceived prayer , as that it must be without all study or meditation , either against the instant , or in former times : A man may conceive a prayer *ex tempore* , and yet without Enthusiasms , or extraordinary revelations : *viz.* by the help of his former studies and Meditations : and that I may afford some help that way, I shall in conclusion of this Chapter, lay down a directory for prayer, together with a form of prayer (though broken) in Scripture-phrases.

S E C T. 5.

Duties after Prayer.

3. **T**He *Duties* subsequent , which follow after prayer , are these : —

1. Quietly to rest in the good will and pleasure of God , not doubting but the Lord hath heard our Prayers , and in good time shall grant that which shall be most for his glory and our good ; and this is the meaning of the word *Amen* , wherewith we seal up our prayers.

2. Diligently to use all good means for the obtaining of our suits ; as if I pray for *faith* , or any other spiritual Grace , I must besides prayer , use all good means carefully , which the Lord hath ordained for the begetting and increasing of those
graces

graces in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it, otherwise, our prayers are a tempting of God, as if he must grant, not by means, but by miracles.

3. Carefully to look after our prayers, and to cast up our comings in, and gainings by prayers, otherwise we are like foolish Venturers, who have a great stock *a going*, but look not after their returns: *In the morning I will direct my prayers, and look up:*] There are two military words in the verse, *David* would not onely pray, but *marshal up his prayers*, put them in array; and when he had done so, he would be as *a spy upon a tower*, to see whether he prevailed, whether he got the day: For the better unfolding this mystery of grace, I shall propound and give Answer to some Quere's or cases of Conscience as: —

1. Suppose I have prayed, how shall I assuredly know that God hears, and will answer in his own time?

2. Suppose the thing I desired shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

3. Suppose after prayer I observe all I can, and I can by no means discern, that either God will answer or doth hear my prayers, what shall I do then?

4. Suppose the thing I desire is answered, how may I assuredly know it was at my prayers, or out of common providence?

5. Suppose that others joyned with me in those prayers now answered, how shall I know that my prayers had an hand in obtaining those answers, as well as any others?

6. Suppose I am assured upon former observations, that God hath heard and answered my prayers in their particulars, what must I do then?

S E C T. 6.

The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?

WE may resolve this case, by some observations before prayer, in prayer, and after prayer.

1. Before

1. *Before prayer*: When God prepares the heart to pray, when he pours upon a man a *spirit of Grace and Supplication*, a praying disposition; when he puts in motives, suggests arguments and pleas unto God, as materials for prayer; all which you shall finde to come in readily, and of themselves; and that likewise with a quickning heart, and inlargement of affections, with a lingring, and longing, and restlessness of spirit, to pour out the soul unto God: this is a sign that God lends his ear, and will return answers: *Thou wilt prepare their heart; thou wilt cause thine ear to hear; q.d.* Thou fashionest the heart, and composest it into a praying frame, and that is a sign, Lord, that thou meanest to hear.

Phil. 10. 17.

2. *In prayer*: As 1. when God *draws nigh*, and reveals himself to thy soul, in and upon such or such a particular petition, when God smiles upon thee, welcomes thee, falls about thy neck and kisseth thee; when no sooner thou comes into his presence to inquire of him, but he says, *Here I am*, as the promise is. *Isa. 58. 9.* this thou art to observe as a sign that he hears thy prayer, and accepts both thee and it: *Hear me speedily* (saith David) *and that I may know thou hearest me, draw nigh unto my soul.* *Psal. 69. 17.* 2. When God doth put a restless importunity into the heart, maugre all discouragements, for this or that mercy, and when this importunity is joyned with a subjection to God's will, and runs along with it, then hath God stirred it up, and then look for something to come: You know the parable how the unjust Judge heard the widow, *for her importunities sake*: So when God puts this *importunity* into the heart, it is a sign God means then to hear and answer.

Isa. 58. 9.

Psal. 69. 17, 18.

Luke. 18. 5.

3. *After prayer*: This will appear in several particulars; as —

1. When God quiets and calms the heart after prayer, by speaking something to the heart, though what is spoken be not always discerned; as when you see an earnest or importunate suitor going in to a great man, exceeding anxious, but coming out very chearful, contented, and quiet in spirit, you would conceive that certainly something hath been said to him, which gave him encouragement: So when thou goest to God, and hast been importunate in a business, and thy desires were exceedingly up for it, and then thou risest up with thy minde, calmed and satisfied,

satisfied, and thou fee'st the anxiousness the solicitude of thy heart, about the thing taken off and dispelled; this is a good sign that God hath heard, and will return answer to the full: When *Hanna* out of much bitterness, and with strong desires, had poured her soul out unto the Lord, it is said, *That she looked no more sad*; And then God gave her a sonne, a sonne of her desire. 1 Sam. i. 18.

2. When God gives an obedient, dependent heart, in walking before him, when that consideration still comes in a curb unto sin: *If I regard iniquity in my heart, God will not hear me*: Psal. 66. 18. When God doth still after praying, keep the soul in a more obedient frame of spirit; when he keeps thee from using ill means, &c. it is a sign that God hath heard thy prayers, and thou shalt have returns: *David* praying for his life, *Hear my prayer*, Psal. 143. 1. *O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness*: — Presently after he prays for holiness, knowing that sin would enervate and spoyl all his prayers; *Cause me to know thy way, wherein I should walk*: — *Teach me to do thy will.* 8.
10.

3. When God after prayer, strengtheneth the heart to wait and expect for the mercy desired; when a man after prayer, begins to wait rather than pray (though he prays still) because he looks now God should perform; in this case, and at this time he may look for some good answer from God: *David* having prayed, says to his soul, *Wait on the Lord, be of good courage, and he will strengthen thy heart*: *Wait, I say, on the Lord.* Psal. 27. 14.

SECT. 7.

The second Case: Suppose the thing I desire shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

WE may resolve this case, if 1. we observe these particulars:

1. Whether thy prayer was framed in a right manner? didst thou not pray absolutely for such blessings, as were never absolutely promised? if so, no wonder thy prayer is denied.

Heb. 5. 7.

didst thou pray conditionally (as Christ prayed, *If it be possible, &c.*) then thy prayer may be heard, and yet the things denied? for otherwise Christ had not been heard, when yet the text says, *He was heard in that he feared.*

2. Whether there be not a reservation in that denial, for some greater mercy, whereof that denial was the foundation? if we had many of our desires, we should be undone: If the childe had lived for which *David* so earnestly prayed, he would but have been a living monument of his own shame; God therefore denied his prayer, but after he gave him a *Solomon*.

3. Whether God doth not answer thee still according to the ground of thy Prayer? Now the ground and intent of thy prayer, is after Gods glory, the Churches good, thy own particular comfort; it may be God denies the particular mercy thou desirest, and yet he answers the ground of thy prayer, his glory shall be advanced, his Church preserved, thy comfort made up (even for that prayer of thine) some other way.

4. Whether God yields not far to give thee satisfaction, as if he were tender of denying thee? So the Lord answered *Abraham*, when praying for *Ishmael*, *O let Ishmael live in thy sight!* God went as far in answering his request as might be, *I have heard thee* (saith God) *and I have blessed him, and I will make him fruitful, and multiply him exceedingly, and he shall beget twelve Princes; but my covenant I will establish with Isaac.*

Gen. 17, 18, 20

5. What effects that denial hath upon thy heart? as—

1. Whether thy heart be enlarged to acknowledge God to be holy and righteous in his dealings with thee, and thine own unworthiness the cause of his denying thee? *I cry in the day time* (saith *David*) *but thou hearest not:—Yet thou art holy, O thou that inhabitest the praises of Israel.*

Psal. 22. 2, 3.

2. Whether God fills thy heart with holy contentment in the denial?

3. Whether thou canst be thankful to God out of faith, that God hath ordered all for the best, though he hath denied thee?

4. Whether thy heart be not discouraged, but thou canst pray still, at least for other things? it moves ingenuous natures to see men take repulses and denials well, and so it moves God: Now if the case be thus, if upon observation thou canst say, that thy prayers, though denied, were conditional [*if God will*] that thou

thou perceivest a reservation in Gods denial, for some greater mercy; that God answered thee, at least; according to the ground of thy prayers, that God yielded far to thee; as as if he were loath to deny thy prayers; that thou feelest such effects of denial upon thy heart, as these:-- 1. An enlargement, to acknowledge God holy and righteous. 2. An holy contentment in the denial. 3. A thankful heart. 4. An heart not discouraged howsoever. Surely then God hears, or God hath heard thy prayers, although the particular suits are not accomplished.

S E C T. 8.

The third case: Suppose after Prayer, I observe all a can, and can by no means discover, that either God will answer or hear my prayers, What shall I do then?

WE may resolve this case by laying open the duties appertaining to such a soul. Canst thou not discern Gods dealings? spy no returns of thy prayers? it is then thy duty—

1. To examine what is the cause; and if the fault be in our prayer, because *we did ask amiss*, we must endeavour by Gods James 4 3, grace to amend; or if the fault be in our selves, because we are impenitent, we must first repent, and then renew our prayers unto God.
2. To *persist and persevere in our prayers*, without fainting, Luke 18. 1. Continue instant in prayer, as *Hanna*, and *David*, and *Daniel*, Rom. 12. 12. and *Bartimeus*, and that importunate widow.
3. To expect the Lords leisure: *I waited patiently for the Lord* (saith *David*) *and he inclined unto me and heard my cry.* Plal. 40. 1.
- 4 To rest in the good-will and pleasure of God: *Let him do what seemeth him good*: Who can tell, but God in time may give thee a sign of his good-will towards thee, and that he hath heard thy prayers? howsoever, it is the Lord that gives or denies, let him do what he please.

SECT. 9.

The fourth Case: Suppose the thing I desire is answered, how may I assuredly know it was by my prayers, and not out of common-providence?

WE may resolve this case by giving these directions to the soul, whereby it may be enabled to discern when and how things prayed for, come in by prayer; As

1. From *the manner of Gods performance*: When God gives any thing in answer to prayers, he often discovers a more then ordinary hand of providence in it: As

Acts 12. 6. 10. 1. *By bringing it to pass through many difficulties*: Thus Peter was delivered out of prison at the prayers of the Church; and we finde, 1. He was sleeping between two Souldiers, if they had wakened, he had been discovered. 2. He was in chains, but they fell off. 3. The Keepers stood before the door, but they minded him not. 4. When one watch is past, he passeth quietly through another. 5. When both those were past, an iron gate flies open of its own accord: Now such difficulties are there in many bulnesses, which yet in the end are accomplished by prayer; iron chains fall off, iron gates, enemies hearts fly open of their own accord, and though not in that miraculous maner, by the means of an Angel, yet no less wonderful.

2. *By facilitating all means, and causing them to conspire to accomplish the thing prayed for*; thou hast wind and tide, and a fair day, and all the way paved and plain before thee; there falls out a great conjunction and meeting of many circumstances together to effect it, which had influence into it, wherefore if any one had been wanting, haply the thing had not been done: Thus when Israel went out of Egypt (which was the accomplishment of their prayers, *their cry came up unto God* (saith the Text) how were all things facilitated? the Egyptians that detained them, then came and intreated them to go out, Rise up, and get you forth amongst my people, said Pharaoh; Yea, they were urgent upon the people, that they might send them out of the Land; yea, They hired them to go out with their jewels of silver, and

Exod. 3. 23.

Exod. 12. 13.

and jewels of gold, and raiment, and Pharaoh parts himself lovingly and fairly with them, and desires their prayers, *Bless me alſo*; 35. yea, to ſhew there was no reſiſtance, the Text ſaith, *A dog did not move his tongue*; the brute creatures did not diſturb them, though at midnight, when theſe creatures uſe to be moſt obſtreperous through noiſe, eſpecially at Travellers. Exod. 11. 7.

3. By bringing it to paſs ſuddenly and unexpectedly; as the return of the captivity of Babylon, which was the concluſion of many prayers, was done in a triſce; *they were aſleep in a dream*, Pſal. 126. 1. they could ſcarce believe it was ſo, when it was done.

4. By doing above what was deſired; with addition of other mercies; ſo Solomon asked wiſdom; and God gave him more than he asked, *Peace, Riches and Honour*. When prayers are answered, uſually mercies come thick; the thing we prayed for, comes not alone. 1 Kings 3. 12.

5. By adding ſome ſpecial circumſtance, as a token of Gods ſpecial hand in it; ſuch a token as a man himſelf often takes notice of, yea, and others alſo often take notice of it; *Show me a token for good* (ſaith David) *that others that hate me may ſee it, and be aſhamed*. So when Abraham and Iſaac, and Abrahams ſervant had prayed for a wife for Iſaac; ſee by what a token God ſhewed that he had heard their prayers; *Rebekah, was the firſt that came out, and ſhe be the woman appointed for Iſaac* (prayer the ſervant) *let her offer me drink, and my camels alſo, and thereby ſhall I know thou haſt ſhewed kindneſs to my Maſter*; and God gave him the token, and therefore the ſervant bowed at it, and worſhipped the Lord. Pſal. 86. 17.

6. From the time; wherein the thing prayed for is accompliſhed: God who doth all things in weight and meaſure; ſhews his wiſdom and love as much in the ſeaſon, as in giving the thing it ſelf: God conſidereth all times of thy life; and ſtill chooſeth the beſt and fitteſt to answer thy prayers in: *In an acceptable time have I heard thee* (ſaith God). Gen 24. 14. Iſa. 49. 8.

1. It may be at the very time when thou art moſt inſtant and earneſt in prayer: *Whiles they are yet ſpeaking* (ſaith God) *I will hear*; a time cull'd out on purpoſe, that they might reſt

assured it was an answer to their prayers.

Psal. 10. 17.

2. At that *time* when thou hast most need, and when thy heart is most fitted for mercy (i.) when thy heart is most subdued, and thy lusts mortified, for then thou art fittest to relish his goodness alone, and not to be drawn away with the carnal sweetness that is in the thing, *Thou wilt prepare thine heart, thou wilt cause thine ear to hear, thou wilt prepare thine heart in taking it off from the thing desired, in making it quieted and contented with God in the thing, and then thou wilt hear*] this is the fittest time.

Psal. 6. 3.

3. From the effects upon thy heart that prayest: As—

1. If the thing granted by thy prayers, draw thy heart more near unto God: Things granted out of ordinary providence only, do increase our lusts, and are snares to us; but if thou findest Gods dealings with thee, to be a kindly motive to cause thee to mourn for sin, and to be a restraint against sin, it is a sign it was a fruit of thy prayer: *Away from me ye workers of iniquity* (saith David) *God hath heard the voice of my weeping*; or,

1 Sam. 2. 1.

2. If thou findest Gods dealings with thee, to be a kindly motive, to cause thee to rejoyce in God, more then in the thing obtained, it is a sign it was a fruit of thy prayer. *Hanna* blessing God for her childe, *My heart rejoyceth in the Lord, saith she: She rejoyceth not so much in the gift, as in the giver, not so much in her childe, as in his favour that answered her prayer.*

3. If the mercy obtained by thy prayer, inlarge thy heart with thankfulness: Self-love makes us more forward to pray, then to give thanks, for nature is all of the craving and taking hand; but where Grace is, there will be no eminent mercy gotten with much struggling, but there will be a continual, particular thankful remembrance of it a long while after, with much inlargement; *Great blessings won with prayer, are won with thankfulness*; such a man will not ask new, but withall, he will give thanks for old: *Thankfulness* of all duties proceeds from pure Grace, therefore if thy spirit stirs thee to it, it is a sign he made the prayer: See *Hanna's* song when shee had her desire, 1 Sam. 2. 1.

3. If the mercy gotten by thy prayer, doth incourage thee to go to God another time, to pray again more confidently and

and fervently, it is a sign thou hast gotten the former mercy that way: *The Lord hath heard me* (saith David) *and I will call upon him as long as I live.* Psal. 11. 6. 2.

4. If the thing obtained by thy prayer, doth make thee careful to perform thy vows made in prayer: *I will pay thee my vows* (saith David) *which my lips have uttered, and my mouth hath spoken, when I was in my trouble;* and the reason follows, *because that verily God hath heard me, when I cryed to him;* and so Eliphaz in *Job*, doth connect and hang these two together, *Thou shalt make thy prayer to him, and he shall hear thee, and thou shalt pay thy vows.* Job 22. 27.

5. If the thing granted by thy prayer, prove a real and stable mercy; if the curse be taken out, and it have few thorns and vexations in it: *When the blessing of God maketh rich, be addeth no sorrow with it:* It may be the heart was put to some trouble in the deferring, but it's recompenced by the more settled, constant, immixt sweetness in the enjoying. Prov. 10. 22.

6. If the mercy obtained brings with it assurance of Gods love, and an evidence of his favour: I need not make that a sign, for when this comes with a mercy, it carries its own evidence; you will then know well enough that it is the fruit of prayer.

SECT. 10.

The fifth Case: Suppose that others joyn with me in those prayers now answered, how should I know that my prayers had an hand in obtaining those answers, as well as any others?

WE may resolve this case by these observations: As—

1. If thy heart did sympathize and accord in the same holy affection with those others in praying, then it is certain thy voyce hath helped to carry it: *If two of you shall agree on earth,* (saith Christ) *as touching any thing that they shall aske, it shall be done for them of my Father which is in heaven: If two of you shall* Mar. 18. 19.

Ephes. 2. 29.

shall agree (the word is *συμφωνῶντιν*) q. d. if you harmonially agree to play the same tune (for prayers are *musick* in Gods ears, and so called, *melody to God*) if you agree not onely in the thing prayed for, but in your *affections*, for it is the *affections* that makes the consort and melody: If the same holy *affections* were touched and struck by Gods Spirit in thy heart, that was in others, then didst thou help to make up the consort, and without thee it had been imperfect; yea, without thee the thing might not have been done, for God sometimes stands upon such a number of voyces (as when he named ten persons in *Sodom*) and so one voyce may cast it.

Luke 2. 29.

2. If thy heart be filled with joy in the accomplishment of what was prayed for, it is an evident argument that thy prayers did move the Lord to effect it, as well as the prayers of others. When good old *Simcon* saw his prayers answered in sending the Messiah into the world, he was even willing to dye through joy, and thought he could never dye in a better time: *Lord, now lettest thou thy servant depart in peace, according to thy word.*

2 Thes. 3. 6, 7, 9.

3. If the thing concern others, and thy heart be thankful for a blessing on others, prayed for by thee with others, it is a sign thy prayers had some hand in it: Thus *Paul* prayed for the *Theſſalonians*, and when *Timothy* came, and brought him good tidings of *their faith and charity*, he was not onely comforted, but in his ravishment he cries, *What thanks can we render again to God for you?*

Phil. 1. 19.

4. If the thing concern thy self which was prayed for by others, helping thee in their prayers, what cause hast thou but to think it was granted for thy own prayers, and not for theirs only? It may be indeed that God heard thee the sooner through the help of their prayers: *I know this shall turn to my salvation, through your prayers*, said *Paul*: but if God stirs up thy heart to pray for thy self, as well as others pray for thee, then God that gave thee an heart to pray, hath heard thy prayers also, and hath had a respect to thee as well (if not more then) to others, because it concerneth thy self especially, as being a more special mercy to thee then to others.

S E C T. 11.

The sixth Case: Suppose I am assured upon former observation, that God hath heard and answered my prayers in their particulars, what must I do then?

WE may resolve this Case, by laying open the duties appertaining to such a soul: Art thou now assured of answer and return of thy prayers, it is thy duty then —

1. To be thankful to God for his goodness: *Blessed be the Lord (saith David) because he hath heard the voice of my Supplications.* Psal. 128. 6.

2. To love God the more, and to resolve with confidence to call upon him so much the more: *I love the Lord, because he hath heard the voice of my supplication; because he hath inclined his ear to me, therefore will I call upon him as long as I live.* Psal. 116. 1, 2.

3. To have such a deportment and demeanour ever after, as is suitable to such who have commerce and intercourse with God; as, *To depart from sin, to apply our hearts to obedience, and to pay all our vows: Away from me ye workers of iniquity, God hath heard the voice of my weeping: --- And I will pay thee my vows which my lips have uttered; --- For God hath heard me.* Psal. 6. 8.
Psal. 66. 13, 14.
19.

S E C T. 12.

A Directory for Prayer.

I Promised in conclusion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-form of prayer: For the former, I shall draw this Scheme.

In Prayer, observe we

The Parts of it,

Petition

For our selves.

A Precation for

Confession

Of sin.

The Preface to it, w^h consists of

a description of God by his *Attributes.*
 a craving of *Audience.*
Acceptance.

1. Of the sin of our first Parents.
2. Of Original pollution.

In thought, word, deed { before since } Conversion.

Light of Knowledge.
 Checks of Conscience.
 Long forbearance of God.
 Tender Mercies.
 Terrifying Judgements.
 Strong Purposes.
 Frequent Promises.
 Multiplied Vows.

Of our age, sex, constitution, relations, &c.

Se ret, open, bosom-lusts.
 Against the Law of God,
 Against the Gospel of Christ; as { Our not thirsting after Christ.
 Our not relying on Christ.
 Our grieving Gods Spirit.
 Our continued impenitency.

In their aggravations by circumstances of { The person against whom.
 The number of them.
 The time, place, maner, &c.

Of the judgement and condemnation we deserve for sin;
 to which is annexed humiliation, or mournig for sin.

Pardon for sin, for his { Names &c.
 Promise &c.
 Mercies &c.
 Christs &c.

Sealing of this pardon to our Consciences.
 Peace of Conscience, and joy in the holy Ghost.
 Justifying and lively faith.
 Repentance unto life.

Saving Knowledge.
 Love to God, Saints, Enemies.
 Lively hope, ardent zeal, filial fear, &c.
 Growth in grace.

Means conducing; as { The Word preached.
 The Sacraments.
 The Sabbaths.

Purifying and power against sin. —
 A blessing on our outward Calling.
 Sanctifying of all afflictions to us or others.

{ Deprecati-
on against { All evil ; of sin especially.
The Devil, and all his assaults.
The World, and all its temptations.
Our own Flesh, with all the lusts of it.
Our darling Corruptions, *Dalilah* sins.
All judgments { National.
bodily { Diseases.
ghostly { Plagues.
Terrour of Consci-
ence.
Spiritual desertions.
The sting of death, and horror of the grave.

{ For others. { All belonging to Gods electi-
on, though as yet uncalled, as { Jews.
Pagans, Infidels.
Prophane or ignorant Christians.
Persecutors themselves.
All in the bosom of the Church { In forreign Countreys.
In our own Nation. { Magistracy.
Ministry.
Commonalty.
All afflicted in { Soul.
Body.

{ Thanksgi-
ving for
blessings { Spiritual { Election, with all the { *Redemption.*
golden chain of Graces { *Vocation.*
hanging thereon; as, { *Justification.*
Word, Sacraments, Sabbaths, Ordinances, la-
bours of the learned. { *Sanctification.*
Power over sin, Satan, our own selves. { *Hope of glory.*
Temporal { Creation.
Continual preservation.
Life, health, peace, prosperity, plenty, &c.
Deliverance from judgements, National and
Personal.
Victory over the Churches enemies.

SECT. 13.

§. 1. *A form of Prayer in Scripture-phrases.*

IN this form observe—

1. *A description of God.*

O God the God of the spirits of all flesh. — Who hast created
 Numb. 16 22. the heavens, and stretched them out, who hast spread forth
 Isa. 42. 5. the earth and that which cometh out of it, who givest breath
 unto the people upon it, and spirit to them that walk there-
 in. — Who hast formed the mountains, and created the wind,
 Amos 4. 13. and declarest unto man what is his thoughts, who makest the
 morning darkness, and treadest upon the highest places of the
 Psa. 104. 1, 2, 3 earth. — Who art cleathed with honour and Majesty. Who co-
 verest thy self with a light as with a garment, who layest the
 beams of thy chambers in the waters, who makest the clouds
 thy charrets, who walkest upon the wings of the wind. — Who
 Isa. 40. 12. hast measured the waters in the hollow of thy hand, and meated
 out heaven with thy span, who comprehendest the dust of the
 earth in a measure, and weighest the mountains in scales, and
 the hills in a balance. — Who givest the sun for a light by day,
 Jer. 31. 35. and the ordinances of the moone and of the stars for a light by
 night, who dividest the sea when the waves thereof roare. —
 Amos 5. 8. Who madeest the seven stars and Orion, and turnest the shadow
 of death into the morning, and makest the day dark with
 night. — Who hast built thy stories in the heaven, and hast
 Amos 9. 6. founded thy troop in the earth, who callest for the waters of
 the sea, and pourest them out upon the face of the earth. —

2. *A begging of audience.*

Look down from heaven thy holy habitation. — Have thou.
 Deut. 26. 15. respect unto the prayer of thy servants, to hearken to the cry,
 1 King 8. 28. and to the prayer which thy servants pray before thee this
 day. — Let our prayer be set forth before thee as incense, and
 Pal. 141. 2. the lifting up of our hands as a morning sacrifice. ----

3. *A confession of the sins of our first parents, and of our original pollution.*

We confesse O Lord thou createdst our first parents in thine Gen. 1. 25. own image, and breathedst into their nostrils the breath of life, Gen. 3. 6. but the serpent beguiled them, and they did eat of the forbidden fruit: whereby all mankind (being then in their lo: ns) also sinned, and now come short of the glory of God.---And besides that sin which is imputed to us, we finde in us inherent a pro- Rom. 3. 23. clive disposition to all maner of evil; we are risen up in our fathers stead an increase of sinful men, to augment yet the fierce Numb. 32. 14. anger of the Lord towards us.---We know Lord, that in us, that is in our flesh, dwelleth no good thing, for though to, will be pre- Rom. 7. 18. sent with us, yet how to performe that which is good we finde not.---We see an other law in our members warring against the Rom 7. 23, 24. law of our minds, and bringing us in captivity to the law of sin which is in our members. O wretched men that we are, who shall deliver us from the body of this death? ---

4. *A confession of actual transgressions in thought, word, and deed.*

And yet O Lord, to fill up the measure of our condemnation, to this sin original we have added sins actual: who can say I have made my heart clean? I am pure from my sin? Prov. 20. 9. sinners we are by imputation, having the sin of our first parents charged upon us; sinners by real communication, being heires to our forefathers corruption, and sinners by actual commission. --- We have sinned in thought: our souls which should have been seasoned with sweet meditations on thy goodness, and mercy, and grace, and heavenly things, they are and have been pestred and assailed with the black and hellish thoughts of atheisme, despaire, discontent, blasphemie, and soul-vexing feares. O what a world of ignorance, vanity of minde, disesteem of thy mercy, timorousness, discontent, unbeleef, misinterpreting the Lords doings, self-confidence, and solitary musings on the temptations of Satan have nestled in our hearts? thou Lord seeest that the wickedness of man is great upon earth, and that Gen. 6. 5. every imagination of the thoughts of his heart is only evil continually.---We confesse Lord, we have sinned in word; our

Jam. 3. 5. 6.

Mat. 12. 36.

Job 9. 10.

Job 20. 27.

Psal. 90. 8.

tongues which should have been as trumpets to have sounded thy praise, they have been deeply guilty of blasphemy, murmuring, swearing, forswearing, lying, slander, railing, reviling, brawling, scoffing, boasting, discovering of secrets, defense of sin, flattery, giving ill counsell, sowing seeds of discords amongst neighbours, foolish jesting, idle words, sinful silence, rash censurings, behold how great a matter a little fire kindleth, the tongue is a fire, a world of iniquity, --it hath defiled our whole bodies, and hath set on fire the course of nature, and it is set on fire of hell, O Lord, if of every sinful word, and of every idle word we must one day give account, what a fearful account have we to make? If we justify our selves, our own mouths will condemn us, --the heaven shall reveal our iniquity, and the earth shall rise up against us. -- We confess Lord, we have sinned in deed: witness our worldliness, and covetousness, and pride, and malice, and lusts, and lukewarmness, and impatience, and discontentedness, and vain glory, and self-love: O the wrongs we have done, O the goods we have ill gotten, and the time we have mispent, and the Sabbaths we have prophaned! O the pollutions, distempers, estrangedness from God in our souls! O the villanies, vanities, and rebellions of our whole life! O Lord, we may as well number the Stars as our sins, but thou knowest them all, thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

5. *A confession of sins before and since conversion.*

Job 15. 16.

Isa. 38. 4.

And however thou hast been pleased of thy rich mercy in Christ, to translate some of us from darkness to light, yet Lord how infinitely did we sin before our conversion? O our omissions of good duties in that graceless time, which were as large as the duties enjoined in all thy Commandements! O the actual sins, and gross iniquities, and heynous crying crimes we then committed with all manner of greediness! O we cannot but say out of our own experiences, abominable and filthy is man, which drinketh iniquity like water. --For our iniquities are growne over our head, and as an heavy burthen they are too heavy for us to bear. --But that which infinitely addes to our sins, how have we sinned since conversion by our many relapses, and frailties, and falls? Alas Lord,
our

our profitable and pleasing finnes in former times have broken in upon us again and again, and notwithstanding we have confessed, and prayed, and promised, yet still we have relapsed and backsliden; in our holy things we have been pestred with wandrings and distractions of heart, with coldness, and dulness, and unprofitableness, to this day innumerable sins pass by us that we take no notice of, so that we cannot, but with holy David complain, who can understand his errors? Lord cleanse us from our secret faults. Psal. 19. 12.

6. *A confession of sins against light of knowledge, checks of conscience, vows, promises, law, Gospel, &c.*

But O the aggravation, that we should sin against knowledge; that we should abuse the good gifts of God, and turn his grace into wantonness, that we should sin against our Covenant many a time renewed; that we should grieve that good spirit of God whereby we are sealed unto the day of Redemption: that we should wrong the blessed name of God, his Word, Religion, and profession of godliness; that in the land of uprightness we should deal unjustly, and not behold the Majesty of the Lord: this makes our sins become exceeding sinful. — We confess Lord, we have sinned against the Law, we have broke all the Commandements, from the first to the last; and now O our God, what shall we say after this? — We confess Lord, we have sinned against the Gospel; we are ashamed of the Gospel of Christ, though it be the power of God unto salvation to every one that believeth. — We have not thirsted after Christ, our soules have not panted after him, as the heart that pants after the water brooks. — We have not loved the Lord Jesus in sincerity, we have not considered him as the sweetness of our hearts, and life of our soules. — We have not counted all things loss and dung for the excellency of the knowledge of Christ Jesus our Lord. — We take no pains to know him, and the power of his resurrection, and the fellowship of his sufferings, or to be made conformable to his death. — We hide as it were our faces from him, and will not have him reign over us. — We have not believed the promises of salvation, nor relyed upon Christ for justification, sanctification, and salvation: O Christ, there is none of us that stirreth up himself to take hold of thee. — And

How-

Revel. 2. 21. howsoever Lord, thou hast given us space to repent of all our abominations that we have committed, yet we have not repented. — We confess not our transgressions unto the Lord, that thou mightest forgive the iniquity of our sin. — Thou hast indeed stricken us, but we have not grieved, thou hast consumed us, but we have refused to receive correction, we have made our faces harder then a rock, and have refused to return. — But above all, O the insolencies, and outrages, and excesses, and tyrannies of our bosome sins, of our darling delights! these are they that rage, and tyrannize it over us more then any of the rest. — These are as our right hands, and right eyes, and we are loath to cut them off, or pluck them out. —

7 *An accusing, judging, and condemning our selves.*

Ezra 9. 13. And for all these sins, thou our God hast punished us less then our iniquities deserve. — It is of the Lords mercies that we are not consumed, and because his compassions fail not. — Lam. 3. 22. If thou shouldest lay judgement to the line, and righteousness to the plummet, — thou mightest make thy anger and jealousy to smook against us, and all the curses that are written in thy book thou mightest lay upon us, and blot out our name from under heaven. — Thou mightest make thy arrowes drunk with blood, and thy sword might devour flesh from the beginning of revenges; — thou mightest give us our portion with the wicked that are turned into hell, and all the nations that forget God. —

8 *Humiliation, or mourning for sin.*

1 John 1 9. But Lord, thou hast said, if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all our unrighteousness. — Thou hast promised, he that covereth his sins shall not prosper, but he that confesseth and forsaketh his sins shall have mercy. — Thou hast proclaimed, Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger for ever; onely acknowledge thy iniquity that thou hast transgressed against the Lord thy God. — Thou hast threatened, I will go and return to my place till they acknowledge their offence, in their affliction they will seek me early. — Thou hast sweetly encouraged, he looketh upon men, and if any say I have

sinned; and perverted that which was right, and it profited me not, he will deliver his soul from going into the pit, and his life shall see the light. ---And O Lord, in reference to these thy sayings, and Promises, and Proclamations, and threats, and encouragements, we embolden our selves to acknowledge our wickedness, and the iniquities of our Fathers. ---Lord, we lye down in our shame, and our confusion covereth us, we cannot but say, we have sinned against the Lord our God, we and our Fathers from our youth even unto this day, and we have not obeyed the voyce of che Lord our God. ---And O that now we could go and seek the Lord, as the children of *Israel*, and *Judah* together, going and weeping, ---asking the way to *Zion* with our faces thitherward: ---This a time of mourning, and our sins have given us occasion of sorrow. O that we were on the mountains like doves of the valleys, all of us mourning, every one for our iniquity. ---Why Lord, it is thy promise, a new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. -- O make all our men like *David*s this day, let them eat ashes like bread, and mingle their drink with very weeping. --- O make all our women like *Maries* and *Marabs* this day, and let their maids lead them as with the voyce of doves, tabring upon their breasts. ---O let us take to us words, and turn to the Lord, and say to him, take away all iniquity, and receive us graciously, so will we render the calves of our lips: *Assur* shall not save us, we will not ride upon horses, neither will we say any more to the works of our hands, ye are our Gods. ---It is true Lord, we have many a time idolized the creature, and abused the Creatour; we have many a time crucified Christ, and trod under foot the blood of the Lamb, but if Christ would but look on us as he did on *Peter*, then should we look upon Christ whom we have pearced, and mourn for him as one that mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first-born: then should we make a great mourning as the mourning of *Hadadrimmon*, in the valley of *Megiddon*. ---Why Lord, help us to mourn for our sinnes, and when thou hast cast us down, and humbled us to purpose, then lift us up again. ---Surely thou art nigh unto them that are of a broken heart, and savest such as be of a contrite spirit. ---When

Job 21.29. men are cast down, then shalt thou say, there is lifting up, and thou shalt save the humble person. --- To this purpose thou hast
 Psal. 126.5,6. promised, they that sowe in tears shall reap in joy, he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. --- And to this purpose was Christ anointed to preach good tidings unto
 Isai. 61.1,2,3. the meek, to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound; --- to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oyle of joy for mourning, and the garment of Praise, for the spirit of heaviness. --- And is it not thine own saying, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones? --- O for a dram of this reviving to our poor drooping souls!

s. 2. The 2. part of prayer is Petition for $\left\{ \begin{array}{l} \text{Our selves.} \\ \text{Others.} \end{array} \right.$

1. **W**E petition for pardon of sin for his $\left\{ \begin{array}{l} \text{Names sake.} \\ \text{Christs sake.} \\ \text{Promise sake.} \\ \text{Mercies sake.} \end{array} \right.$

Job 6.8.
 Neh. 4.5.

Psal. 25.11.
 Jehn 1.29.

Isai. 53.11.
 Heb. 9.16.

Heb. 1.3.

1 Pet. 2.24.
 Revel. 1.5.

1 John 2.2.
 Esay. 53.5.

O that we might have our request, and that God would grant us the thing that we long for. --- Even that it would please him to cover our iniquities, and cause our sins to be blotted out from before him. --- Dear Father, we are sure nothing can hinder mercy from us but sin, O pardon our sins for thy names sake, Oh pardon our iniquity for it is great. --- And to this end; O look on Christ that Lamb that takes away the sins of the world. It is he that bears our iniquities. --- It is he that once appeared to put away sin by the sacrifice of himself. --- It is he that by himself purged our sins. --- It is he that bare our sins on the tree in his own body. --- It is he that loved us, and washed us from our sins in his own blood. --- It is he that is the propitiation for our sins, and not for ours onely, but also for the sins of the whole world. --- It is he that was wounded for our transgressions, that was bruised for our iniquities, the chastisement of our peace was upon

upon him, and with his stripes are we healed. --- O then for his Pſal. 51.2.
 ſake, and in his blood waſh us thoroughly from our iniquities,
 and cleanſe us from our ſin. --- And to this end remember thy
 promiſes. --- Thou haſt ſaid, I will cleanſe you from all your
 iniquity whereby ye have ſinned againſt me, I wil pardon all your Jer. 33.8.
 iniquities whereby ye have ſinned, and whereby ye have tranſ-
 greſſed againſt me. --- Thou haſt ſaid, I, even I am he that blot-Iſai. 43.25.
 teth out thy tranſgreſſions for my own ſake, and will not remem-
 ber thy ſins. --- Thou haſt ſaid, I have blotted out as a thick cloud Iſai. 44.22.
 thy tranſgreſſions, and as a cloud thy ſins. --- Thou haſt ſaid, I Jer. 31.34.
 will forgive their iniquity, and I will remember their ſin no
 more. --- Thou haſt ſaid, Come now, and let us reaſon together, Iſai. 1.18.
 though your ſins be as ſcarlet, they ſhall be as white as ſnow,
 though they be red like crimſon, they ſhall be as wool --- And Mich. 7. 18.
 thy Prophets have ſaid, who is a God like unto thee, that par-
 doneſt iniquity, & paſſeſt by the tranſgreſſion of the remnant of
 thy heritage, thou reſtineſt not thy anger for ever, becauſe thou
 delighteſt in mercy. --- We preſs thee (Lord) with thy own pre-
 cious promiſes: have we nothing of our own to bring thee but
 ſin? Why thou haſt a ſon that thou lookeſt upon, whom thou Rom. 3.25.
 haſt ſet forth for our propitiation: would we have a pledge
 of thy undeſerved favour? Why thou haſt given thy only be-
 gotten Son, that whoſoever believeth on him, ſhould not periſh, John 3.16.
 but have everlaſting life: do we require further aſſurance of
 thy unſpeakable kindeneſs? Why thou haſt made large promiſ-
 ſes, and entred into Covenant with us, that ſhall never fail on
 thy part. Dear Father, thou waſt pleaſed to wait long for our
 converſion when we went aſtray, and wilt thou not much more
 have mercy upon us now we pray unto thee? Thou haſt com-
 manded us to forgive our brethren till ſeventy times ſeven times, Luke 17.34.
 if they ſin and repent; and ſhall our God require ſo much of us
 (whoſe compaſſions are not as the drop of a bucket to the Ocea-
 n, if compared with thy mercies) and wilt thou not much more
 deal tenderly with us, who have ſinned indeed often, and many
 a time, but now deſire to repent us? When we excuſed our diſ-
 obedience, and charged our faults upon thee, thou ſeſt thy love
 on us, but how much more now Lord, when we accuſe our ſelves,
 and pray for thy mercy? Good Lord, miſery is the object of
 mercy; the greater our diſtreſs, the more glorious will be the

Nehem. 5. 9.
Psal. 51. 14.

grace of God in our deliverance; if thou wilt be merciful to our sins, then shall thy glory appear, and our hearts shall be enflamed with thy love, we shall walk in thy fear, and our tongues shall sing of thy goodness. --Yea our tongues shall sing aloud of thy righteousness.

2. *For sealing of this pardon in our consciences.*

Psal. 50. 23.

2 Cor. 1. 22.
Rom. 8. 16.

1 Cor. 12. 12.
Rom. 8. 15.

Rom. 14. 17.
1 Pet. 3. 21.

And for assurance hereof to our poor souls, O shew us the salvation of God. --- Seal up the assurance of pardon in our hearts and consciences by the gracious testimony of thy holy spirit; O let thy spirit testify it to us, and perswade us hereof, and confirm it unto us by his seal and earnest. --- It is thy spirit that bears witness with our spirits that we are the children of God. --- We desire thy spirit both to testify it to us, and with us; O give us the testimony of a renewed conscience enlightned by thy spirit, and directed by thy Word, whereby we may come to know what God hath wrought in us. --- Give unto us the spirit of Adoption, whereby we may with confidence and comfort cry *Abba Father*. Give us joy in the holy Ghost, --- and the answer of a good conscience towards God. ---

3. *For justifying and lively Faith.*

Eph. 2. 8.

Mat. 6. 39.
Mar. 7. 20.
Jam. 2. 20.
Heb. 12. 14.

Phil 3. 9.

Give us even that gift of God, a soul-saving, and justifying Faith. O that we could roll our selves upon the Lord, and stick fast unto his mercy! We have found a rich treasure of promises in thy word for the pardon of our sin, onely create in us the hand of Faith, that we may effectually receive what in mercy thou reachest forth: O we are of little faith. --- Increase it Lord, though it be but as a grain of mustard-seed. Work in us not a dead faith, but that which may be rich in good works, --- following after peace with all men, and holiness, without which none shall see God. --- And because our righteousness is so impure, even as menstruous rags, O cloath us with the robes of Christs righteousness, that we may be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. ---

4. *For Repentance unto Life.*

Give us Repentance; it is thine own word, that unto us hath God raised

raised up his Son Jesus; and sent him to bless us in turning away Acts 3. 26.
 every one of us from our iniquities. -- O that we could draw this
 vertue from Christ! Oh that our heads were waters, and our eyes Jer. 9. 1.
 fountains of tears, that we might weep day & night for our sins!
 Oh that all the night we could make our beds to swim, that we Psal. 6. 6.
 could water our couches with our tears -- That we could re- Mat. 11. 21.
 pent in sack-cloth and ashes. -- Oh that there were such hearts in
 us that we might repent, and recover our selves out of the snare. 2 Tim. 2. 26.
 of the Devil. -- Oh that we could lay our sin to our hearts, that we
 could repent us of our wickedness, saying, what have we done? Jer. 8. 6.
 Oh that we could as *Ephraim* bemoan our selves thus; thou hast, Jer. 31. 18.
 chastised us, and we were chastised, as a bullock unaccustomed
 to the yoke, turn thou us, and we shall be turned; thou art the
 Lord our God. Surely after we are turned we shall repent, and
 after we are instructed we shall smite upon our thigh, we shall
 be ashamed, yea even confounded, because we bear the reproach
 of our youth. -- Oh that remembering our wayes, and all our
 doings wherein we have been defiled, we could loath our selves
 in our own sight for our iniquities, and for our abominations. -- Ezek. 20. 43.

5. For saving knowledge.

Give us saving knowledg; give us thy spirit of truth, who John 16. 13.
 will guide us into all truth. -- Incline our ears to wisdom, and Prov. 2. 2.
 our hearts to understanding, -- that we may cry after knowledg,
 and lift up our voyce for understanding, that we may under- 3.
 stand the fear of the Lord, and find the knowledge of God, that 5.
 we may be enabled to cry unto thee, our God we know thee.
 Hast thou not promised, saying, after those dayes I will put my
 Law in their inward parts, and write it in their hearts, and will Jer. 31. 33, 34.
 be their God, and they shall be my people: and they shall teach
 no more every man his neighbour, and every man his brother,
 saying, know the Lord, for they shall all know me from the least
 of them unto the greatest of them? -- Oh that thou wouldst give Hab. 2. 14.
 us this knowledge, that thou wouldst fill us with this knowledge.
 as the waters cover the Sea. -- That thou wouldst give unto us Eph. 1. 17, 18.
 the spirit of wisdom and revelation in the knowledge of Christ,
 that the eyes of our understanding being illightned, we may
 know what is the hope of his calling, and what the riches of the
 glory of his inheritance is in the Saints. -- Dear Father, is not

Prov. 33.2. thy secret with the righteous? is not the secret of the Lord revealed to them that fear him? — O then give us this Unction from the holy one, that we may know all things. —

6. *For love to God, Saints, Enemies.*

Give us a love of God, and of all things that belong to him; thou hast said, thou wilt circumcise our hearts, and the hearts of our seed, to love the Lord our God with all our heart, and with all our soul, that we may live. -- Set us on fire, burn us, make us new and transform us, that nothing besides thee may live in us: O wound very deeply our hearts with the dart of thy love, -- and that (because our sins, which are many are forgiven us) we may love thee not a little, but much. -- Wilt thou (Lord) love the image, and shall not the image much more love the pattern? O that we were sick of love, --- That our understandings, wills, and affections were all overflowne, overcome, and amazed, that our faintings were inflamed towards thee, and even melted into thee! O sweet Jesu, touch our souls with thy spirit, that virtue may go out of thee into us, and draw us unto thee: Let the favour of thy ointments (whose very breath is love) be ever in our nostrils; --- give us the flagons of the new wine of the Kingdom, which may lift up our souls above our selves in our loves, that we may forget the low and base loves of this world, and by an heavenly excess may be transported into an heavenly love, that we may embrace Christ, who is the Lord from heaven, with a love like himself. --- Nor do we desire onely the pleasures of love, and joyes of thy union; but that we may become generative and fruitful; far be it from us to love thee like an harlot, and not like a wife: O let us desire union with thee, and to bring forth fruit unto thee; we will not cease to cry unto thee, give us children or else we dye: --- give us even fruits of thy spirit which may resemble thee, and be pledges to us of thy union with us. --- And that we may bring forth fruits wholly thine, and not anothers besides thee, O burn and consume what soever would grow one with our souls besides thee; O let the fire of thy spirit so wholly turn our soules into a spiritual fire, that the dross of the flesh and the world being wholly consumed, we may be spiritual, and so bring forth fruits onely to the spirit. --- But alas, sometimes it is, that the ointments of love are not seen

or felt, and then our love cooles; and if so, O then sweet Savi- Luke 22.61,
our look upon us in mercy; one look of thine will awaken our 62.
loves, and make us weep bitterly, that we loved thee so little,
whom to love sufficiently, our best and mightiest loves are most
insufficient. --- Prevent our seeking with thy seeking, be thou Isai 65.1.
present with us in thy providence and power, when thou seem-
est to be far off us in the taste of thy sweetness, and fruition of Cant. 2.3.
thy loves: and then when we have regained thee; we will hold Cant. 3.4.
more hardly, and keep more fastly, and love thee more vehe-
mently, and provide a stock of loves in the summer against the
winter if it return any more. --- And give us also to love one ano- John 13.34.
ther, as Christ hath loved us. --- Make our love to abound yet Phil. 1.9.
more and more towards all men, especially them that are of the
household of Faith. --- Yea Lord, cause us to love our very ene- Gal. 6.10.
mies, to bless them that curse us, to do good unto them that
hate us, and to pray for them that despightfully use us, and Marth. 5.44.
persecute us. ---

7. *For ardent Zeal, Patience, Perseverance, and all other
Graces.*

Give us a zeal after God, and his truth, good causes, and good
men. --- Let us not rest contented with a luke-warm professi- Revel. 3.16.
on, being neither cold, nor hot: --- but make our soules to Psal. 119.20.
break for the longing that they have to thy judgements at all
times. --- O that we were fervent in spirit, zealously affected Rom. 12.11.
always in every good thing: --- O that the zeal of thy house John 2.17.
might even eat us up. --- And that our zeal might provoke very
many. --- O that thy word were in our hearts as a burning 2 Cor. 9.2.
fire, --- that we were weary with forbearing, and that we could Jer. 20.9.
not stay. ---

Give us the grace of patience; thou hast foretold us, that in John 16.33.
the world we shall have tribulation. --- And through much tri- Acts 14.22.
bulation we must enter into the Kingdom of God. --- Make us Heb. 12.1, 2, 3;
therefore run with patience the race that is set before us, look-
ing unto Jesus the authour and finisher of our Faith, who for
the joy that was set before him endured the Cross, despising the
shame, and is set down at the right hand of the throne of God.
O help us to consider him, that hath endured such contradiction
of sinners against himself, lest we be wearied and faint in our
minde.

- 1 Pet. 4. 12, 13. minds. — Let us not think it strange concerning the fiery tryal. — But rather rejoyce in asmuch as we are partakers of Christ's sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy. — O teach us to reckon with our selves that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. — Hast thou not said, that if we be reproached for the name of Christ, happy are we? — O therefore that it may be given to us in the behalf of Christ, not onely to believe on him, but also to suffer for his sake. — Help us to deny our selves, and to take up our cross daily, and follow our Saviour. —
- Rom. 8. 18. Give us perseverance; and to this end make us to build on thy promises; thou hast said, the steps of a good man are ordered by the Lord. — Though he fall, he shall not utterly be cast down, for the Lord upholdeth him with his hand. — Thou hast said, to your old age I am he, and even to hoare haire will I carry you, I have made, and I will bear, even I will carry, and I will deliver you. — For this God is our God for ever, he will be our guide unto death. — O give us one heart, and one way, that we may fear thee for ever, and make thou an everlasting Covenant with us, that thou wilt not turn away from us to do us good; and put thy fear in our hearts that we may not depart from thee. — Help us (Lord) to hold fast the profession of our faith without wavering. — Confirm us unto the end, that we may be blameless in the day of the Lord Jesus Christ. —
- 1 Pet. 4. 14. Give us all other saving graces: — A lively hope that may save us. — Yea in these times let us with *Abraham* against hope beleieve in hope. — A joy in the Holy Ghost, thou hast said, light is sown for the righteous, and gladness for the upright in heart. — A filial fear, because thou takest pleasure in those that fear thee. — In that day when thou makest up thy jewels, they shall be thine, and thou wilt spare them as a man spareth his son that serveth him. — Humility, and lowliness in spirit; casting down imaginations, and every high thing that exalteth it self against the knowledge of God. — Meekness of mind, that the wolf may dwell with the lambe, and the leopard may ly down with the kid, the calf, and the young lyon, and the fatling together, whilst a little child may lead them. — Peace of conscience, and peace of God, that may keep our hearts and minds, that may guard or garrison our whole souls. —
- Phil. 1. 19. 8. For
- Phil. 4. 7.

8. *For growth in grace.*

And for our further assurance, O give an increase and growth to all these graces; O do thou guide us continually, and satisfie our souls in drought. O make full our bones, that we may be like *Isa* 58. 11. a watered garden, and like a spring of water, whose waters faile not.---O let the sun of righteousness arise with healing in his wings, that we may go forth, and grow up as the calves of the stall.---O that thou wouldst make our path as the path of the just, *Mal.* 4. 2. even as the shining light, that shineth more and more unto the perfect day.---O that thou wouldst be to us as dew unto *Israel*, *Hos.* 14. 5, 6. that we might grow as the lilly, and cast forth our roots as *Lebanon*, that our branches might spread, and our beauty be as the olive-tree, and our smell as *Lebanon*.---Hast thou not said, I will *Isa.* 44. 3, 4. poure water upon him that is thirsty, and floods upon the dry ground, I will poure my spirit upon the seede, and my blessing upon thy offspring, and they shall spring up as among the grais as the willows by the water-courses?---O put into our hearts their ways, who go from strength to strength, every one of them in *Zion* appearing before God.---

9. *For purifying, and power against sin.*

Nor pray we only for remission, but cleansing: not only for pardon, and sense of pardon, but for purifying, and power against sin, and deliverance from sin.---Holy God, thou hast promised, that he that is left in *Zion*, and he that remaineth in *Jerusalem* shall be called holy, even every one that is written *Isa.* 4. 3, 4. among the living in *Jerusalem*, when the Lord shall have washed away the filth of the daughters of *Zion*, and shall have purged the blood of *Jerusalem* from the midst thereof by the spirit *Jer.* 31. 33. of judgement and by the spirit of burning.---Holy God, thou hast promised, that thou wilt put thy law in our inward parts, and write it in our hearts.---Holy God, it is thy promise, the first promise, and the foundation of all other promises, that the *Gen.* 3. 15. seed of the woman should bruise the serpents head; that Christ should break the power and dominion of Satan.---O that having *Heb.* 10. 38. these promises we could live by faith, that we could rest upon God and believe, that God of his free grace in Christ will purge us from the filthy remainders of sin, and renew us more and more,

Ephes. 4. 24. more after his own image in righteousness and holiness: surely Lord thou hast said it, and therefore it is no presumption, but true obedience to assure our selves of whatsoever thou hast promised, and entered into bond and covenant freely to give He that beleeveeth on thee, as the scripture saith, out of his belly shall flow rivers of living water.--Christ is a fountaine of grace, ever flowing, and ever full and of his fulness we receive grace for grace; there is no grace but from Christ, and no communion with Christ but by faith, O therefore that we could imbrace him by faith for our sanctification, that so we might be filled with the gifts of his grace in our measure.--It is Christ is our wisdom, and sanctification, as well as righteousness and redemption; --It is Christ who took upon him our nature, and sanctified it by his holy spirit, that we being made one with him might receive the self-same spirit (though in measure) to sanctify us.--O that our Jesus would justify our persons, and sanctify our natures, and enable us to those duties of holiness that he requires, that he would make us unto him a kingdome of Priests, an holy nation. ———

10. *Against all evil of sin, the world, flesh, and diuel.*

O Lord, we have many potent enemies that daily war against us, the world, flesh, and diuel; and our strength is too weak to vanquish the allurements of this world, to repress the lusts of our rebellious hearts, to defeat the pollicies of Satan, much more, to change and cleanse our own hearts, but Lord thou hast promised, O help us to beleeve, that God will ayd, assist, and blesse us in our indeavours, yea and do the whole work for us.--Grant (Lord) that we may not love the world, nor the things of the world, — that our hearts may not be over-charged with sursetting and drunkenness and the cares of this life. — Grant (Lord) that we may not suffer sin to reign in our mortal bodies, that we should obey it in the lusts thereof; neither suffer us to yield our members as instruments of unrighteousness unto sin, but unto God, as those that are alive from the dead, — that being now made free from sin, and become the servants of God, we may have our fruit unto holiness, and the end everlasting life. — Grant Lord, that we may be sober and vigilant, because our adversary the devill as a roaring Lyon walketh about, seeking

seeking whom he may devour. — O make us strong in the Lord, and in the power of his might, that we may be able to stand against all the wiles of Sathan. — Why Lord, we wrestle not against flesh and blood, but against Principalities and Powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places. — O therefore strengthen us that we may stand, having the girdle of truth, the breastplate of righteousness, the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked. — —

II. Against all evill of punishment } National.
 } Personal.

Thou hast plagued our Nation; the stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands — O heal the land. — Let no evil befall us, neither let any plague come nigh our dwellings. — Our souls are among Lyons, our soul also is sore vexed, but thou O Lord, how long? —

12. *For the Catholic militant Church of Christ.*

And as we pray for our selves, so for the Cotholick Church of Christ. Let thy delight be to Mount *Zion*, grave her on the palms of thy hands, let her walls be continually before thee, let her builders make haste, and cause her destroyers, and such as would lay her waste, to depart from her. — Thou hast said, I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day. — And we have a promise, that the Lord will create upon every dwelling place of Mount *Zion*, and upon the assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence. — Now Lord, make good thy word, and look upon *Zion* the City of our solemnities, let thine eyes see *Jerusalem* a quiet habitation, a Tabernacle that shall not be taken down, let not one of the stakes thereof be removed, nor any of the boards be broken.

13. For all that belong to Gods Election, though uncalled as yet.

Call home the Jewes, thou hast revealed that they shall be
Ggg 2 grafted

Rom. 11. 23, 26, *grafted in again, and thou art able to graffe them in again, -- as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. — O that thou wouldst raise up the Tabernacle of David that is fallen, and close up the breaches thereof, and be gracious to the remnant of Joseph. — O that as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so thou wouldst seek out thy sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day, — and bring them to their own land, and feed them upon the Mountains of Israel by the rivers, and in all the inhabited places of the countrey. — Bring in the Gentiles; thou hast promised, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring their sons in their arms, and their daughters shall be carried upon their shoulders. — It is prophesied that the dayes shall come, (even the last dayes) when the Mountain of the Lords house shall be establisht in the top of the Mountains, and shall be exalted above the hills, and all Nations shall flow unto it. — Yea Lord, the Gentiles shall come to thy light, and Kings to the brightness of thy rising, — the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. — Nay is it not at hand? Who are these Lord, that fly as a cloud, and as the doves to their windows? — O the matter of rejoycing! O the blessed day is at hand! Sing O barren, thou that didst not bear, break forth into singing, and cry aloud thou that didst not travel with child, for more are the children of the desolate, then the children of the married wife. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not, lengthen thy curtains, and strengthen thy stakes. — Blessed God, hasten these times, accomplish the prophecies, bring on the dayes, when violence shall be no more heard in our land, nor wasting, nor destruction in our borders, when thou shalt call our walls salvation, and our gates praise, when the Sun shall be no more our light by day, neither for brightness shall the Moon give light unto us, but the Lord shall be unto us an everlasting light, and our God our glory. —*

14. *Against the Churches incurable enemies.*

Consume Antichrist with the spirit of thy mouth, and destroy him with the brightness of thy coming, even him whose coming is after the working of Satan with all power, and signs, and lying wonders. — We bless thee Lord, for that thou hast begun his downfall, we beseech thee at last bring in those ten horns of the beast that they may hate the whore, and make her desolate and naked, that they may eat her flesh, and burn her with fire. — Hasten the ruine of all other the Churches enemies, now it is that *Gog* and *Magog* are gathered to the battel, and the number of them is as the sand of the Sea; Lord, they are gone up on the breadth of the earth, and they have compassed the Camp of the Saints about, and the beloved City, O let fire come down from God out of heaven and drown them.

15. *For the reformed Churches abroad, and at home.*

Look tenderly on these Western Churches; *Germany*, the *Palatinate*, *Bohemia*, &c. Thine heritage O Lord, is unto thee as a speckled Bird, the Birds round about her are against her. — Many Pastors have devoured thy vineyard, they have troden thy portion under foot, they have made thy pleasant portion a desolate wilderness; they have made it desolate, and being desolate, it mourns unto thee. — Awake, awake, put on strength O arm of the Lord, awake as in the antient dayes, in the generations of old, art not thou it that hath cut *Rahab*, and wounded the Dragon? art not thou it that hath dried the Sea, the waters of the great deep, that hath made the depth of the Sea a way for the ransomed to pass over? — Take pity on *Ireland*, *Scotland*, &c. Shew thy marvellous loving kindenes; O thou that savest by thy right hand to them which put their trust in thee, from those that rise up against them; keep them as the apple of thine eye, hide them under the shadow of thy wings. — Preserve that little flock, to whom thou hast promised; and reserved the Kingdom. Have mercy on miserable, sinful *England*; dear Father, hast thou utterly reiected *Judah*? Hath thy soul loathed *Zion*? Why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good, and for the time of healing and bejold trouble; we acknowledge (O Lord) our wickedness, and the iniquity of our fathers, for we have sinned against thee,

21. do not abhorre us for thy names sake, do not disgrace the throne of thy glory, remember, break not thy Covenant with us. —
- Dan. 9. 19. O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O our God. — O that ever it should be said of *England*, God hath forsaken his house, he hath left his heritage, he hath given the dearly beloved of his soul into the hands of her enemies. — Look down from heave, and behold from the habitation of thy holiness, and of thy glory, where is thy zeal, and thy strength, the founding of thy bowels, and of thy mercies towards us? Are they restrained? Doubtless thou art our Father, though *Abraham* be ignorant of us, and *Israel* acknowledge us not, thou Lord art our Father, and our Redeemer, thy name is from everlasting. —
- Jer. 12. 7.
- Isai. 63. 15, 16.

16. For Magistracy, Ministry, People.

- Exod. 18. 21. Bless the Magistracy, and provide for us out of all the people able men, such as fear God, men of truth, hating covetousness. --
- Amos 6. 12. And that judgement may not be turned into gall, nor the fruit of righteousness into hemlock, give courage to our Rulers that they may execute justice truly in the gates. --- Bless the Ministry, let their words be upright, words of truth. --- As goads, and as nayls fastned by the Masters of the Assemblies, which are given from one shepherd. --- Set watchmen upon our walls, that shall never hold their peace day nor night, those that make mention of the Lord let them not keep silence, nor give him rest till he establish, and make *Jerusalem* a praise in the earth. --
- Eccles. 12. 10, 11.
- Isai. 62. 6, 7. And O let their doctrine drop as the rain, let their speech distill as the dew, as the small rain upon the tender herb, and as the showres upon the grasse, -- to open the blind eyes, and to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. -- Bless all from *Dan* to *Beerseba*, call them thy holy people, the redeemed of the Lord. —
- Deut. 32. 2.
- Isai. 42. 7.
- Isai. 62. 12.

17. For all afflicted in soul, or body.

- Eccles. 4. 1. Behold the tears of such as are oppressed, and have no comforter. -- O Lord, thou hast at this time especially laid affliction on the loyns of many of thy servants, and hast made them drink of the wine of astonishment, -- thou hast fed them with the bread of tears, and given them tears to drink in great measure. --- And yet thou hast said, that howsoever two parts in the land shall
- Psalm 66. 11.
- Psalm 60. 3.
- Psalm 80. 5.
- be

be cut off and dye, yet a third part shall be left therein, and thou wilt bring the third part through the fire, and wilt refine them as silver is refined, and wilt try them as gold is tried; they shall call on thy name, and thou wilt hear them, thou shalt say, it is my people, and they shall say, the Lord is my God. --- Lord, so it is, that a third part of the land is now in the fire, and thou art refining them as silver is refined, and thou art trying them as gold is tried; Ask now, and see whether a man doth travel with child? Wherefore then (may we ask with *Jeremy*) do I see every man with his hands on his loyns as a woman in travel, and all faces are turned into paleness? Alas for the day is great, so that none is like it, it is even the time of *Jacobs* trouble, but he shall be saved out of it. --- Blessed be God for this promise; thou maist indeed sift the house of Israel among all Nations, like as Corn is sifted with a sieve, but the least grain shall not fall upon the earth. --- Dear Father, look to thy afflicted ones, and speak to them as once to *Ephraim*; Is *Ephraim* my dear son, is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. --- Come Lord, and take away thy wrath, make good thy promise, that the Lord our God in the midst of us is mighty, he will save, he will rejoyce over us with joy, he will rest in his love, he will joy over us with singing. --- O Lord, prepare us for the worst of evils, for death the King of terrors, that it may not come upon us as a snare. O make us know our end, and the measure of our dayes, that we may know how frail we are. --- So teach us to number our dayes, that we may apply our hearts unto wisdom. --- Come Lord Jesu, and be as the Roe on the tops of the Mountains, our life is hid with thee, O appear quickly, that we may quickly appear with thee in glory; thou hast given us some earnest of thy love, and the very voyce of these earnest is *come*, Come Lord Jesu, come quickly. And is it not thy promise, surely I come quickly? O hony, and sweetness itself to the soul that loves, and longs for the coming of Christ, for her perfect happiness, and consummate marriage. *Amen*. Even so, Come Lord Jesus. *Amen*, and *Amen*. ---

Zach 13.8.

Jer. 30.6.

7.

Amos 9.9.

Jer. 31.20.

Zeph. 3.15.

17.

Job 18.14.

Psal. 39.4.

Psal. 90.12.

Rev. 12.20.

§. 3. The third part of Prayer, is Thansgiving
for blessings } *Spiritual.*
 } *Temporal.*

1. **W**E blefs God for our Election, with all the golden chain of Graces hanging on it.

Col. 1. 3.
Rom. 11. 28.

Eph. 1. 5.
and 1. 6, 7.

Ephes. 2. 1.

We give thanks to God, and the Father of our Lord Iesus Christ, whereby we are beloved for the Fathers sake, and for that golden chain of Graces hanging thereon, having predestinated us to the adoption of Children, by Iesus Christ to himself, according to the good pleasure of his will; — Having accepted us in the beloved, in whom we have redemption through his blood; — Having given us the forgiveness of our sins, according to the riches of his grace; — Having quickned us who were dead in trespasses and finnes: — Walking in times past according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience: — But God Who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quicked us together with Christ: — And hath raised us up together, and made us sit together in heavenly places in Christ Iesus, — that in ages to come he might shew the exceeding riches of his grace unto us: —

2. We blefs God for his Word, Sacraments, Sabbath, labours of the learned, &c.

Psal. 147. 19, 20.
1 Cor. 1. 21.

Thou hast shewed thy word unto Iacob, thy statutes and thy judgements unto Israel: Thou hast not dealt so with all nations, and as for thy judgements they have not known them: — Thou hast been pleased by the foolishness of preaching, to save them that believe, by preaching at the first or second rebound, by lively voyce, or printed Sermons: —

3. We blefs God for any power over sin, Satan, or our own corruptions.

Eph. 6. 10.

We acknowledge Lord, to thy glory, that all our strength is in thee, and in the power of thy might.

4. We

4. We bless God for our creation, preservation, life, health, peace, deliverance, victories.

We bless thee for our creation after thine own image, --- for Gen. 1. 27.
our preservation, by thy loving kindness and truth, --- for our life Psal. 40. 11.
once and again redeemed from destruction; --- for our health once and 103. 4.
again restored; --- for our liberty, prosperity, peace in our walls Jer. 30. 17.
and pallaces: --- for our food and raiment convenient for us; --- for Psal. 122. 7.
deliverance from judgements national and personal, for a little Prov. 30. 8.
moment didst thou forsake us, but with great mercies hast thou ga- Isa. 54. 7.
thered us: -- For all the victories over thine and thy Churches ene- Exod. 15. 2.
mies, well may we sing, The Lord is our strength and our song, Judges 5. 12.
and he is become our salvation; he is our God, and we will prepare
him an habitation, our fathers God, and we will exalt him: --- A-
Wake, awake, O my soul, awake, awake; utter a song: -- Give 1 Chron. 16. 8,
thanks unto the Lord, call upon his name, make known his deeds 9, 10, 31, 34,
among the people; sing unto him, sing Psalms unto him, and talk of 36.
all his wondrous works; glory in his name, let the heart of them re-
joyce that seek the Lord: --- Let the heavens be glad, and let the
earth rejoyce, and let men say among the nations, The Lord reign-
eth: O give thanks unto the Lord, for he is good, for his mercy en-
dureth for ever: -- Blessed be the Lord God of Israel for ever and
ever, and let all the people say Amen, praised be God.

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CHAP.

CHAP. XV. SECT. I.

Of the nature of reading the
Scriptures,
 What it is.



He second *Duty* in reference both to secret, private and publike Ordinances, is *Reading the holy Scriptures*, which is nothing else but a kind of holy conference with God, wherein we enquire after, and he reveals unto us himself and his will: when we take in hand therefore the Book of *Scriptures*, we cannot otherwise conceive of our selves then as standing in Gods presence, to hear what he will say unto us: So much the Prophet seems to imply, when he expresseth his consulting with Gods Word, by that phrase *of going into the sanctuary of God* (i.) *in going in unto God; as going into the Sanctuary* is termed, 2 Sam. 7. 18. so by reading the Word we come in unto God, we stand in the presence of God, to enquire at his mouth.

Psal. 73. 17.
 2 Sam. 7. 18.

SECT. 2.

Of fit times and seasons for Reading the Scriptures.

Ecclef. 3. 1.

THere is a season to every purpose under the Sun, saith Solomon; the observation whereof not onely adds grace to every good action, but many times facilitates the work it self we have in hand: Now the times and seasons most convenient to this duty of *reading the Scriptures*, are (besides the Sabbath) left to Christian wisdom; onely we have general commands to be frequent and diligent in meditation of the Word, Iosh. 1. 8. Psal,

Psal. 119. 97. and the particular times may be either *uncertain and occasional*, or *constant and set*.

For the first, we may have occasions to *reade the Scriptures*, to resolve us in doubts, *Psal.* 73. 17. to comfort us in afflictions, *Psal.* 119. 50. to direct us in matter of advice, *Psal.* 119. 24. to guide us in our way, *Psal.* 119. 105. to assist us in temptations, *Eph.* 6. 17. such or the like *occasions* may make us to have recourse to the word *extraordinarily*.

For the second, respect must be had both to order and proportion; for the former, *viz. Order*, godly men have accustomed to begin the day with religious exercises, as with prayer, *Psal.* 5. 3. --- 55. 17 --- 88. 13. now although Prayer and the Reading of the Word be two distinct exercises, yet they mutually help one another, and consequently are fit to be joyned together: And as we must thus begin the day, so it is very fit to close up the day with the same *duties*: The evening was *David's* time, *Psal.* 55. 17. and *Isaac's* time, *Gen.* 24. 63. For the latter, *viz. Proportion* of time to be allotted for this exercise, it must indifferently respect both the *duty*, that we reade all *Scripture*, and the person that undertakes it; for more time is required of Husbands, Parents, Magistrates, Ministers, then of others; though all must set apart some time for this *duty*; but that I may general commend the practice of this *order and proportion* to all, I shall compose a Calender, to shew how we may reade all the *Scriptures* over in a year.

SECT. 3.

Of the manner of preparation before the Reading of the Scriptures.

There is a double *preparation* needful, as first to the undertaking, secondly to the performance of the duty: 1. For the undertaking of the work, we had need to be prepared with a firm and constant resolution before we go about it, partly because of the sluggishness of our carnal natures to holy *duties*, and of our unconstancy and unstedfastness in persisting and going through with them to the end; and partly because we know

- Luke 9. 62. how dangerous it is to *put ones hand to the plough and look back*—
Now the grounds upon which our hearts must be settled in the firmness of such resolution, must be drawn—
1. From the sense of our own blindness and ignorance, who of our selves *have not the knowledge nor understanding of a man, as Agur* acknowledgeth.
 2. From assurance that this is the means ordained by God to help us out of ignorance: *We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day-star arise in our hearts.*
 2. From the delight which we may finde in the use of it: This delight drew holy *David* to the *continual meditation of it*; the sweetness of the word arising out of its suitableness to his sanctified nature, overcame *David*.
 2. A mans heart (being thus confirmed, with a full purpose and settled resolution to undertake and continue constantly in the study of the holy Scriptures) must be more particularly prepared to the work it self.
- James 1. 21. 1. By cleansing the heart of *all superfluity and naughtiness*; of all worldly thoughts and cares, of all unquiet passions of anger, fear, joy, sorrow, &c.
2. By awing the heart with due reverence of God before whom we stand, because he can finde us out in all our failings, as *knowing our very thoughts afar off*, much more having *all our ways* before him, and being one who will not forgive our wilful transgressions: Such considerations will cause us to receive the Word with that trembling of heart which God so much respects.
 3. By stirring up in our selves a Spiritual appetite to the word, such as *Job* found in himself, *who esteemed the words of his mouth more then his necessary food*; and *David* in himself, *who opened his mouth, and panted, and longed for his Commandments*; which appetite ariseth both from the sense of our emptiness (*for the full soul loaths the honey-comb*) and from the fitness of the word to supply unto us whatsoever we want and hunger after, as being the food of our souls.
 4. By awaking our faith; and to this purpose we must consider, that it is the word of him that *speaketh Righteousness*, whose
- Psal. 119. 96, 97.
- Psal. 139 2. and 119. 168.
- 1st. 66. 2.
- Psal. 119. 137.
- P. ov. 27. 7.

whose *faithfulness* is to all generations; and that God hath made it his power to salvation, mighty through him to cast down strong holds, and hath promised that it shall not return empty, but shall surely execute that for which it was sent. Isa. 43. 19.
Psal. 119. 90.
Rom. 1. 16.
2 Cor. 10. 5.
Isa. 55. 10, 11.

5. By softning the heart, and making it plyable; and to this purpose we must cast aside our own wills and wisdoms, which stiffens our hearts against Gods counsels, and seek after the Spirit of tenderness, which is called, *The opening of the heart*, Acts 16. 14.

6. By lifting up the heart unto God in prayer, to open our eyes, to enlarge our hearts, to incline our hearts to his testimonies, to keep them to the end, and (according to his promise) to send his Spirit, and to lead us into all truth: Some short effectual prayer to this purpose, to close up our meditations in this preparation of our selves to the reading of the Word, representing unto God our dependance on him alone, to prosper us in the use of his own Ordinance, seldom returns without a gracious answer. Psal. 119. 18.
and 119. 32. &
119. 36. & 119.
112.
Ioh. 14. 16. 30.

SECT. 4.

Of the necessary Duties in Reading of the Scriptures.

THe duty now fallen upon, it is good for our profiting to observe these particulars:—

1. That (in the beginning of our reading in the Bible, or of each book in the Bible) we view and read over some Analytical Table, that so we better mark the drift and scope of the holy Ghost, and that we may with singular ease and delight remember the same: To that purpose I have added such a Table towards the end of this Chapter, which may well serve for the proposed ends.

2. That we attend diligently to what we read: Now there is good reason for this attention, 1. Because of the authority and wisdom of him that speaks, *A child must hear his father*, Prov. 4. 1. and a Subject must attend reverently to the words of a Ruler, *Job 29. 21.* yet none of them is our Potter as God is, *Isa. 63. 4.* nor made us as he did, *Psal. 100. 3.* nor consequently can challenge such respect from us as he may. 2. Because of the matter Prov. 4. 1.
Job 29. 21.
Isa. 63. 4.
Psal. 100. 3.

John 5. 39.

Deut. 29. 29.

or subject which the *Scriptures* handle, not onely for the weight and importance of those high mysteries which are therein revealed, but for the great interest which we our selves have in those things, as containing our evidences and directions, which we and our children must observe, that we may do them.

2 Cor. 1. 20.

Gal. 3. 20.

Rom. 1. 16.

3. That we keep still *Jesus Christ* in our eye, in the perusal of the *Scripture*, as the end, scope and substance thereof: What are the whole *Scriptures*, but as it were the spiritual swadling-clothes of the holy childe *Jesus*? 1. Christ is the Truth and Substance of all the Types and Shadows. 2. Christ is the substance and matter of the Covenant of Grace, under all administrations thereof; under the Old Testament, Christ is veiled, under the New Covenant, revealed. 3. Christ is the centre and meeting place of all the promises, for in him all the promises of God are Yea and Amen. 4. Christ is the thing signified, sealed and exhibited in the Sacraments of the Old and New Testament. 5. Scripture-Genealogies use to lead us on to the true line of Christ. 6. Scripture-Chronologies are to discover to us the times and seasons of Christ. 7. Scripture-laws are our school-master to bring us unto Christ, the Moral by correcting, the Ceremonial by directing. 8. Scripture-Gospel is Christs light, whereby we know him; Christs voice, whereby we hear and follow him; Christs cords of love, whereby we are drawn into sweet union and communion with him; yea, it is the power of God unto salvation, unto all them that beleeve in Christ *Jesus*; and therefore think of Christ still as the very substance, marrow, soul and scope of the whole *Scriptures*.

Psal. 119. 129.

140.

130.

2 Tim. 3. 16.

4. That we observe some special passages, where we finde things represented unto us, either more weighty in themselves, or more proper to our selves, for our particular use and occasions. Deny not, but all Gods testimonies are wonderful in themselves; *Psal. 119. 129. All of them pure, ver. 140. All profitable to give understanding, ver. 130. And to cleanse our ways, ver. 9. And to make the man of God perfect to every good work, 2 Tim. 3. 16.* Yet there are some things in Scripture more important then others, and some more useful then others, for some persons, times and occasions: And to this purpose, I have in the end of this Chapter, composed some heads, or common places, for observation of such profitable things.

5. That

5. That we approve and assent to that we reade, both because it is the truth of God, and because till our judgement approve it, we cannot believe it, nor possibly bring our hearts to yield to it true and sincere obedience: It is true, that every Godly man at all times gives his assent to every truth of God revealed unto him, yet that assent is not alike firm at all times, because the *evidence* by which he acknowledgeth it, is not alike clear at all times; but when it shines to us clearly, when men clearly discern the glory and beauty of those heavenly mysteries, and taste of the goodness of them, they cannot but ravish readers with admiration, yea transport them with strong and heavenly affections of *love, joy and desire*, Psal. 119. v. 97, 111, 131, 162. -- observe, that it happens sometimes such spiritual raptures may seize on a man, even while he is reading the Scriptures; as the Disciples *hearts burned within them, whilst our Saviour talked with them, going to Emmaus*; and if so, then the heart opens it self to close with and draw in that ravishing object, which will necessarily inforce the soul to make a pause: — And these pauses rather further then hinder us in our work, for a godly spirit quickned by such sweet refreshings, receives increase of alacrity, and is thereby strengthened to go on with much greater life, to the end of this holy exercise.

SECT. 5.

Of Duties after reading the Scriptures.

THE end of studying the *Scriptures*, is not onely knowledge, but practice; wherefore after we have read any part of the *Scriptures*, our special care must be —

1. To recount and revolve in our mindes those things we have read, and seriously to meditate on them.
2. To search out the true sense and meaning of the words, together with the scope unto which they are directed, and if our own understanding be too weak, we may do well to make use of other mens Writings or Conference.
3. To single out and apply what is of more special use to our selves in such sort, as if we were specially named in any Precept, Reproof, Promise, Commination, Consolation, or the like, which

which is the most effectual means to awaken and stir up affections, and to set on our endeavours, as manifestly appears in good *Iosiah* his example, *2 Chron.* 34. 20, 21.

4. To work those things upon our hearts, till they warm our affections: This is best done —

1. By appropriating them unto our selves; for that which affects us, is that which most nearly concerns us.

2. By believing what we read as undoubtedly true; thus *David* believed, *Psal.* 119. 138, — 151, — 160.

Psal 119 63.

Sc 119 98, 99

and 19. 7.

3. By loving those counsels of God which we embrace by faith, for their purity, perfection, righteousness, and especially for the usefulness and wonderful benefit of them to our selves, in quickning the spirit, in giving wisdom, in converting the soul; these eminent excellencies of the Word, cannot choose but make these heavenly counsels precious in our eyes, and bring the soul to delight in them exceedingly.

5. To advise about, and to resolve upon the means to bring all into practice, especially for those duties which are laid before us in reading the word, or some part of the word, at such a particular time.

6. To examine our ways, how near they come up to the rule, or come short of it; that on the one side we may be encouraged in conforming our practice to the Law, and withal rejoice in the Grace of God, working in us with thankfulness; and on the other side, that we may be humbled and grieved for our failings, and driven to seek unto Christ, to make up our peace, and then look better to our ways for time to come, as *David* doth, *Psal.* 119. 131, 132, 133, 176.

SECT. 6.

A Calender purposed to shew how we might reade over the Scripture severall ways once in a year.

IN reading the Scripture, we spake of a proportion of time to be allotted for this Exercise; and that we may so proportion our reading with the time, that we reade all the Bible or Scriptures over

over in a year, I had composed a Calender, shewing how we might read it over several times.

1. By reading every day three Chapters or more in the Old Testament, and two or more in the New. 2. By reading three Chapters a day, and some more of the Psalms. 3. By reading strictly three Chapters a day of those that edifie most. 4. By reading two Chapters a day, most of the Old Testament, and all of the New. 5. By reading onely one Chapter a day out of such Books as are principal, and a Rule for the rest: But every private Christian may with a little industry finde out this, or some other Calender more beneficial to him; and therefore (not to swell this book needlessly) I shall leave it to him; onely with this note; that after all these forms, it were not unprofitable, if he read at least every morning a Psalm, and every evening a Chapter of those that edifie most in their order, which is now the constant use of a weak Christian in his family-duties.

SECT. 7.

Of heads or common places of observations for profitable things.

I Declared before (Sect. 4.) that in Reading of the Scripture, it were good for our profiting to observe some special passages, where we finde things represented unto us, either more weighty in themselves, or more proper to our selves, for our particular use and occasions; and to that purpose I shall now compose some heads or common places for observation of such profitable things: Some I know herein advise these four points; 1. That every Christian following this direction, should make a little paper-Book of a sheet or two, and write on the top of every leaf, the title that he would observe in his reading. 2. That he would observe such places as stare him in the face, that are so evident, that the heart cannot look off them. 3. That he set down under each title, onely the Book, Chapter and Verse, and not the words, for that would tire him in the end; onely when he hath done his quarter-task, or years-task, then he may write out the choicest things, as he thinks good. 4. That he look not at the profit of

this course the first week or moneth, but let him consider how rich it will make him at the years end; surely after he hath gathered them, he would not sell his collections for a great price, if it were but for the good they may do him in the evil day, when it shall come upon him: Of these I shall give you the experience of a weak Christian, the unworthiest servant of Christ, in the following Section and Paragraphs.

SECT. 8.

Common places observed by one in his private Reading of the Scriptures.

1. Places that in reading he found rebuke of corruption in his nature or practice.

Numb. 14. 11. 2 *Chron.* 32. 26. *Psal.* 119. 75. *Isa.* 56. 11. — 57. 17. — 59. 11, 12. *Ier.* 6. 13. *Ezek.* 34. 2, 3, 4. *Hosea* 7. 10. *Mark* 7. 21, 22, 23. *Luke* 12. 15. *Rom.* 7. 23, 24. *Ephes.* 5. 4. 1 *Pet.* 2. 1. *Rev.* 2. 5. — 3. 15, 15, 17, 19.

2. Places that hold forth comforts against the burthen of his daily infirmities, inward temptations and afflictions of Spirit.

Gen. 15. 1. *Exod.* 34. 6, 7. *Psal.* 18. 6. — 23. 4, 5, 6. — 34. 18. — 42. 5, 11. *Hosea* 6. 1, 2. *Mic.* 7. 19. *Luke* 17. 4. *Iohn* 17. 19. *Rom.* 6. 14. — 16, 20. 1 *Cor.* 10. 13. 2 *Theff.* 3. 3. 1 *Tim.* 1. 15. *Heb.* 4. 15, 16. 1 *Pet.* 5. 10. 1 *Iohn* 1. 9. — 2. 1, 12. — 5. 18.

3. Places that establish his heart against the fear of falling away.

1 *Kings* 6. 13. *Iob* 8. 20. *Psal.* 15. 5. — 16. 8. — 37. 24, 27, 28, 31. — 89. 33, 34, 35. — 94. 14. *Isa.* 54. 10. *Ier.* 31. 3. — 33. 20, 21, 25, 26. — 32. 39, 40, 41. *Hosea* 2. 19, 20. *Luke* 22. 32. *Iohn* 6. 39. — 13. 1. — 14. 16. — 17. 22, 23, 26. *Rom.* 8. 35, 39. — 11. 29. 1 *Cor.* 1. 8, 9. *Eph.* 1. 13, 14. — 4. 30. *Phil.* 1. 6. 1 *Theff.* 5. 23, 24. 2 *Theff.* 3. 3. *Heb.* 13. 5. 1 *Pet.* 2. 6. 1 *Iohn* 3. 9. — 5. 4.

4. Places that directed him in his particular calling.

Iob 33. 23, 24. *Isa.* 49. 4. 5. — 50. 4. — 52. 11. — 58. 1. 62. 1, 6, 7. *Ier.* 15. 19. — 23. 22. — 48. 10. *Ezek.* 3. 1, 18, 19, 20, 21. — 33. 2, 3, 4, 5, 6, 7, 8, 9. — 34. 10. *Mal.* 2. 7. *Mat.* 10. 16, 17, 18. *Acts* 20. 20, 21, 23. 1 *Cor.* 1. 5. — 14. 1, 12. 2 *Cor.* 4. 5, 6, 7. — 6. 3, 4, 5, 6, 7. — 12. 15. *Phil.* 2. 3. 1 *Theff.* 1. 5. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17. 2 *Tim.* 1. 4. — 4. 12.

5. Pro:

5. Promises that comfort him against outward crosses.

Exod. 4. 31. -- 23. 25. *Judg.* 13. 23. 2 *Chr.* 25. 9. *Psal.* 23. 1, 2. -- 37. 25. -- 119. 165. *Prov.* 1. 33. -- 3. 8, 10. *Isa.* 58. 8. *Dan.* 6. 16. *Luke* 21. 18. *John* 16. 33. *Rom.* 1. 17. 2 *Cor.* 4. 17, 18. 2 *Tim.* 2. 12. *Heb.* 13. 5, 6. 1 *Pet.* 3. 14, 15, 16, 17, 18. -- 4. 12, 13, 14, 15, 16, 19. *Rev.* 2. 10.

6. Places that hold forth his priviledges in Christ, above all the wicked in the world.

Gen. 3. 15. -- 7. 1, 23. -- 12. 3. -- 15. 6. -- 26. 4. -- 28. 14. -- 32. 28. *Exod.* 19. 4, 5, 6. *Numb.* 23. 21. -- 24. 5, 6. *Deut.* 26. 18, 19. -- 33. 29. 1 *Sam.* 12. 22. 2 *Chron.* 15. 4. -- 16. 9. *Iob.* 5. 19, to 27. *Psal.* 32. 7. -- 33. 18, 19. -- 34. 4, 5, 6, 7, 8, &c. *Isa.* 9. 6. -- 40. 31. -- 41. 10, 14, 15, 16, 17, 18. -- 53. 11. -- 54. 11, 12, 13, 14, 15, 16, 17. *Ier.* 33. 8. *Lam.* 3. 32. *Ezek.* 11. 19. *Dan.* 6. 23. *Zech.* 2. 8. *Mal.* 4. 2. *Mat.* 1. 21. -- 10. 30. -- 11. 28. -- 28. 20. *Luke* 11. 13. -- 19. 10. -- 21. 18. *John* 1. 12, 16, 29. -- 10. 28. -- 3. 16, 17. -- 14. 16, 17. -- 17. 17, 19, 24. *Acts* 13. 39. -- 27. 34. *Rom.* 4. 5. -- 8. 30, 33. -- 10. 4. 1 *Cor.* 1. 30. 2 *Cor.* 5. 19, 21. *Gal.* 3. 13. -- 4. 4, 5, 6. *Eph.* 1. 3, 4, 6, 7. -- 2. 14, 16. -- *Phil.* 3. 21. *Col.* 1. 21. -- 3. 4. 1 *Thess.* 5. 23. 24. 1 *Tim.* 1. 15. *Tit.* 2. 14. *Heb.* 1. 3. -- 9. 12, 26. 1 *John* 17. -- 2. 2. -- 3. 1, 2, 5. *Rev.* 1. 5, 13.

7. Places containing sweet passages, which melted his heart.

Gen. 22. v. 1, to 20. -- 24. 2, to 53. -- 33. 1, to 12. -- 43. 1, to 31. -- 44. throughout. -- 45. throughout. -- 48. 1, to 12. -- 50. 1, to 12. *Deut.* 5. 22, to 30. *Judg.* 7. 9, to 23. *Ruth.* 2. 1, to 14. -- 3. throughout. 1 *Sam.* 17. 22, to the end. -- 18. 1, 2, 3, 4, 5, 6, 7. -- 20. throughout. -- 24. 1, to 20. -- 25. 14, to 36. 2 *Sam.* 15. 19, to the end. *Isa.* 57. 15, to 20. *Ier.* 31. 18, 19, 20. *Jonah.* 2. 1, to 8. *Mark* 9. 14, to 25. *John* 11. 1, to 46.

8. Places that in reading the Scriptures he found sensible comfort in.

Exod. 14. 13. -- 19. 4, 5. -- 24. 10, 11, 17. -- 34. 6, 7, 8. *Numb.* 14. 18. *Deut.* 5. 29. -- 10. 15. 1 *Sam.* 30. 6. 2 *Sam.* 12. 13. 2 *Kings* 20. 5. 2 *Chron.* 12. 12. -- 15. 4. -- 20. 21, 22, 27, 28. *Iob.* 5. 11, 17, 18, 19. -- 33. 25, 26. *Prov.* 3. 12. *Psal.* 27. 13, 14. -- 31. 7. -- 37. 1. 2, 3, 4, 5, 6, 7, 8, 32, 33, 34. -- 57. throughout. -- 119. 103. -- 138. 7, 8. -- 139. 17. *Isa.* 29. 19. -- 30. 18. 19. -- 40. 1, 2. -- 42. 3. -- 48. 18. -- 49. 2, 13, 14, 15, 16. -- 52. 9. -- 54. 7, 8, 9, 10. -- 55. 7. -- 57. 15, 16, 18. *Ier.* 1. 9. -- 31. 3, 9, 20. *Hosaa* 6. 1, 2. -- 11. 8. *Mic.* 7. 18, 19, 20. *Mat.* 5. 11, 12. -- 10. 26, 28, 29, 30, 31, 32. *Mark* 2. 17.

Luke 6. 22, 23. Rom. 8. 18, 31, 32. 2 Cor. 7. 6. Eph. 5. 8. Col. 1. 13. 4. 3. 2 Tim. 3. 11. Heb. 10. 35, 36, 37, 38. 12. 5, 6, 7, 8. James 5. 20. 1 John 3. 12, 13.

9. Places hard to be understood, of which he desired and endeavoured after resolution, as (amongst therest) all the Titles of the Psalms, especially of these Psalms, —

3, 4, 5, 6, 7, 8, 9, 16, 22, 30, 34, 38, 9, 42, 45, 46, 50, 53, 56, 57, 60, 72, 88, 90, 92, 119, 120, &c.

10. Other several heads hath he noted in his private little Book, which onely I shall set down for others imitation: As —

1. Places that hold forth *Experiences* (or the word written in our hearts) as the best Commentary.

2. Places that hold forth divers points of Religion, that a Christian may infallibly rest on, and live and dye in the assurance of them.

3. Places that justifie a precise respect of the least sin.

4. Places that shew the godly have suffered all sorts of crosses, reproaches and slanders.

5. Choice Sentences, or memorable Sayings.

6. Promises of the Churches flourishing in the last times.

But above all, those which concern our own particular, I esteem most precious, and of singular use.

S E C T. 9.

Of the use of these Collections.

The first head was, *Places that in reading, be found rebuke of corruption in his nature or practice*: The use hereof, is to open his eyes, and to let him see the Anatomy of his corruptions, and plainly to perceive what things are in his nature, that God hath a quarrel against; so that now it is time, that as such a one is guided by the finger of God to know his corruptions, so he should go to the Spirit of God for mortification.

The second head was, *Places that hold forth comforts against the burthen of his daily infirmities, inward temptations, and afflictions of spirit*: The use hereof, is (when such a particular temptation comes) to eye the promises, and to betake the soul unto the Lord for succour promised: This is the voyce of Faith, *Be of good courage,*

courage, here is a word of comfort, and there is help enough in heaven; the Devil may thrust sore at thee, but he shall not get the victory, for God is with thee; no question, but for these sins the Lord bestowes on thee a pardon of course, onely be vigilant and watchful at all times, in all places, upon all occasions, against all sins, with all the degrees thereof, especially against sinne of constitution, calling, company, corrupt education: Indeed, this is the property of faith, both to rest on the promises, and to keep waking, for nothing is more wisely fearful then faith, nor more cautious and circumspect then holy fear.

The third head was, *Places that establish his heart against the fear of falling away*: The use hereof is, in case of any such doubt, to learn and think upon these precious places, that we may be settled in believing our perseverance. This will encourage and quicken us in our Christian course, stablish us in well-doing, and hearten us against the greatest difficulties: Their objection, who say, The doctrine of assurance of *not falling away*, doth set open a door to all licentiousness, is most false; for the more assurance of salvation in a mans soul, the more fear and trembling in a mans course; he who is best assured, hath most power of Gods Spirit, and the stronger the Spirit of God is within, the more holiness and fruits of grace are without.

The fourth head was, *Places that directed him in his particular calling*: The use hereof, is to consider the several Texts, as the crowing of Cocks, which ring in his ears: *When wilt thou arise? why tarriest thou so long? why stirrest thou so slowly?* See how the Sun rejoyceth as a Gyant to run his race, why then dost not thou sharpen thy self to the work which God hath laid on thee? it may be thou meetest with many troubles, disgraces, oppositions, but what then? is not this Gods command? is not this a service to the Lord Jesus? hath not the Lord assist? and is not he Pay-master sufficient? it may be thy labour is in vain, thy work is without fruit, and what then? is not labour thy duty? and good success Gods work, what hast thou to do with thoughts about the blessing and success of thy labours? look thou to the duty, view the Texts well, and obey them, and leave the blessing of thy endeavours to the good will and pleasure of God: lay aside all care of the event, and rest thy burden upon the Lord, who will sustain thee: Thus these Texts cry

Pal. 55. 22.

upon him to submit to Gods direction, and to depend therein.

upon his help and assistance. This is the double duty we all owe. First to ask counsel at the word, and to follow the determination of it; for a true heart is ever obediential, subjecting it self to the will of God, as the rule of holiness, acknowledging his sovereignty, subscribing to his wisdom as most absolute, and to his ways as most true, just and merciful. Secondly, To put over all our businesses into Gods hands, and in a maner out of our own, trusting in him for ability to the work, and for good success to come by them.

Psal. 27. 13.
Psal. 119. 49,
50.

The fifth head is, *Promises that comforted him against outward crosses*: The use hereof, is to *live by faith* in afflictions; for then is faith in these promises the onely stay and support of the heart: *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living: --- This is my comfort in my affliction, for thy word hath quickned me*: In daily and lighter tryals, a man of milde and patient temper, may hold up the head, but when one deep calleth unto another, and the waves flow over our head, when nature yieldeth, and the heart fainteth, then to stand fast, and be of good courage, is the onely property of faith, which is grounded upon the rich mercy of God, made over to us in these precious promises. I cannot deny, but distrust many times wrings from a Christian such voyces as these, *Were it any thing but this I could bear it*; but now if in conscience of his impotency, he will seek to Christ to make him able, and he will fasten himself upon him by a true and lively faith in these promises, he may finde strength enough through his might, whereby to bear that comfortably, which otherwise he may finde most intolerable. Faith drives a man out of himself, as not able to bear the least cross as he ought, and through the power of God, it enableth him to bear that best with which God is pleased to try him.

The sixth head is, *Places that hold forth his priviledges in Christ, above all the wicked in the world*: The use hereof is, 1. To believe and to rejoyce in them: *All these priviledges are mine, will a soul say, the Lord hath given them for my portion, how then should I glory in God, triumph over death, sin and hell, through my Saviour?* 2. To live unto him who hath bestowed them on the soul: *And now, O Israel, (after all his kindness) what doth the Lord require of thee, but to fear the Lord thy God, and to love him*

him and serve him with all thy heart, and to keep his Commandments? Oh (saith the soul) how should I know think much of Christ? and speak much of Christ? and converse much with Christ? and do much for Christ? and suffer much for the Lord Jesus Christ? and if I cannot do much, how should I desire and will to do much, which is accepted as if I did it? how should I continually go to him, to enable me to do more then of my self I can do? nay, how should I mourn and lament for what I have not done, either through want of ability or will: This is the use of such glorious priviledges, to believe in Christ, and to live unto Christ. 2 Cor. 8. 12.

The seventh head was, *Places containing passages that melted his heart*: The use hereof, is to call such passages to remembrance in times of mourning, onely be sure that our affections prove spiritual, and not meerly naturall: I make no question but Davids longing after God, Psalm 42. 1, 2 his panting after the word, Psalm 119. 140. his delight in the sweetness of it, Psal. 119. 103. his trembling at Gods presence, Psal. 119. 120. his grief for the breach of his Law, Psalm 119. 136. were spiritual affections; for they were raised by spiritual objects, so it is good for us to see to our affections, that they be raised by spiritual objects, and then they will prove singularly useful; it may be indeed that when a Christian peruseth over again the same Texts, he shall not have the like operation as before: all the godly find by their own experience, that those instructions, reproofs and consolations, which at some times awaken, wound and revive their spirits, at another time move them nothing at all; sometimes the spiritual sense is benumb'd, and they hear onely by the hearing Job. 42. 5. of the ear; but at other times, when those senses are awakened, they taste and see, and feel the same; and consequently are affected, as Job was in that place, Job 42. 5. so if at any time we finde these *meltings* stirred in us by a spiritual object, and that they are answerable to Gods dealings with us, then we can rejoyce or mourn seasonably, when God calls us to either, Eccles. 7. 14. I take this to be an holy and happy use made of those places.

The use of them is diverse, according to the several heads:

Now the eighth head was, *Places that in reading, he found sensible comfort and ravishing of heart in*: The use hereof is not onely for present, but whiles he lives in any distress, for then he may

may have recourse to these places, as to so many wells of joy; and if in his grief, one, or two, or ten will not comfort him, yet it may please God that some of them will have spirit and life in them; besides, it cannot but marvellously establish his faith, when he remembers in how many distinct places of Scripture the Lord was pleased to comfort his soul.

The ninth head is, *Places hard to be understood, of which he desired and endeavoured after resolution*: The use hereof, is specified in the very Title it self; and the resolution of the hard Texts cited (*viz.* those Titles of several Psalms) was by industry found out thus.

P S A L. 3. The Title is, *A Psalm of David, when he fled from Absolom his son.*

In which three things are contained, 1. The Author thereof, *David* King of Israel who composed it. 2. The kinde of the *Psalm*; which word [*Psalm*] is a word generally applyable to all those spiritual Hymns, without particular application to the Ceremonies of persons, time or maner of singing, as many others are; It was usually delivered to the whole Quire, on the Sabbaths and Festival days, to be sung by voyce, and to be fitted to the instruments used to be played upon in the Temple. 3. The expression of the time, and occasion of the composing thereof; (*i.*) when he fled from *Absolom*: the story is set down 2 *Sam.* 15. Many were the troubles wherewith this good King was afflicted, especially after his sin in the matter of *Uriah*, but never any so grievous, as to be driven out of his own Kingdom by his own Son, and his subjects to fall away from him, and to follow his enemy, that sought his life and Throne.

Hereupon he makes his sorrowful complaint unto God in this *Psalm*, and appoints it to be sung in the Church for his own comfort, and instruction to himself and the whole Church in such times of calamities.

And to this his patherical moan, he joyns this word [*Selah*] as a note of the attention of the minde, and stop or pause in the song.

For understanding the meaning and use of the word [*Selah*] note, that *Selah* is an Hebrew word, and signifies as much as *Amen*, for ever, *semper*, in *sempiternum*, in *seculo*, &c. *us. rōv aīwa*, in *eternum*.

Hierome observes, that the Jews used one of these three words in the end or conclusion of their writings or sentences, or in the end of their prayers, *Amen*, *Selah*, or *Salem*, which signifies peace: And it's noted to be a word to express an affirmation, or giving assent to that which is prayed or said, as *Amen* is, or else it imports a wish, vow or desire, that the thing spoken be certain or may be for ever, (i) that it may be performed: And it is to be noted, that it is usually placed, when some special thing, worthy attention or observation, is spoken or delivered, or some desire to be performed, whether it be in the end, or in any sentence of the Psalm, Prayer, &c. that by a little stop or pause of the breath, the matter, worth or excellency of the thing may better be considered: And you shall not finde it in any part of the Scripture, saving in the Psalms, and in the prayer of the Prophet *Habakkuk*, *Hab.* 3. 13. whereupon it's observed by *Drusius* and others, to be a word of note, used in those ditties and musick, to make a stop or stay, that the matter uttered may be better minded of the hearers, either to affirm it by their assent, or to desire the performance of what is sung by that intermission, which seems to be most probable, because the Greek Translators of the Hebrew Bible, express the word *Selah*, by the Greek word *διάνουα*, which signifies a stop, or intermission, and so comes to be used in the *Psalmodie*, and is *rithmi Commutatio*, a change of the note, or *viciissitudo canendi*, or as some say, *alterius sensus exordium*.

PSALM 4. To the chief Musitian or *Neginoth*, a Psalm of David.

The meaning is this, The Kingly Prophet *David* composed this Psalm, and delivered it to be sung and played in the Congregation, to him that was the chief Overseer, Master, and set over the rest of that musick or consort, upon the instrument called *Neginoth*, which sounded by playing on with the hand: To understand this the better, we may observe, that some instruments used in the Jewish Temple, were *νεύματα* windy, such as sounded by breath, and motion of the fingers; as Organs, that are blown with bellows, and all hollow instruments, as Trumpets, Rams-horns, Cornets, &c. such as the Priests and Levites used in the holy Ordinances, from the Hebrew word *Nechdoth*, which signifieth bored through or hollow.

Others were *pulsatilia*, such as were played upon with the fingers onely; either by a quill or otherwise; as the Harp, Dulcimer, &c. and had strings; and of this sort was the instrument in the Title of this Psalm, called *Neginoth*; now to every one of these several kinds of instruments, there was one who excelled therein, appointed Overseer, or chief of the consort, and to direct those under him in the song, as there was of such as were the fingers also for the song: Hence it is, that the Psalm being committed to be sung to the master of that Order, it's said, *To the chief Musitian; or to him that excelleth: A Psalm of David.*

PSALM 5. *To the chief Musitian upon Nehitoth, a Psalm of David.*

The Title of this Psalm may be understood by that which is said in the Title of the fourth Psalm, differing in nothing but in the name of the instrument, which was one of those that were hollow, and sounded by breath, as the Hebrew word shews, as a fore, &c. Some of the Hebrew Writers say; It was a Musical instrument, whose sound was like the buzzing of Bees, or in regard of the multitude of them, which are like an army for number, and for that the master of that Quire was appointed to pray for all Israel, as for all the Armies of the Israelites, against the Armies of the enemies, that came against them in multitude and noise like a *swarm of Bees*; thereupon he gives the Title, *Super exercitus Psalmus Davidus*, &c. but improperly, the Title having no conformity with the substance of the Psalm, nor is it approved by our Interpreters, &c. but the first followed.

PSALM 6. *To the chief Musitian on Neginoth upon Sheminith, a Psalm of David.*

The meaning of this Title may be understood by that which is said a fore in the fourth Psalm, saving that here is added [*upon Sheminith*] that is, it was played with the eighth tune, note or strain, and sung with a very clear and high voice; we may better understand it by what is said, *1 Chron. 15:21. Matriath, Eliphaleh, and others were set over the base and tenor; which is the Sheminith or the Eighth, or Diapson*, as Musicians call it so, the meaning is; this Psalm was to be ordered by the chief Musitian of that consort, to be sung and played upon the instrument *Neginoth*, with the highest and utmost strain of sound and voice,

or instrument of ten strings.

P S A L. 7. *Shiggaion of David, which he sang unto the Lord concerning the words of Cush the Benjamite.*

This was a Psalm of David, sung according to an ordinary song, the beginning whereof was *Shiggaion*, for it's usual with us also to make songs to be sung, according to the tune of some others that were made before.

Tremelius and some others, from the Hebrew word, which signifies *errare*, &c. titles it *Ode erratica*, a wandering sonnet, because it is mixt, and consists of divers forms and distinctions of voyce, and sound in playing artificially, joyned to compleat the musick, as we see resembled in Prick-song.

And where it is said, *Concerning the words of Cush*, it shews the occasion of the Psalm, namely, That when David was most unjustly slandered by his enemies, and especially by *Cush*, &c. he makes his complaint unto God in this Psalm, desiring him to revenge his innocency, &c. and to be delivered from the persecution of *Saul* and his flatterers, such as this *Cush* was; [*words*] (i.) *Accusations*, &c. who this *Cush* was, is doubtful. *Hierom* affirms it to be *Saul*, and gives his reasons for it: Others (which I think is more probable) think it to be some Courtier of *Ethiopia*, whom *Saul* entertained in his Court, and was his special favorite, as if he had been of his family or stock (for *ush* is the name of, and taken for *Ethiopia*) &c. this man for hatred against David, and flattery towards *Saul*, fallly accused him to *Saul*, and practised all the mischief he could against him.

P S A L. 8. *To the chief Musitian upon Gittith, a Psalm of David.*

The Title of this Psalm is diversly given, some thus, *To the chief Musitian, pro torcularibus, for wine-presses*; as if it was a prayer for fruitfulness of that fruit, &c. Others, that it was composed by David in the City of *Gath*, when he was banished; Others, that that kinde of instrument was invented and used there: That which is most probable and agreeable with the Scripture, is, That *Gittith* was an instrument which *Ieduthun* and his posterity, being chief of the third Classis, or Order of Musicians, used to play upon, the custody whereof was committed to *Obed-Edom* the Gittite, and his family, that was of the posterity of *Jeduthun*; who for himself and his brethren, for his

time, ministred and used them in the holy service, 1 Chron. 16. 37, 38.

P S A L. 9. *To the chief Musitian on Muth-Labben, a Psalm of David.*

Muth-Labben was the beginning of a tune, after which this Psalm was to be sung by the Quire, which contains a Thanksgiving for his victory, and for the death of *Goliath*, the Champion of the Philistims against Israel; therefore some read the Title thus, *Magistro Symphonie de morte illius bellatoris (i.) Goliath, &c.* which typically is applyed to Christ, as a song of joy of the Church and Saints of God, for Christs triumphant victory over the tyranny of Satan, and his Kingdom of sin and death: Some divide the words, and make *Muth-Labben* two distinct words, and make the sense to be this, *Victori, super mortem filii, Psalmus David*, as if *David* had made it for the death of his Son, as *Seldan*; which sense *Austin* mislikes, and yields his reasons for the former, arguing from the substance of the Psalm, in that he mourned, and rejoyced not for his sons death, therefore the first sense is best.

P S A L. 16. The Title is, *Michtam of David (i.) A golden or excellent Psalm.*

The meaning is, it is a Psalm made by *David*, to be sung after a certain tune, named *Michtam*, well known among the Jews, which for the excellency, is compared to *Gold*, the beginning of which tune was *Michtam*; or else it is taken for a musical instrument of special esteem amongst them.

P S A L. 22. *To the chief Musitian on Aijelet Shahar; (i.) The hinde of the morning.*

Some take *Aijelet Shahar*, to be the name of some common song, or to be the beginning of some ordinary tune, according to which this Psalm was sung; that's the *Geneva* note, which may be so: But *Tremelius*, *Lyra*, and divers, take it to be otherwise, and better (as I think) who interpret those Hebrew words, *in, or at the dawning of the day*, as you would say, between break of the day and Sun-rising; because at that time, the comfortable light or shine of the day begins to break forth.

The meaning of the Title being this, *David* made this Psalm, and appointed it to be sung in the Church by the Priests and Levites every morning, so soon as the day brake out, at which time it was by the Law and Custom their duty to exercise their Ministry

tery in the Quire, and to sing *Psalms*, 1 *Chron.* 9. 33. which service the Lord would have to be done by the Church, that their faith and expectation of Christ, might daily be renewed and had in memory; the prophecy of whole Kingdom and sufferings are represented in this *Psalms*, looking (as the day springs from on high) that Christ should visit them.

P S A L. 30. Title, *A Psalm or song of David, at the dedication of the House of David, which he composed to be sung at the dedication of his House.*

Which Title sheweth the occasion of this song, and time when it was used, which was at such time as he had built and finished his house of Cedar upon Mount *Sion*, which many good Authors think probable, and follow.

Or else when he was returned to his house again in safety, after *Absalom* in his rebellion had prophaned it, and defiled it by his incestuous wickedness with his Fathers Concubines; and so to purge it from all uncleanness, he dedicates it to the Lord, praying him to sanctifie and make it holy again, that it might be blessed and acceptable to himself, 2 *Sam.* 16. 22. which is the opinion of learned *Tremelius*, and the matter of the *Psalms* serves to imply as much; for it was a custom prescribed by the Law, *Deut.* 20. 5. that whosoever had built a new house, he should dedicate it unto the Lord, sever it from wickedness and sinful abuse, or (as you would say) make God the Landlord thereof. *Deut.* 20. 5.

And this dedication imports three things:

1. That the builder should devote it unto God, to testifie that he would use it to holiness, and not to prophane or sinful uses.

2. To testifie his thankfulness for the work finished.

3. To offer prayers and sacrifices, that God might continue and confer his blessings upon them in it.

P S A L. 34. *A Psalm of David, when he changed his behaviour before Abimelech, and he departed.*

This Title shews the occasion of the Psalm, rather then the ceremony thereof: The story is set down 1 *Sam.* 21. 13. the sum is, *David* flying from *Saul* to *Achish*, King of *Gath*, who here is called *Abimelech*, for his safety, but being discovered by those

about the King, and thereby in some danger, he changed his behaviour, *mutavit gustum suum*, some *vultum*, meaning that out of policy to free himself, he feigned a distemper, as if he had been mad before *Abimelech*, who after sent him away, and so he escaped the danger he feared, and thereupon makes this Psalm of Thanksgiving for his deliverance: And it is to be noted, touching the name of the King, that here he is called *Abimelech*, which was a common name to all the Kings of that Countrey, as *Pharaoh* was to the Egyptians, *Cesar* to the Romans; and in *Samuel* he is called *Achish* King of *Gath*, which was his more proper name.

PSALM. 38. Title, *A Psalm of David to bring to remembrance.*

A Psalm which *David* made to be sung by the Quire upon the Sabbath, after the Lord had afflicted him with sickness, and grievous chastisements, to put himself (and others of Gods children in like case) in remembrance of his sin, which caused them; (which some think was the matter of *Urias*) and to admonish him of Gods goodness, who had delivered him from those punishments, and pardoned his sin.

Some apply this to the agonies of Christ; and his powerful victory over sin, death, &c.

PSALM. 39. Title, *To the chief Musitian, even to Jeduthun; a Psalm of David. [Magistro Symphonia Jeduthun.]*

This Psalm was composed by *David*, and appointed to be sung and played on instruments to *Jeduthun*, even to *Jeduthun* (i.) To that excellent Musitian, who for the excellency of his skill, was the chief of his Order, and father to those of his stock, which prophesied with a Harp, to give thanks and praise to the Lord, as *1 Chron. 25. 3.*

PSALM. 42. Title, *To the chief Musitian, Maschil, for the sonnes of Corah.*

A Psalm committed to the sonnes (i.) posterity of *Corah*, of whom it seems *Heman* was chief, for the third Classis, or Order of those Musicians, to whom the holy service belonged, *1 Chron. 25. 5.* All these were under the hand of the father; viz. *Heman*, who sung in the house of the Lord with Cymbals, Psalteries and Harps, &c. that it might not onely be kept, but sung by them

in the tune beginning with the word *Maschil*, that both the singers and hearers might be instructed in the matter thereof, according to the signification of the word.

Some think the Psalm was made by the Sonnes of *Corah*, after his rebellion against *Moses*; to whom, after their repentance, &c. God gave the spirit of prophecy, whereby they made divers *Psalms*, whereof this was one, and therein foretold things to come of Christ, &c. which conceit *Augustine* mislikes, neither doth it agree with the matter of the Psalm; besides, the Hebrew letter *Lamech*, being prefixed to note the Dative case, shews it was made by *David*, for them to act by their Musick, and not of them; and that *David* in his banishment, to shew his grief and zeal for the House and Temple, and to quicken his faith and confidence in God for his comfort, made this Psalm for his own and the Churches instruction in the like calamity, and delivered it to *Heman* and his sons, to be used in the song.

PSAL. 45. Title, *To the chief Musitian, Shoshannim, for the sonnes of Corah, Maschil; a song of loves.*

Shoshannim was an instrument amongst the Jews, that had six strings, according to the Lilly that hath six leaves or stems, thereby called *Hexachorda*, upon which instrument this Psalm was delivered by *David* to be sung to, and played to by *Corah* and his posterity; it begins with the word *Maschil* (as afore) (i.) To give instruction to Gods people, touching the spiritual marriage and love between Christ and his Church, whereof *Solomons* marriage with *Pharaohs* daughter, was a figure and type; and likewise to shew the perfect love that ought to be between the husband and the wife; hence called, *A song of loves*, not unlike to *Solomons Canticles*: And some put this difference between a *Song* and a *Psalm*; that, where no iustrument, but the voyce onely is; this, the contrary: the *Song* is, when the instrument begins, and the voyce follows; a *Psalm*, when the voyce or ditty begins, and the instrument follows.

PSAL. 46. Title, *To him that excelleth upon Alamoth, or the chief Musitian for the sons of Corah upon Alamoth.*

Some understand this *Alamoth*, to be the tune of a song; I take it otherwise (after the best Expositions) to be meant of an instrument, not a tune, the meaning being thus much, A Psalm commit-

committed by *David* to be sung, and to him that was chief of the sons of *Corah*, to be played upon the instrument called *Alamoth*; for 1 *Chron.* 15. 10. it is expressly said, That *Zachariah* played with Plalteries upon *Alamoth*, and then they played first upon that instrument, and so then sung the Psalm or ditty.

P S A L. 50. Title, *A Psalm of Asaph.*

Some think it is so called, for that *Asaph* was the authour of it, having the gift of prophecy, which is but a weak reason, because all the rest were indued with a propheticall spirit as well as he. *Augustine* and other learned Divines, take it to be so called, not for that *Asaph* made it, but because it was committed to him and his posterity to be the fingers thereof, 1 *Chron.* 25. 2.

P S A L. 53. Title, *To the chief Musician upon Mahalath Mascbil.*

Hierome thinks *Mahalath* to signifie a tune of the whole Quire, or company of fingers, and that *David* committed it to be sung by the whole company of Levites, &c. but others better take it to be an instrument, such as was made to sound by breath and blowing, by reason of the hollowness thereof; the rest is expounded before.

P S A L. 56. Title, *To the chief Musitian upon Ionah, Elem, Rechochim, Michtam of David, When the Philistims took him in Gath.*

The words of this Title in the original, have a double signification, and may be interpreted either metaphorically, a dumb Dove, for so *Ionah* signifieth, in a far or strange Countrey; So *Hierome*: or more properly, for a soul-suffering violence in a far Countrey; for howsoever usually the first word is interpreted, *Columba*, a Dove, yet it is taken also in the other sense properly, and in its natural signification, for soul-suffering violence; in both which senses *David* applyeth this Title to himself in his great distress: for *David* by a metaphor, compares himself to dumb Doves in a far Countrey; because when he was driven out of *Indea*, his own Countrey, by *Saul* that sought his life, and from the worship of God, and forced to flye to *Gath* amongst the Philistims, yet with patience, meekness and silence, escaping, he neither sought revenge, though it was in his power, nor shewed any impatience, but betook himself in silence unto God, as if he had

had been dumb, and mourning like a Dove; and we may apply this Psalm to Christ, of whom he was a type.

Or which is better approved by Junius, he referreth it (which sense the words likewise bear) to the soul suffering violence, enclosed by a band or multitude of Philistims, enemies both to him and his God. Some read the words, *To the Master of the Harmony*, which is all one in sense, as *To him that excelleth*, or *chief Musitian*, *Michtam of David*; (i.) the excellency of this Psalm is as precious as gold.

PSAL. 57. Title, *To the chief Musitian, Altschirh Michtam of David, when he fled from Saul in the cave, or into the cave.*

The general notes on this Title intimate, that the words are either the beginning of the song, *Destroy not*, or else words uttered by David in his extremity, staying and bridling his passion, &c. *Michtam of David*] as if he should say, This was the golden or excellent sonnet, which David composed and delivered to the Levites to be sung, and after the tune of the Psalm beginning with *Altschirh*, when he was in some wonderful fear and danger of death in the cave of *Adullam*, or *Engedi*, whither he was driven by Saul, and so compassed about by his guard, that he saw nothing but death in the cave, or destruction if he came out, and thereupon prayeth, that he would not destroy, (i.) *suffer him to be destroyed*, which was the occasion of this song: See the story, 1 Sam. 22. and 24.

PSAL. 60. Title, *To the chief Musitian upon Shushan-Eduth, Michtam of David, to teach when he strove with Aram, Nabaraim, and Aram Zobah, when Joab returned and smote of Edom in the valley of salt, twelve thousand.*

Shushan-Eduth is either the name of some instrument to be played upon in singing this Psalm, or the beginning of some song, so called according to the tune wherewith David would have this Psalm sung; or *Michtam* (i.) an excellent song which may be sung either upon the instrument or tune *Shushun-Eduth*, or that of *Michtam*.

Some titles have it *Magistro Symphonia in Hexachorda*, and then it signifies an instrument of six strings, upon which David would have this Psalm played, to testify unto the whole Church his faith, and the benefit of his victory given him by God, against the Aramites of Mesopotamia, and the other Ara-

mites that inhabited *Zabab*, for which cause the word *in testimonium* is put in that Title; for further explication of the words declaring the time and occasion of the making this, see the story 2 Sam. 8. and 1 Chron. 18.

PSAL. 72. Title, *A Psalm for Solomon, or of Solomon.*

Not that *Solomon* made it, or was the writer thereof, but that it concerned him, or was composed on his behalf by his Father *David*, when being ready to dye, he commends his son *Solomon*, created King, to God, &c.

PSAL. 88. Title, *A Psalm or Song for the sons of Corah, to the chief Musitian upon Mahalath-Leannoth, Maschil of Heman the Ezrahite.*

Heman and *Ethan* were brothers, endued with an excellent spirit of prophecy and wisdom, wherein they were compared with *Solomon*, 1 Kings 4. 31. *Heman* was the authour that composed and made this Psalm, and *Ethan* the next Psalm, and committed them to be sung and played to the sons of *Corah*, to the chief of that company; upon *Mahalath-Leannoth*, which was the beginning of a song, after which he would have the Psalm sung, as some think, or else some instrument to which he would have the tune of it played and sung; and for the excellency of the matter contained therein, would have them preserved for a form of complaint unto the Church, in any private or singular distress (as in this Psalm) or in the time of affliction, or in persecution of Church or Common-wealth (as in the next.)

And it is to be noted, that some skilful in the holy tongue, affirm the Hebrew word *Mahalath* to be of divers significations, signifying both a musical instrument, or a Quire and company of Musicians, or infirmity; according to every of which acceptations it may be taken in this place, & applyed to the instrument so called, to be sung by the whole company of the Levites as well by voyce as playing, in times of affliction of that people or others.

PSAL. 90. Title, *A prayer of Moses, the man of God (i.) A Psalm of prayer made by Moses.*

It is thought this Psalm or prayer was made by *Moses* for himself and the people; at such time as the Spies came back from viewing the Land of *Canaan*, murmuring and bringing an ill report thereof, for which the Lord threatned that they should not enter into the Land of Promise.

P S A L. 92. Title, *A Psalm or song for the Sabbath-day.*

This Psalm was made to be sung and used in the service of God in the Assembly, upon the Sabbath-day, when the people met for the publike exercises of the Church.

Some Hebrew writers say, it was made by *Moses*, in celebration of the memory of the Creation; there is no authour thereof expressed in the Title.

This Psalm for the Sabbath, and 113, 114, 115, 116, 117, Psalms, which the Jews call their *Hallelujah*, or *praises of God*, were sung at the Passeeover, and are the Psalms or hymnes which are mentioned in the Gospel, which were sung during the celebration.

P S A L. 119.

In this 119. Psalm, we finde no less then ten several names or appellations, whereby *David* expresseth Gods revealed will; sometimes he calls it Gods *Law*, sometime his *Way*, sometimes his *Word*, sometimes his *Precepts*, sometimes his *Commandments*, sometimes his *Judgements*, sometimes his *Statutes*, sometimes his *Promises*, sometimes his *Righteousness*, sometimes his *Testimonies*; but above all, notable it is, that there is not one Verse (excepting one, viz. 122,) in this long Psalm (containing according to the Hebrew Alphabet, two and twenty octonaries) where we may not finde one or more of these ten words or names: Hence we may gather, if *David* were so exact throughout the Psalm, that in every division (according to the letters 22.) and in every subdivision (every Verse beginning with the self-same letter) he still makes mention of some one or more of these, so many appellations: O then, how were his affections inkindled, how was his love inflamed towards Gods holy *Word*!

P S A L. 120. The Title, *A Song of Degrees.*

The Title of this Psalm hath more relation to the ceremony and manner of singing, then to the matter and contents of the Psalm, and I do not finde so many different opinions touching the reason of the Title in any other, as in this.

Some suppose this and the 14. others next following to be so called, for that they were sung in some high and eminent place: Some refer it to the extension or lifting up of the voyce in singing, or rising of the tune, that they might be better heard of the people; so *Calvin*: Some, that they were sung by the Priests and Levites, after the form and melody of some known

and esteemed Song, beginning with this Title: Some later Expositors conceive nothing to be meant hereby, but the excellency of the *Psalms* above the rest, because those places are accounted chiefest, whereunto we do ascend by degrees, therefore the word is used in the plural number [degrees] as being choice *Epigrams*, as one would say, *Most excellent Sonnets*: because the Hebrews use to express the superlative degree or excellency of a thing, by substantives of the plural number, as here, *A Song of degrees*, (*an excellent Sing*; so the *Canticles* of Solomon, called *A Song of Songs*, (1) excellent; so the Lord is called *The God gods*, Deut. 10. 17. *Lord of lords*, Apoc. 19. 16. (1.) without all comparison, above all other gods or lords: *Daniel* called him a *Man of desires*, Dan. 9. 23. (1.) to be esteemed or desired above others; in this sense *Iunius* takes it: Others think they were composed for *Psalms* of Thanksgiving, at the return of the Jews from their captivity in *Babylon*; and in that *Jerusalem* was situated amongst hills, whence soever they came, they must rise or ascend to come to it, as they do that climb up an hill; these songs therefore were appointed to be sung at every ascent and cleft, as the places they went up did arise, and for this cause called *Psalms of Degree*.

Carolus Siggonius de rep. Hebrorum (whose judgement is more to be approved, as more agreeable to the truth) understands them to be so called, for that they were sung by the Priests and Levites, upon the several stairs that went out of the great Court or Porch where the people were, into the higher or inner part of the Temple, whither none but the Priests might come; and in *Nehemiah* 9. 4. mention is made of the stairs whereon the Levites stood in the solemn feast, crying unto God, &c.

For Solomon in building the Temple of *Jerusalem*, made certain Terrefies stairs or steps rising one above another, 2 Chron. 9. 11. by which the Priests and Levites went up from that outward and great open Court or room adjoining to the Temple, 2 Chron. 4. 9. (where the people prayed, brought and attended the Sacrifice, called, *John* 10. 29. *Solomon's porch*, or the Court of the people, because it was open to all the people) into an higher room or place in the Temple, called *The inner Court*, or *Lords House*, 2 Chron. 24. 21. or *Atrium Sacerdotale*, because none but the Priests might enter thither: Now upon every feast-day, the Levites,

Levites, or they of them appointed for the song, sung these 15. *Psalms*, upon each stair one, being in number 15. as they went up into that Court of the Temple; making a pause upon each stair, from whence they had the Title of *Psalms of degrees*.

This ceremony was used then as an outward means of preparation to the worshipping of God, to admonish all people to do it with chearful hearts, renewed and lifted up to him by faith, from whence *Cyprian* observes; that in the Church-Liturgy of his time, the Deacon called upon the people to lift up their hearts unto God, using this speech, *Sursum corda*.

Observations.

It may be observed, that in Titles many things seem strange, and hard unto us, because we know not (nor do the latter Jews of these times themselves) the particular instrument, form of singing, or the tunes used *in specie*, whether they be the same that we use in these dayes; or some resemblance of ours, in respect of the playing by the hand, or by breath; as *Decem-chorda*, an instrument of ten strings, is a resemblance of the Lute we use, &c. Cymbals, of our Cornets, &c. otherwise we know no more of theirs, then our songs, tunes or instruments are known to other strange nations and tongues, to whom we and our language is unknown and unheard of.

Again, where in some Titles it is said *to be sung after such a tune*, it is no more but as in our *Psalms* it is said, *This is to be sung after, or according to such a Psalm*, because neither their nor our *Psalms* have for every several Psalm a several tune, but the tune of one is or may be referred to another.

Thus much of such hard places in the *Psalms*, as the weak Christian spoken of, desired and endeavoured, after resolution in: For other difficult places of Scripture, because they would too much enlarge this Book, I purposely omit them.

SECT. 10.

Of the Analysis of the whole Bible, and especially (as in the first place) of the Old Testament.

IN reading of the Scripture (Section 4.) we spake of an Analytical Table, that so we might better mark the drift and scope
 of

of the Holy Ghost, and that we might with singular ease and delight remember the same: To this purpose I have annexed this Analysis, 1. of the whole Bible; 2. of the several parts.

The whole is divided into two Testaments, } Old.
 } New.

1. The Old Testament Christ divides into { the Law.
 } the Prophets.

1. The Law is in the Pentateuch of *Moses*, comprehended in this verse,

— *Genesis, Exod. Levit. Numerorum, Deuteronomi.*

Wherein is { 1. The object of the Law, to whom it was to be delivered,
 viz. To the Church in its original, in — *Genesis*.
 2. The promulgation of the Law, which was delivered
 Joyntly, the Law Ecclesiastical & Civil in — *Exodus*.
 Severally, the Law { Ecclesiastical and } *Leviticus*.
 } Civil, in — }
 either { Political, in — *Numbers*.
 3. The repetition of the Law after } *Deuteronomy*.
 once delivered in — }

1. Historical, declaring time past, comprehended in this verse,

— *Iosue, Iudicum, Ruth, Regum, Paralip.*
 — *Ez. Neh. Esther.*

2. Dogmatical, instructing for faith and life present, as

— *Iob, David, Proverb. Ecclesia: Cantie.*

2. The Prophets are

3. Prophetical, foretelling things to come, as

— *Isaiab, Jeremi. Thier. Ezekiel, Danielque,*
Hose. Joel, Amos, Obedi. Jona. Micha. Nabumque.
Habbakuk, Zephani: Haggai, Zachari: Malachia.

As for { *Esdra: Tobit, Judith, pars Esth: Sapit,*
 } *Ecclesiastic.*
 { *Baruch, tres Pueri, Susanna, Bel, Machabai.*
 } — *Non sunt de Canone libri.*

§. 1. Of the Pentateuch or Books of the Law.

Genesis treats of the Church, to whom the Law was to be delivered.

1. Of the great world, in which it was to live.
2. Of the lesser world, Man; of which it was to be his Misery.
2. The Constitution of the Church, which must be considered as it was in the two worlds.
1. The old world before the flood; wherein consider the propagation of sin & punishment. 4.
2. The new world after the flood in the ages of four men.
- His deliverance from the deluge. 8.
- His blessing from God. 9.
1. Noah; in whom consider His posterity, as United. 10.
- Dispersed, out of which God chose his Church. 11.
- His vocation in the former part of Chapter 12.
1. Into Egypt, in the latter part of Chapter 12.
2. Abraham; in whom consider His peregrination. 13.
1. With Lot. 14.
2. With God who Promised him issue. 15.
- Gave him a child, and Made his Covenant with him. 16.

		1. The Form.	Chap. 17.
Of which Covenant consider		1. On Gods part in the communication of	
		his { Counsels and secrets.	18.
2. The Fruit.		Benefits in { Delivering Lot.	19.
		{ Succouring Abraham.	20.
		{ Giving him Isaac.	21.
		2. On Abrahams, part, who is commended	
		for his { Obedience and faith in offering	
		{ Isaac.	22.
		{ Love & justice in burying Sarah.	23.
		{ Providence and Piety in marrying Isaac.	24.
3. Isaac; in whom consider		His issue or kindred	25.
		His travels and troubles.	26.
		His Prophecies concerning the state of the Church	27.
		in his two Sons.	
		Into Mesopotamia, { His journey thither.	28.
		where note { His arrival and marriage.	29.
		{ His riches and children.	30.
		His journey thither.	31.
		Into Canaan, { His congress with Esau.	32, 33.
		where { Arrival; { Dinahs rape.	34.
4. Jacob; in whom consider his peregrination		{ & there { His progress	
		{ with grief in { Josephs selling	35, 36.
		{ Judahs incest.	37.
			38.
		Joseph, in { Affliction.	39, 40.
		whom his { Dignity and preferment.	41.
		1. His Sons { The other Brethren.	42, 43, 44.
		{ His sending for by Joseph.	45.
		2. Himself { Travelling thither.	46.
		wherein { Abode there; { Conferring.	47.
		{ where his { Blessing.	48.
		{ Prophecy.	49.
		{ Dying.	50.

3. **Leviticus** treats of holy observations and persons.

1. Sacrifices or offerings; their	1. Sorts or kinds distinguished by their	Matter, of which	<i>Animalia.</i>	1.
			<i>Inanimata.</i>	2.
	2. Rites about them.	Occasion for which they were	1. Good things from God.	3.
			2. Evils done by men.	4, 5.
2. Persons	1. Publique; viz. the Priests, their	1. Consecration to their Office.		6, 7.
			2. Execution of their Office.	8.
	2. Private, in respect of their Sanctification.	3. Transgression in their Office.		9.
				10.
	1. Particular, of one man; where observe the ways whereby he is polluted —	viz.	1. Eating.	11.
			2. Child-bearing.	12.
	2. Common, of the whole Church in things		3. Leprosie.	13, 14.
			4. Flux.	15.
	1. Necessary, about which consider	1. Purification for sins	Ordinary.	16.
			Extraordinary.	17.
	1. The Laws which concern either	2. Information of their lives.		
			1. Oeconomical about marriages.	18.
		3. Ecclesiastical: which laws consider	2. Political about their carriages.	19, 20.
		1. Persons.		
			2. Things.	21.
		3. Times,	Days.	22.
			Years.	23, 24.
	2. Obligation of them by Promises and Threatnings.			25.
				26.
	2. Voluntary, Chap. last.			
				27.

4. **Numbers**, of Laws for most part Political, occasioned by the mustering of the people for their journey to *Canaan*.

Numbers. This story contains

1. Their preparation to the journey; wherein
 1. Their mustering or numbering, which was either
 - Civil, of the people that were
 1. Numbred. 1.
 2. Ordered. 2.
 - Sacred, of the Priests that were
 1. Numbred. 3.
 2. Ordered. 4.
 2. Laws given them, which are either
 - Common to all, about sanctity in things
 - Necessary. 5.
 - Voluntary. 6.
 - Particular for the
 1. Laity. viz. The Tribes. 7.
 2. Clergy; viz. The Priests and Levites. 8.
 3. Maner of their
 1. Sanctification and order. 9.
 2. Progress or journey. 10.
2. Their journeys, which are distinguished by a story of eight murmurings of the people.
 1. For the tediousness of their journey. 11.
 2. For loathsomness of the Manna. }
 3. For the emulation of *Miriam* and *Aaron* against *Moses*. 12.
 4. For the sedition of the Spies who
 - Murmured. 13.
 - were plagued. 14.
 - reconciled. 15.
 5. For the Conspiracy of the three Levites, *Corah*, *Dathan*, and *Abiram*. 16.
 6. For the indignation of the people at the former judgements; wherein
 - Their Murmuring. 17.
 - Their reconciling
 - Persons. 18.
 - Maner. 19.
 7. For want of water. 20.
 8. For wearisomness of the way. 21.
3. Their stations or abode when they came near to *Canaan*, which hath two stories that concern

- | | | |
|--|---|--------------|
| | 1. Conquerors of their Enemies, <i>Chap. 22.</i> | |
| | 2. Encountred by Magick Arts, <i>Balaam. 22, 23, 24.</i> | |
| | 3. Disordered with Idolatry and fornication. | 25. |
| 1. The people who were to inherit, considered as | 4. Reconciled, and again mustered. | 26. |
| | 5. Furnished with a new Prince. | 27. |
| | 6. Instructed about Necessary sacred things | 28, 29. |
| | | 30. |
| 2. The Inheritance it self, considered | | |
| 1. In a part of it | 1. Conquered. | 31. |
| | 2. Disposed. | 32. |
| | Where by digression their journeys are reckoned all together. | 33. |
| 2. The whole, wherein are set down | 1. The Bounds or Division of the Land. | 34. |
| | 2. The Law, concerning the inheritance of the | Priests. 35. |
| | | People. 36. |

5. *Deuteronomy* is a Repetition of the Law.

- | | | | |
|--|--|---------------------------|--------------|
| 1. Preparation of the People to receive the Law by <i>Moses.</i> | 1. Rehearsal of Gods blessings to them in peace. | 1. | |
| | 2. Good success which they had in War. | 2, 3. | |
| | 3. Council. | 4, 5. | |
| 2. Promulgation of the Law given to the people. | | 6, 7, 8, 9, 10, 11. | |
| 1. The propounding of it. | 1. Moral Law, } generally. | 12, 13, | |
| | | } specially. | |
| 2. The expounding of it, namely, the | 2. Ceremonial Law. | 14, 15, 16 | |
| | 3. Judicial Law, } Common to all. | 17. | |
| | as it was either | Singular for | Priests. 18. |
| | | | People. 19. |
| War. 20. | | | |
| | | Civil justice. 21, to 27. | |

3. Confirmation of the Law after it was given —
- 1. Signs. 27.
 - 2. Promises and Threatnings. 28.
 - By 3. Renovation of the Covenant. 29, 30.
 - 4. The Election of a new Captain. 31.
 - 5. Prophecies. 32, 33.
4. Conclusion of all by the death of *Moses*. 34.

Hitherto of the Law. Now of the Prophets which are either

- Historical, called the *Anterior Prophets*.
- Doctrinal, called *Hagiographa*.
- Prophetical, called *Posterior Prophets*.

SECT. 12.

§. I. Of Prophets Historical. *Joshua*, Consider —

1. His calling to the Government. 1.
- 1. The sending of the Spies. 2.
 - 2. Their miraculous passage over *Jordan*, with the consequents. 3, 4, 5.
 - 3. The besieging and winning of *Jericho*. 6, 7.
 - 4. Winning of *Ai*. 8.
 - 5. Covenanting with the *Gibeonites* ignorantly. 9.
 - 6. Victory over five Kings. 10.
 - 7. Battel with the remnant of the *Canaanites*. 11.
 - 8. All repeated. 12.
2. His Acts in his Government.
- 1. Division of the Land. 13, to 21.
 - 2. Dismissal of the *Trans-Jordanians*. 22.
 - 3. Celebration of the Parliament. 23.
 - 4. Death of *Joshua*. 24.
- Joshua* contains
- M m m 3 §. 2.

§. 2. **Judges**: Story of the Jews under the Government of the Judges.

Judges contains	1. The occasion of that government.		1, 2.
	1. Under Governors,	Othniel, Ehud, Shamgar.	3.
		Deborah.	4, 5.
		Gideon.	6, 7, 8.
1. Narration of the Peoples state.	2. Without Governours; wherein of their monstrous sins and Civil wars.	Abimelech.	9.
		Jephtha.	10, 11, 12.
		Sampson	13, to 17.
			17.

§. 3. **Ruth**, a *Moabitish* woman; of her Piety.

Ruth contains	Her	1. Conversion.	1.
		2. Conversation.	2.
		3. Marriage, { 1. Procured.	3.
		2. Celebrated.	4.

§. 4. *Hitherto of the state of the Jews under Judges*:
Now under Kings till the Captivity.

1. As the Kingdom was united in Books	1. Election, 1 Sam.
	of Sam where the Kings are by 2. Succession. 2 Sam.
2. As it was divided, in the	Solomon, 1 Kings.
	Books of Kings, under 2 Other Kings, 2 Kings.
4. As it was in both states, more fully considered in the Books of Chronicles.	

§. 5. First Book of Samuel. Jews state under Kings Elect.

	1. Time of change of Government in <i>Samuel's</i> days; whose 1, & part. 3 birth is described.	
1. <i>Samuel</i> contains	2. Occasion of the change; viz. wickednes of the Sonnes of	<i>Eli</i> , which is { Threatned. 2, 3. Punished. 4, 5, 6, 7. <i>Samuel's</i> Sonne, 8.
	3. Story of the Kings.	
	1. <i>Saul</i> ; of whose	1. Election, as he was { Called 9. Confir- med by { 1. Inauguration. 10. 2. Content of the People. 11. 3. Resignation of <i>Sa- muel</i> . 12.
	2. Rejection, with the true causes of it.	13, 14, 15
	Prosperity, { His vocation to his Kingdom. 16. Victory over <i>Goliath</i> . 17.	
2. <i>Da- vid</i> his	1. His exile & banishment,	1. The cause of it. 18. 2. The kindes of it, a- mongst { In his own Country. 19, 20. <i>Philistines</i> . 21. <i>Moabites</i> . 22.
	Adversity, {	
	1. His persecutions; wherein	1. The grievousnes appears { 1. By the diversity of places whither he fled. 23, to 27. 2. Flight to his enemies, with whom he lived. 27, to 30.
	2. The end of them.	31.

§. 6. Second Book of **Samuel** under the Successive Kings.

2. Sam. contains	1. The tidings of <i>Saul's</i> death.		1.
	2. The unlawful Successor of <i>Saul</i> , <i>Ishboseth</i> ,	Promotion.	2.
		whose	
		Dejection.	3, 4.
	3. The true Successor (<i>David</i>)	Inauguration.	5.
	whose		
	Government.	Good.	6, 7.
		1. In Religious things.	8.
		2. In War.	9, 10.
		3. In Political things.	11.
	Bad, where	1. Committed.	12.
	his sins	2. Confessed.	
		3. Punished	Internal.
		with judge-	External.
		ments	
	1. Internal or do-	1. <i>Ammons</i> incest.	13.
	mestick punish-		
	ments,	2. <i>Absoloms</i> sedi-	The occasion.
		tion,	Beginning
			Progress.
			Issue.
			17, 18, 19
	2. External and	1. The kinds of it,	1. Sedition of 20.
	publike,	<i>Ziba</i> .	2. Famine.
			21.
			22.
		2. Events of it,	Good as
			Thankf-
			giving.
			Prophecie
		Evil.	23.
			24.

§. 1. *Kings* two Books treat of the Kingdom as divided.

- | | | | | |
|--------------------------|---|---|---|-------------|
| 1. <i>Kings</i> contains | { | 1. The increase of the Kingdom under <i>Solomon</i> , wherein | 1. His institution to be King. | I. |
| | | | 2. Conservation in the Kingdom. | 2, 3. |
| | | | 3. Administration of it: | |
| | | Where his glorying in his | Family. | 4. |
| | | | Buildings. | 5, ad 9. |
| | | Riches. | 10. | |
| | | 1. Occasion or causes, | Sins of <i>Solomon</i> . | 11. |
| | | 2. Decrease: | Justice of God. | |
| | | 2. Begin-ers of it. | 1. Authors of the division, <i>Rehoboam</i> and <i>Jeroboam</i> . | 12, 13, 14. |
| | | | 2. Their Successors, Briefly. | 15. |
| | | | whose reigns are More largely in <i>ad finem</i> . | |
| | | | handled { reign of <i>Ahab</i> . | |

§. 8. Second Book of *Kings*; of the decrease of the Kingdoms of *Israel* and *Judah*.

- | | | | | |
|--------------------------|---|---|-----------------------------|-------------|
| 2. <i>Kings</i> contains | { | 1. Their continuance or defection together. | | |
| | | | <i>Abaziah</i> . | I. |
| | | | <i>Foram</i> . | 2, ad 9. |
| | | 1. Of the Kings of <i>Israel</i> apart, | <i>Jehu</i> . | 9, 10. |
| | | | <i>Joash</i> . | 11, 12. |
| | | <i>Jehoahaz</i> - <i>Joas</i> . | 13. | |
| | | 2. Of both Kingdoms together. | | 14, ad 18. |
| | | 2. A special story of the defection of the Kingdoms of <i>Judah</i> , | 1. Their decay. | 18, ad 22. |
| | | | 2. Their repair. | 22, 23. |
| | | | 3. Their final destruction. | 24, ad fin. |

§. 9. First **Chronicles**.

1. Chron. contains	1. The beginning of the Kingdom of <i>Israel</i> , wherein	1. Genealogy of the world from <i>Adam</i> to <i>Jacob</i> .	1.
		2. Particularly of the Nation of <i>Israelites</i> in 12. Tribes.	2, ad 9, 9, 10.
	2. The Administration of the Kingdom	1. Under <i>Saul</i> .	are described
		2. Under <i>David</i> , whose	
		Entrance	
		Acts	
	1. <i>David's</i> entrance into his Kingdom,	His inauguration.	11.
		His followers.	11, 12.
		Care of Religion.	13.
		Confirmation in his Kingdom.	14.
	2. <i>David's</i> Acts,	1. In the progress of his reign	Good, for Religion, and Gods service.
		Evil.	15, 16, 17
		War.	18, 19, 20
		2. Towards the end of his reign, in his old age.	21.
		1. His courses again for Religion.	22, ad 26
		2. His order for the Common-weal.	27.
		3. The Parliament a little before his death, and events of it.	28, 29.

§. 10. Second **Chronicles**.

2. Chron. contains	1. The increase of the Kingdom under <i>Solomon</i> , whose	1. Vertues.	1.
		2. Buildings both	2, ad 7.
		Sacred.	
		Civil.	8.
		3. Condition and death.	9.
	2. The decrease in the reign of	Rehoboam. 10, 11, 12.	Jofiah. 34, 35
		Abia. 13.	
		Afa. 14, 15, 16.	Jehoaz. } 36.
		Jofaphat. 17, 18, 19, 20.	
		Joram. 21.	Jehoiachim } 36.
		Ahaziah. 22.	
		Joash. 23, 24.	Jechoniah. } 36.
		Amaziah. 25.	
		Uzziah. 26.	Zedechiah. }
		Joatham. 27.	
		Ahaz. 28.	
		Hezekiah. 29, ad 33.	
		Manaffah. } 33.	
		Ammon. }	

§. 11. *Ezra*, of the return of the people from *Babylon*.

- | | | | | | |
|---|---|---|--|------------------------|-------|
| { | 1. Of the maner of it. | | 1, 2. | | |
| | 2. Of the end of it; viz. Restoring of Religion and Government. | | 3. | | |
| { | 2. Of the hinderance, | { | 1. Raised by the | 1. <i>Samaritans</i> . | 4. |
| | | | 2. By the Governors of the Land of <i>Canaan</i> . | 5. | |
| | | { | 2. Remo-ved by | 1. <i>Cyrus</i> . | 6. |
| | | | 2. <i>Ezra</i> , of whose | Journey. | 7, 8. |
| | | | Reformation which he wrought. | 9, 10. | |

§. 12. *Jehemiah* treats of

- | | | | | | |
|---|---|---|----------------------------|-----------|----------|
| { | 1. The repair of the buildings, the | { | 1. Causes of it. | 1, 2. | |
| | | | 2. Work it self, which was | Begun. | 3. |
| | | | | Hindered. | 4, 5, 6. |
| | 2. Reformation, Political and Ecclesiastical. | | Finished. | 7. | |
| | | | | 7, ad 14. | |

§. 13. *Esther* contains a story of a miraculous deliverance of the Jews.

- | | | | | | |
|---|--|---------------------|-------------------------------------|---|-------|
| { | 1. The means of it; viz. <i>Esther</i> . | | 1, 2. | | |
| | | 2. The maner of it, | 3, 4. | | |
| { | 1. The greatness of the danger. | { | 1. The Intercession of the Queen. | 5. | |
| | | | 2. Degrees of the deliverance | 2. Frustrating the advice of <i>Haman</i> . | 6, 7. |
| | | | 3. Confirmation of the deliverance. | | |
| | | | 1. Revoking the Decree. | 8. | |
| | | | 2. Punishing adversaries. | 9. | |
| | | | 3. Peace of the Jews. | 10. | |

Hitherto of the
Books Legal
and Historical.

Now of the Books
Dogmatical or Sa-
piential, which
concern either

{	A singular subject, as Job.	{	David's Psalms.	{	Proverbs.
			A common subject, as		Solomons
					Canticles.

S E C T. 13.

s. 1. *Of Prophets Dogmatical.* Job contains

1. The occasion, his	1. Prosperity.	1.
	2. Adversity.	2.
	3. Sin.	3.
{ A Dialogue: }	{ Eliphaz.	4, 5.
	{ Job.	6, 7.
	{ Bildad.	8.
	{ Job.	9, 10.
	{ Zophar.	11.
	{ Job.	12, 13, 14.
	{ Eliphaz.	15.
	{ Job.	16, 17.
	{ Bildad.	18.
	{ Job.	19.
	{ Zophar.	20.
	{ Job.	21.
	{ Eliphaz.	22.
	{ Job.	23, 24.
2. The sorts, & so observe the speeches of	{ Bildad.	25.
	{ Job.	26, ad 32.
{ The Moderators, }	{ 1. Elihu.	32, 33.
	{ 2. God.	34, ad 41.
{ An Epilogue: }		42.

§. 2. The **Psalms** are by the *Hebrews* divided into five Books.

- 1. From *Psal.* 1. to the end of *Pf.* 41. concluded with *Amen & Amen.*
- 2. From *Psal.* 42. to the end of *Psal.* 72. shut up with *Amen & Amen.*
- 3. From *Psal.* 73. to the end of *Psal.* 89. closed with *Amen and Amen.*
- 4. From *Psal.* 90. to the end of *Pf.* 106. ending with *Amen, Hallelujah.*
- 5. From *Psal.* 107. to the end of *Psal.* 150. concluding with *Hallelujah.*

This division seems to arise from the peculiar close of these five Psalms.

Others divide them into two parts, some

{	Directed from Man to God, as the Praying and Thanksgiving Psalms.				
		{	The Exhortatory		
			Consolatory		
			Didactical		
	}	Directed from God to Man, as	Prophetical	}	Psalms.

Instead of a more exact and orderly method, the Reader may observe in the end of this Chapter some particulars for his better understanding in reading the Psalms.

§. 3. **Proverbs** contains Rules of life,

- | | | | | | |
|---|---|---|------------------------|-------------|------------|
| { | 1. General, about piety, wherein | { | 1. What we must do. | 1, 2, 3, 4. | |
| | | | 2. What we must avoid. | 5, ad 10. | |
| { | 2. Special, and so the life of man is informed by all sorts of Rules, | { | Political. | } | 10 ad fin. |
| | | | Oeconomical. | | |
| | | | Moral. | | |

§. 4. **Ecclesiastes** treats

- | | | | | |
|---|---|---|---------------------------------|-----------|
| { | 1. Of the vanity of all earthly things, proved by <i>Solomons</i> observations in | { | His own estate. | 1, 2. |
| | | | Conditions of all sorts of men. | 3, ad 10. |
| { | 2. Rules to be observed in this vain life of ours. | | | |
| | | | | |

§. 5. **Canticles.** Descriptions of the love 'twixt
Christ and his Church.

In speeches	1. 'Twixt Christ and Church.	1.
	2. Church and Christ.	2.
	3. Church.	3.
	4. Christ.	4.
	5. Church.	5.
	6. Church and Christ.	6.
	7. Church	7, 8.

These are the Books Dogmatical: Now } Four greater.
follow Prophets } Twelve lesser.

S E C T. 14. §. 1. *Of Prophets Prophetical.*

Isaiah contains Prophecies.

1. Legal,	1. Reproving and correcting sins	Of the Jews. With comfort to the Elect.	1, ad 11.	
			11, 12.	
			23, ad 24.	
2. Threatning	1. Enemies of Gods people,	The particular Nations threatned. The general uses of these threatnings.	24, ad 28.	
			2. Israelites.	28.
			3. Jews themselves, whose captivity is denounced with mixt comforts in Christ.	29, ad 36.
2. Historical.	1. Deliverance from, and preservation in Captivity.		36, ad 40.	
			40, ad 49.	
3. Evangelical, con- cerning their	2. Kingdom of Christ, about which he makes eight Ser- mons or Speeches	1. Of Christ.	49, 50, 51.	
		2. Of God.	52.	
		3. Of the Pro- phets expoun- ding	1. Story of Christ.	53.
			2. Fruit of his king- dom.	54.
		4. Of God	Promising.	55.
			Exhorting.	56, 57.
		5. Of the Prophets	Reproving hypo- cristie.	58, 59.
			Exciting the Church	60.
		6. Of Christ.	61, 62.	
		7. Of the Church.	63, 64, 65.	
8. Lastly, of God.	66.			

§. 2. **Jeremiah** contains

- | | | | | | |
|--|---------------------------|-----------------------------|------------|------------|--|
| { 1. A Prologue concerning the Prophets calling. | | | 1. | | |
| { | { | Josiah. | 2, ad 21. | | |
| | | Zedechiah. | 21, ad 25. | | |
| | | Jehojachim. | 25, 26, 27 | | |
| | | Zedechiah again. | 28, ad 35 | | |
| | | Jehojachim again. | 35, 36. | | |
| | | Zedechiah again. | 37, ad 43. | | |
| { | { 1. Jews either in | { Judea, in the
reign of | { | 43, ad 45 | |
| | | | | | |
| { | { 2. Enemies of the Jews. | { Egypt. | { | 46, ad 52. | |
| | | | | | |
| { 2. Sermons concerning the | | | | 52. | |
| { 3. An Epilogue Historical. | | | | | |

§. 3. **Lamentations** contain the mournings of this

- | | |
|------------|----|
| { Church. | 1. |
| { Prophet. | 2. |
| { Church, | 3. |
| { Prophet. | 4. |
| { Church. | 5. |

§. 4. **Ezekiel** contains

- | | | | |
|---|----------------------------|-------------------|-------------|
| { 1. The Preface, which concerns | { 1. God, and his Majesty. | { | 1. |
| | | | |
| | | | |
| { 2. The Prophet, and his | { Fearfulness. | { | 2. |
| | | | |
| | | | |
| { 3. Confirmation. | { | { | 3. |
| | | | |
| | | | |
| { 2. Prophecies themselves, which contain | | | |
| { 1. Objurgation, or reproof of the impiety of the Jews, with their judgements, in 17. Sermons from | { 4, ad 25. | { | |
| | | | |
| { 2. Comminations against the enemies of the Jews, in eight Sermons from | { 25, ad 34 | { | |
| | | | |
| { 3. Exhortations and encouragements to the Jews, to | { Repentance, and | { | |
| | | | |
| { Hope of delivery. | { | { in six Sermons. | 34, ad 40 |
| | | | |
| { 4. Consolations in one continued Prophecy of their Spiritual deliverance by Christ in visions. | | | 40, ad fin. |

§. 5. Daniel contains

- { 1. An History of things done in the Kingdoms both of the *Babylonians* and *Persians*. } 1, ad 7.
 { 2. A Propheſſie of things to be done, } 1. Many calamities to be executed. 7, ad 12.
 { 2. Final deliverance and glory of the Elect. }

§. 6. Hosea is

- { 1. Parabolical; and ſo the Prophecy is } Propounded. 1.
 { } Applied. 2.
 { } Repeated. 3.
 { 2. Plain; and ſo } 1. Commination or inveſtive, { 1. In Chap. 4.
 { is either a } in three Sermons, { 2. In Chap. 5, 6, 7.
 { 2. Conſolation. } 3. In Chap. 8, 9, 10.
 { } 11, ad 14

§. 7. Joel contains

- { 1. A Commination of Famine. 1.
 { 2. An Exhortation to Repentance. 2.
 { 3. A Conſolation to penitents. 3.

S E C T. 8. Amos contains

- { 1. Enemies of Gods people. 1.
 { 1. A Commination againſt } 2. Jews and Iſraelites, and that in } Plain words, { Idolatry. 2.
 { } } againſt their } Violence. 3.
 { } } In a threefold type. { Indignity, pride, Inhumanity, luxury. 4, 5, 6.
 { 2. A Conſolation, from the 11, verſe of the 9, Chap. 7, 8, 9.
 { } ad finem.

§. 9. **Obadiah**

- { 1. Doth testify to
2. Dehorts to
3. Comforts

12. ver.
17. ver.
ad finem.

§. 10. **Jonah**

Describes the two callings
of *Jonas*, in the

- { First, the { Manner of it. 1.
 { Effect of it, Prayer. 2.
 { His Sermons to the Nine- 3.
Second, { wives, and their Repentance.
 { The effect of their Repent- 4.
 { ance in *Jonah*.

§. 11. **Micah** contains five Sermons.

- { 1. Threatning against the whole Kingdom. 1, 2.
2. Threatning against the Magistrates. 3.
3. Consolations in God and the *Messias*. 4, 5.
4. Commination. 6.
5. Consolation again. 7.

§. 12. **Nabum**

Nabum threatens destruction to the
Assyrians, which is

- { 1. Propounded. 1.
2. The means shewed. 2.
3. The cause of their sins. 3.

§. 13. **Habakkuk**

Habakkuk contains a { Dialogue betwixt God and the Prophet. 1, 2.
 { Prayer. 3.

§. 14. *Zephany.*

Zephany contains three Sermons, { 1. A Commination. 1.
 2. An Exhortation. 2.
 3. A mixture of both. 3.

§. 15. *Haggai.*

Haggai { First, Exhorts to build the Temple. 1.
 Secondly, Comforts with Prophecy of Christs Kingdom. 2.

§. 16. *Zachariah* contains

{ 1. Types and visions, { 1. Hortatory, { Generally to all the People. 1, 2,
 2. Monitory. { Specially unto the Priests. 3, 4.
 3. Consolatory. 5, 6.
 { 2. Speeches and Sermons, { 1. Doctrinal, of things present, about 7, 8.
 Gods service.
 { 2. Prophetical, of things { Incarnation. 9, 10.
 that concern Christs { Passion. 11, 12, 13.

§. 17. *Malachy.*

Malachy { 1. Chides for { Perfidiousness in Gods service. 1.
 2. Pollution of marriage, and blasphemy. 2.
 { 2. Comforts in the Promise of { Christ. 3.
 His forerunner. 4.

S E C T. 15. §. 1.

The New Testament contains Books {
 1. Historical; viz. Four Evangelists and Acts.
 2. Doctrinal; in Epistles of Paul, James, Peter, John, Jude.
 3. Prophetical, in the Revelation.
 The Books for memories sake, are {
 Mathews, Marcus, Lucas, Iohannes & Acta.
 Roma, Corin. Galatias, Ephesi, Philip. Colofenses.
 Thessalo. Timotheum, Titum, Philemon. Hebraeos.
 Iacobus, Petrus, Iohannes, Iuda, Revelat.

Of Books Historical. **Matthew** speaks of Christ in his

1. Person, as of {
 Birth. 1.
 Education. 20.
2. Office, {
 1. In his preparation unto his Office in his { Forerunner, Iohn Baptist. 3.
 Himself, Baptized. 3.
 2. Execution of his Office. { who was Tempted. 4.
 1. Briefly propounded. 5, 6, 7.
 2. Largely expounded and confirmed; and so he 5, 6, 7.
1. Prophetical in teaching, whole doctrine is {
 1. Teacheth, and confirmeth by Miracles of all sorts. 8, ad 19.
 2. Reproves and confuteth the practice and doctrine of the Pharisees. 19, ad 24.
 3. Foretells, and prophesies the destruction *urbis & Orbis*. 24, 25.
 2. Sacerdotal, in his Passion, and Sacrifice for the sins of the world. 26, 27.
 3. Regal, in respect of the beginning and manifestation of it. 28.

2. **Mark** treats of

- Forerunner.
1. Christs life, and herein of his {
 2. Saying and doings, {
 1. Before his transfiguration, and so reports both his Miracles. 1.
 2. In his transfiguration. 2, ad 9.
 3. After it, and that { Before he entred the City. 9.
 In his entrance { Disputation. 12.
 Prediction. 13.
 2. Christs death, where {
 1. Antecedents before it. 14.
 2. Maner of it. 15.
 3. Consequents after it. 16.

§. 3. Luke treats of Christs

1. Life	1. Private, wherein	1. His conception.	1.	
		2. His birth and education.	2.	
	2. Publike, in preaching the Gospel, where his	1. Preparation to it.	3.	
		2. Performance of it, and that either	Alone, by	Teaching.
	Doing.			5.
	With others, viz. his		Apostles, Calls & instructs	6, 7, 8.
			whom he Sendeth.	9.
			Seventy Disciples.	10.
	2. Death :	1. Antecedents of it : where consider the things he did and spake,		
		1. In his journey to Jerusalem, where he taught of	Inward worship of God,	Prayer.
Faith.				12.
Repen- tance, in			Causes moving	13.
			to it.	
Outward worship, where			Hindering of it.	14.
			Effects of it.	15.
1. What we must avoid			Abuse of riches.	16.
			Scandal.	17.
What we must do.			18.	
2. When he came to Jerusalem, how he was			1. Received.	19.
		2. Disputed.	20.	
		Prophefied.	21.	
2. Maner of his death.			22, 23.	
3. Consequents after it.			24.	

§. 4. John treats of Christs

- | | | | |
|---|--|--------------|-----|
| 1. Person. | | 1. | |
| 2. Office: which he performed in his journey to three Feasts: | | | |
| 1. Of the Pässeover, | 1. In <i>Cana</i> , from whence he sent out. | 2. | |
| | 2. While he abode at the Feast. | 3. | |
| | 3. In his return by <i>Samarina</i> . | 4. | |
| 2. Of Pentecost, where | 1. He cured the Palsie. | 5. | |
| | 2. Fed the people. | 6. | |
| 3. Of Tabernacles, where note | 1. His coming to <i>Jerusalem</i> . | 7. | |
| | 2. His abode there, his | Disputation. | 8. |
| | | Works. | 9. |
| | 3. His departure thence. | Sermon. | 10. |
| 4. To the Celebration of the true Pässeover, about his death. | | 11. | |
| 1. What went before it, | 1. His deeds, | 12. | |
| | 2. Washing his Disciples feet. | 13. | |
| | 2. His speeches, | 14. | |
| | 1. At supper-time | 15. | |
| | 1. As they went to the garden | 16. | |
| | 2. Conso- | 17. | |
| | 3. Suppli- | 18, 19. | |
| | tory. | 20. | |
| | latory. | 21. | |
| | catory. | | |
| 2. The maner of it. | | | |
| 3. Consequents of it; viz. his appearance | Conversing in <i>Judea</i> . | | |
| to his disciples, | Fishing in <i>Galilee</i> . | | |

§. 5. *Acts*, A History of the Apostles.

1. A general of all,	1. Of their assembling.	1.
	2. Of their gifts.	2.
	3. Of their sayings.	3.
2. A special,	1. Peter, with John and others.	4, 5.
	2. Stephen.	6, 7.
	3. Philip.	8.
	4. Peter alone, his	
	1. Miracles.	9.
	2. Doctrine.	
	{ Propounded.	10.
	{ Defended.	11.
	3. Imprisonment and deliverance.	12.
	{ 1. With Barnabas.	13, 14.
5. Paul and his travels,	1. Departure, whereof the first Council at Jerusalem	15.
	2. With Silas, of whose	
	{ 1. In Asia.	16.
	{ 2. In Grecia.	17.
	3. Return.	18.
	3. For the Ephesians, where	
	{ 1. From whence he went.	18, ad 23.
	{ 2. By what place.	19, 20.
	{ 3. Whither he came.	
	{ 1. To Jerusalem, and what befel him there.	21, 22, 23.
	{ 2. To Cesarea, and what was done under	
	{ Felix.	24.
	{ Festus.	25.
	{ Agrippa.	26.
	3. At Rome.	27, 28.

SECT. 16.

§. I. Of Books Doctrinal. Epistle to the Romans
treats of

1. Justification.	1, 2, 3, 4, 5
2. Sanctification.	6, 7, 8.
3. Predestination.	9, 10, 11.
4. Good works.	12, ad 16

§. I. Corinthians.

1. He reproveth for	1. Schismes and factions, and heark'ning to ambitious Teachers.	1, 2, 3, 4.
	2. Incest and fornication.	5.
	3. Going to Law.	6.
2. He disputeth about	1. Marriage.	7.
	2. Things indifferent.	8, 9, 10.
	3. Sacrament of Supper.	11.
	4. Right use of spiritual gifts.	12, 13, 14.
	5. Resurrection.	15.
3. He concludeth about Collections, and matters of Salvation.		16.

§. 3. II. Corinthians. He

1. Apologizeth for himself against divers aspersions.	1, 2, 3, 4, 5
2. Exhorteth them to	1. Holy life, and patience, and shunning needless society with the wicked. 6.
	2. To avoid judging ill of him. 7.
	3. To mercy and liberality. 8, 9.
	4. To sincere respect of him and his Apo- stleship. 10, 11, 12
3. Concludeth.	13.

§. 4. Galathians. He

1. Reproves their backsliding.	1.
2. Intreats of Justification.	2, 3, 4.
3. Exhorts to good works.	5, 6.

§. 5. Ephesians treats

- { 1. Of matter of Faith.
2. Of Works.

1, 2, 3.
4, 5, 6.

§. 6. Philippians.

- { 1. A narration of his { 1. Love to them.
2. Afflictions.
3. Desire of death. }

1.

- { 2. He exhorts { 1. To love and humility.

2.

- { 2. To wariness and progress, { Assurance and
Sanctity. }

3.

- { 3. He concludes with { Particular Exhortations.
General Commendations. }

4.

§. 7. Colossians.

- Treats of matters of { Faith.
Life.

1, 2.
3, 4.

§. 8. I. Thessalonians treats

- { 1. Of their Conversion.
2. Of the means of it.

1.

2.

- { 3. Of the fruits of it, his { Love to them, and
Care for them. }

3.

- { 4. Directions for their lives.

4.

§. 9. II. Thessalonians.

- { 1. He comforts.
2. He Prophecieth.
3. He exhorteth.

1.

2.

3.

§. 10.

SECT. 10. I. Timothy.

- | | |
|--|----|
| { 1. He confuteth the Erroneous Doctors. | 1. |
| { 2. He exhorteth about Prayer and apparel. | 2. |
| { 3. Informeth concerning the duty of Bishops and Deacons. | 3. |
| { 4. Prophefieth of the last and evil times. | 4. |
| { 5. Ordereth Church-Governors. | 5. |
| { 6. Taxeth several abuses, | 6. |

SECT. 11. II. Timothy.

- | | | |
|---|-----------------------------------|----|
| { 1. He exhorteth him to perseverance. | { 1. In the duties of his calling | 1. |
| | { 2. In Christian warfare. | 2. |
| | | 3. |
| { 2. Prophefieth. | | 4. |
| { 3. Chargeth about Preaching, and so concludeth. | | |

SECT. 12. Titus.

- | | | |
|----------------|------------|-------|
| He treats of { | Ministers. | 1. |
| | Hearers. | 2, 3. |

SECT. 13. Hebrews treats of

- | | | | |
|---|-----------------|----------------------|-------|
| { 1. Christ, and so of his | { 1. Person, in | { His Divine Nature. | 1. |
| | | { His Humane Nature. | 2. |
| | { 2. Office, | { 1. Prophet. | 3, 4. |
| | { 2. Priest. | 5, and 10. | |
| { 2. Of the duties of Christians, and so of | { Faith. | 11. | |
| | { Holy life. | 12, 13. | |

§. 14. James treats

- | | |
|--|----|
| { 1. Of patience, right hearing the Word, and true Religion. | 1. |
| 2. Of love, and Justification by Works. | 2. |
| 3. Of the tongue, and wisdom. | 3. |
| 4. Of contentions, and presumption. | 4. |
| 5. Of Oppression, and swearing, and prayer and admonition. | 5. |

§. 15. I. Peter hath in it a matter of

- | | |
|---|-------------|
| { 1. Consolation. | 1, ad 13v. |
| 2. Exhortation, from vers. 13. of the 1. Chap. ad | 8v of 3c. |
| 3. Dehortation, from 8. vers. of 3. Chap. | ad fin. 3c. |
| And these again are handled, | 4c to 12v |
| 1. Exhortation. | ad fin. 4. |
| 2. Consolation, from 12. vers. | |
| 3. Dehortation implicitly, with the Conclusion. | 5. |

§. 16. II. Peter.

- | | |
|---|----|
| { 1. Exhorts to holiness. | 1. |
| 2. Threatens wicked Teachers and Apostates. | 2. |
| 3. Prophecieth of the day of Judgement. | 3. |

§. 17. First Epistle of St. John.

- | | |
|---|----------|
| { 1. Of the benefits of Christ. | 1. |
| 2. Of the office of Christians in { Love. | 2, 3, 4. |
| { Faith. | 5. |

§. 18. Of the Book Prophetical. Revelation contains

- | | |
|---|----------------|
| { 1. History of the state of the Churches then. | 1, 2, 3. |
| 2. Mystery or Pro- | 4, ad 10. |
| phcy { 1. Of the World. | 10, ad 17. |
| 2. Of the Church | 17, 18, 19, 20 |
| in her { 1. Battels. | 21, 22. |
| 2. Victories. | |
| 3. Triumphs and eternal Glory. | |

CHAP. XVI. SECT. I.

Of the suffering of Saints.

Hitherto of doing, one Chapter I would adde of
suffering; And the rather because of the times
 into which we are cast; or howsoever, be the
 times what they will, we cannot expect but that
 God will sometimes be honoured by the *Sufferings*
 and *afflictions of Saints*. There is a strict and
 near dependance and connexion betwixt Chri-
 stianity and the cross, and that from the pleasure and providence
 of God, and dispensation of things under the Gospel: Christ
 hath so ordered it, that we should not serve the Lord our God
 of that which costs us nothing, but that true Christian piety
 should bring *sufferings* upon us. This course of divine Oeconomy
 is so general and without exception, that the Apostle is clear,
Whom God loveth he chasteneth, and scourgeth every sonne whom he
receiveth, if you endure chastening, God dealeth with you as with sons,
for what sonne is he whom the Father chasteneth not? but if ye be
without chastisement whereof all are partakers, then are you bastards,
and not sons. Words of a large unlimited latitude, which I can-
 not discern any way in the world to soften, so as they may be
 supportable to him that hat no changes, that hath enjoyed an
 age of an uninterrupted continued prosperity, without ever
 having the cross on his shoulders. When this text is set down as
 an aphorisme of divine observation under the kingdome of
 Christ, as an axiome of Gospel-providence, there will be no safe-
 ty in disputing or laboring to avoide the literal importance of it.
 Its true indeed under the old Testament we finde not any such
 Oeconomy, but promises of a long and happy life in a temporal
 Canaan to Gods servants; but under the Gospel 'tis quite con-
 trary; *through much tribulation we must enter into the kingdome of*
God. Our way to Zion is through the valley of *Baca*, we can not
 follow Christ, and be his disciples but upon these termes. *All that*
will live godly in Christ Jesus must suffer persecution. And there-
 fore as we have learn't what to do, let us now learn how to suf-

Heb. 12. 6.

7.
8.

Act. 14. 22.

Psal. 84. 6.

Mat. 16. 24.

2 Tim. 3. 12.

fer; it is not onely duty onely that we should seek Gods honour, but that we should seek it in his own way; while God is pleased to offer us opportunities of *doing*, while we see his minde in improving us thus, let us follow it on with all our might, let no opportunity slip, *do to the utmost* that we can for God; but when we see his minde to lay us aside, and to use us in another way, although it be in a way of affliction, and grievous *sufferings*, let us now be as willing to yield to God in this, as in the former way. And for our help therein I shall direct 1. How to prepare for *sufferings* before they come. 2. How to carry in *sufferings* when they are come. 3. What to do, and how to carry when *sufferings* and afflictions are gone.

S E C T. 2.

Of the manner of preparation for sufferings before they come.

WHat? are we now at ease? are these sun-shine dayes of peace? surely we should consider of the dayes of darkness which may be many. Oft-times we are thinking of, and *seeking after great things* when we should be preparing for suffering hard things. Be not deceived, the clouds seem to gather, and it's time for us to *prepare*. Now this *preparation* consists in these particulars. —

1. Make we account of afflictions: do not say, I shall never be removed: although we know not what particular afflictions shall befall us, yet make an account that an afflicting condition will be our portion. Thus did the Apostle. *And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every City, saying, that bonds and afflictions abide me.* It is our wisdom thus to make account of afflictions, that when they come they may be no other then were expected before. As it is reported of *Anaxagoras*, that when news came to him of the death of his sonne, and it was thought he would have been much troubled at it, he answered onely thus, *I knew that I begate one mortal: so when any troubles befall us, we should entertain them with these thoughts, I knew my condition was to be an afflicted condition: I entered*

tered upon the ways of godliness upon these terms, to be willing to be in an afflicted condition, this is Gods ordinary way towards his people, it is Gods mercy that it is no worse, I expect yet greater tryals then these.

2. Let us *deny our selves* and so *take up the cross*: where Self is renounced, *the cross* is easily born; it is Self that makes *the cross* pinch. Now there is a sixfold Self that in this case must be denied. 1. *Self-opinion*, we must be willing to lie quietly under the truth, to be convinced and to be guided by it. 2. *Self-councils*, and *self-reasonings*, we must take heed of conferring with flesh and blood, as it was the care of Paul, *immediatly I conferred not with flesh and blood*; surely if he had, he would have been in danger. 3. *Self-excellencies*, our parts, our priviledges, our credits, and all those things that are great in our own eyes, and that make us great in the eyes of the world. 4. *Self-will*, we must not think it so grievous a thing to have our wills crossed, we must not expect to have our conditions brought to our wills, and therefore it is our wisdom whatsoever our conditions be that we bring our wills unto them. 5. *Self-comforts*; those who give liberty to themselves to satisfie themselves to the utmost, although in lawful comforts, they will be unfit to suffer hardship when God shall call them thereunto. *I fear that neck* (said Tertullian) *that is used to pearl-chains, that it will not give, itself to the sword.* 6. *Self-ends*, we must ayme at God, and not at our selves in all our waies; and then how easy will it be for us to bear crosses, considering that Gods ends do go on, though our ends be crossed?

3. Be we sure to lay a good foundation in a through-work of humiliation. The seed that fell upon the stony ground withered, and although for a while it was received with joy, yet when tribulation and persecution arose, *by and by he was offended.* Mark Mat. 13. 21. the expresseion, *by and by*, he was presently offended, and all because there was no depth of earth, there was not a through-work of humiliation. Some think the burthens of afflictions great, because they never felt what the weight and burthen of sin meant; but that soul which constantly exerciseth itself in the work of humiliation for sin, which burthens it self with the weight of its sins, and is willing to lye under sin for further breaking of Spirit, that soul (I say) will be able to endure crosses,

crosses, and to stand under fore afflictions.

4. Be we careful to preserve our inward peace with God and our own consciences. If vapours be not got into the earth, and stirre there, all the storms and tempests abroad can never make an earthquake; so where there is peace within, all troubles and oppositions without cannot shake the heart. *Having peace with God,—we glory in tribulations.* We are not onely patient under them, but we glory in them. O then let that time that God gives us yet any respite from afflictions be spent in making up our peace with God, let us now labour to get clearer evidences, and deeper sense of his love; then shall we suffer any thing for God, O then we shall go through fire and water, then shall we triumph with the Apostle, *I am perswaded that neither life, nor death, nor principalities, nor powers, nor things present, nor things to come shall ever be able to seperate me from the love of God in Christ Jesus.*

Rom. 8. 3, 39.

Gen. 17. 1.

5. Labour we to see more into the fulness of all good in God. The Lord told Abraham that he was *God al sufficient*, as the onely means to strengthen him against whatsoever evils he was like to meet withal. In God is all the excellency, beauty, comfort, and good of the creature in a most eminent and glorious manner, and God takes infinite delight in communicating himself, in letting out his goodness to his creature; and if so, what is the loss of any thing to me, when I see where I can have it made up? what is any bitterness when I see such infinite sweetness to sweeten all? when tempests come upon mariners, and they be in narrow seas where they want sea-room, there is danger, but if they have sea-room enough there is no fear; thus if we are acquainted with the infinite fulness of good in God, we should see our selves safe in the midst of all tempests, we should feel our spirits quiet under the forest afflictions.

6. Do we humbly and cheerfully submit to our present condition whatsoever it is. Many cast about in their thoughts what they shall do hereafter if troubles should befall them, and yet in the mean time they neglect the duties of their present condition; Surely if we would go on humbly and patiently in the performance of the duties that God now calls for, they would prepare us for whatsoever duties should be required hereafter. Master Bilney the martyr used to put his finger in the candle to prepare

prepare

prepare him for the burning of his whole body, a patient bearing of less troubles for the present will prepare the heart for the bearing of greater afterwards.

7. Be we often renewing our resignations of all unto the Lord. Let us renew our Covenant with him to be at his dispose, that so when any trouble comes at any time this resignation of heart and renewal of Covenant maybe fresh upon our spirits. Experience tells us that sometimes immediately after a day of solemn humiliation, the soul thinks it could then do or suffer any thing, but in a little time after (except this to be renewed again) the heart grows drossy, and cleaves to present things, and mingles it self with them again, the often renewing of this keeps the heart very loose from the creature.

8. Lay we up provision against an evil day. There is a three-fold provision we should treasure up to prepare us for afflictions. 1. We should treasure up the consolations of God that he affords upon occasion, that at any time we feele in the performance of duties, in the exercise of graces, in the use of ordinances. 2. We should treasure up the experiences of Gods ways towards us, and his gracious dealings with us in former straights. 3. We should treasure up soul-supporting, soul-quickenning, soul-reviving, soul-comforting promises, and that of several kinds, suitable to several afflictions, for we know not what kind of afflictions we may meet withal.

9. Labour we much to strengthen every grace; it is strong grace that is suffering grace; a strong wing will fly against the wind, but so will not every wing. It is true a candle will hold light in the house, but if we go abroad in the aire there is need of a torch, there must be a stronger light there; weak grace may serve our turne to uphold us now, but in time of afflictions it had need be strong; a little grace will be soon spent then, as a candle is soon spent when it stands in the wind.

10. Set much before us the example of Jesus Christ, and Gods people, who have indured very hard things. In the example of Christ consider 1. Who it was that suffered, he was the son of God, the glory of the Father, God blessed for ever; when we suffer, nothing but base worms troden under foot do suffer. 2. What he suffered; even the wrath of God, and curse of the law, *he was made a Curse* in the abstract as the Scripture speaks, which

which was an other maner of thing then any of our afflictions.
 3. For whom he suffered; it was for us vile worms, wretched, sinful creatures, who were enemies to him; we suffer for God who is infinitely blessed, to whom we owe all we are or have.
 4. How freely he suffered; it was of his own accord, his own free grace moved him to it, he laid down his life, none could take it from him; but for us, it is not in our liberty whether we will suffer or no, we are under the power of another.
 5. How meekly he suffered; he was a sheep before the shearer, his sufferings no way disquieted his spirit, but still it kept in a sweet quiet frame in the midst of all. Thus set we Christ before us, let these meditations be meat and drink unto us. In the example of Gods suffering-Saints, consider what precious choice-spirited men they were, how holy, how spiritual, how heavenly; what are we in comparison of them? Consider what they did, what they endured for the Lord Jesus Christ. To this purpose there's a notable Chapter, *Heb. 11*. Reade, and consider, is it not enough for us that we have such a *cloud of witnesses*, such a noble army of martyrs before us, and with us?

Heb. 11.

Thus of preparations for afflictions before they come.

SECT. 3.

Of the maner of bearing sufferings when they come.

Mat. 16. 24.

Luk. 9. 23.

1 Cor. 15. 31.

Psal. 44. 22.

I*F any will come after me (saith Christ) let him deny himself and take up his crosse, and follow me.* This crosse is sufferings; in which condition one way or other we may be (if God so please) continually; the soul might say, *if I must bear this crosse, I hope it is but now and then*; nay saith Christ, *let him take up his crosse daily*: but if every day may the soul say, *I hope it is an easy crosse*. Nay saith *Paul*, it is a killing crosse, *I die daily*: yet may the soul say, if it be a killing crosse, *I hope there are refreshings some part of the day*. Not so neither, *for thy sake* (saith David) *are we killed all the day long.* (i) 1. In regard of the danger of death. 2. In regard of some beginnings that we suffer. 3. In regard of our willingness to undergo it. But though we tye not these actual sufferings according to the letter, to every time and moment:

ment : yet certainly there is a time for that ; And the duties that concern us when God now calls us to suffer afflictions are these.

1. That we be willing to come under them.
2. That we contentedly submit our selves and quietly behave our selves in them.
3. That we labour to improve them.

§. 1. *We must be willing to come under sufferings.*

It was the honour of the three children in Daniel, that they yielded their bodies to those fiery flames they were cast into. Let us not seek to put off *sufferings* by distinctions ; certainly the best policy in dangerous times is the greatest purity. The *Lacedemonians* were wont to say, *it was a shame for any man to fly in time of danger, but for a Lacedemonian it was a shame to deliberate.* How much more truly may this be said of a Christian, when God calls them to suffer ? He should before-hand be so resolved, that it should be a shame for him ever to deliberate. And yet by way of Caution, before we come under afflictions, let us look

1. That our cause be good.
2. That our call be clear.
3. That our end be right.

1. Look that our cause be good. It is not for every cause that a Christian should ingage into sufferings. *Let none of you suffer as a murderer ; or as a thief, or as an evil doer, or as a busy-body in other mens matter ;* to suffer in these or the like cases is not Christian, neither will it be comfortable. 1 Pet. 9. 15.

2. See that our call be clear. Christ calls not all to martyrdom ; *To you it is given to suffer* (saith the Apostle) *not onely that you should beleieve in Christ, but also suffer for his sake.* Affliction is a gift of love, even as faith is ; it's grace as well to bleed for Christ, as to beleieve in Christ. Let us be wise therefore to clear our call. For example, if truth suffers by our silence, then are we called to speake ; if the saving of our life should be Christs denial, then are we called to dye ; if we are before a Magistrate for the name of Christ, Christ then calls us not to be ashamed of him ; if sin and suffering surround us so, as that we are necessitated to take the one, and to leave the other, then we

may conclude that Christ calls us to *suffering*.

1 Cor. 13. 3.

3. Let us eye our end in all our *sufferings*; if our end be *Self*, how should we expect comfort? some have dyed that their names might live; a *Roman* spirit can hold to *suffering* and death it self, an opposing spirit will put on some to dye rather then yeeld: the Apostle hath left it a cleare thing, that 'tis possible to give *ones body to be burnt*, and yet to want true divine love. One may (I wish none did) suffer as much for selfish as sublime respects, (*i.*) for his own glory. O let us minde Christs glory,, truths propagation, the maintenance of equity and righteousness in all our sufferings; And if so, go on, fear not, flinch not, *if we draw back, his soul will have no pleasure in us*. What? are we shy of the waies of religion because of affliction? If such thoughts work in us at any time, take these considerations. —

1. At what low rate do we prize the waies of God, that such and such more low comforts must not be laid down for them, that such light afflictions must not be indured for the maintenance of them?

2. Consider if Christ had stood on such terms as to have said, *I could be content indeed that these poor creatures might be delivered from misery, but seeing such grievous sufferings must be indured for their deliverance, let them perish for me, I am not willing to save them on such hard terms as these*; O then what had become of us?

3. They who are so shy of *suffering*, may be forced to suffer in spight of their hearts, and what a sad thing will that be to them? What a sad thing was it to *Cranmer* after he had recanted for fear of sufferings, that yet he was forced to suffer? What a dark'ning was it to his spirit, to his cause, and to his good name?

4. Whatsoever prosperity we enjoy, when God calls us to suffer for him, it is Curfed unto us: If we blesse our selves in our name, in our estate, our liberty, our life, and avoyd the way of suffering that God calls us unto, we deceive our selves for there is no blessing in them, they are all accursed unto us.

5. All the duties of religion that now we perform out of a suffering condition are not accepted of God. We must not think now, having avoided *suffering* for Gods truth, that because we
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are willing to perform duties, therefore God now accepts of us; no, it was another work that God called us unto, *a work of suffering*, and seeing we have refused this, do what we can, God casts it as dung in our faces, and he regards it not, this is a sad condition, what joy can such a man have of his life, if he had but an illighted conscience?

6. What intollerable pride and delicacy is this in us that we will not venture the losse of any thing, the enduring of any thing for God and his truth? the least truth of God is more worth then heaven and earth, and what is our ease, our name, our liberty, our life to it?

7. How vile is the unbelief of our hearts who dare not trust God with our name, our estate, our liberty, how can we trust God with our souls, our eternal estate? How lightly do we regard the faithfulness, mercy, goodness, wisdom, power of God, working for his people in their suffering conditions? Of what little account are all those gracious blessed promises of God to us in this condition? Our base shiness, and cowardize of spirit is such, as if there were no God, no faithfulness, no mercy, no wisdom, no power to help us, as if there were no promise to support and releeve us.

8. How little love is there in our hearts to God, when we are so shy of any thing to be suffered for God? Love rejoyces in suffering for the beloved: *The avoiding hell, and the getting heaven are no great things* (saies Chrysostome) *where the love of God is.* Chrysost. de amore dei, & tolerantia in adversis.

9. What is the issue of foule Apostacy? If we draw back from persecution, we draw on to perdition. Christ is not so sweet in his dealing with martyrs, but he is as dreadful in his discoveries to Apostates. Ask *Spira*, how doleful a condition denying is? Hee'l tell you that he could feele no comfort in his heart, that there was no place there, but full of bitter torments and hideous vexings of spirit; hee'l tell you of Gods wrath burning in him like the torments of hell, and that his conscience was afflicted with panges unutterable.

10. What honour should God have in the world? Where would there be any witness to truth against the rage and malice of the diuel and wicked men, if all should do as we do? If there be any Christian blood left in us, if any spirit worthy of

our profession, O be we ashamed of our baseness this way, and be not so shy of sufferings.

§. 2. *We must contentedly submit our selves, and quietly behave our selves in sufferings.*

Seeing we are now under an ordinance of God, take heed of the least murmuring or repining against God as if he were an hard Master. If our spirits at any time begin to rise in such workings, let us charge our souls to be silent to God; it is a shame for a Christian not to be well skilled in that art, instructed in that mystery of Christian contentation; let us say with our Saviour; *Shall not I drink of that cup which my Father hath given me to drink? It is the cup of my Father, and shall not I quietly and contentedly drink of that cup?* Now we have an opportunity to manifest the power and excellency of our grace, to shew what our grace can enable us to do: strength of reason will go far in quieting and calming of the heart under afflictions, but grace surely where it is true, will go further; it will teach us to submit our selves, and to resigne our spirits unto God, to be willing that God shall deliver us when he will, and as he will, and how he will, so that our wills are melted into the very will of God. It is true we may be sensible of it, and make our moan to God concerning it, and desire to be delivered of it, and seek it by all good and honest and lawful means; yet we must not murmur or repine, we must not fret or vex, there must not be any tumultuousnes or unsetlednes of spirit in us, there must not be any distracting fears in our hearts, not any sinking discouragements, base shiftings, rebellious risings against our God. Now that we may attain this frame, this grace of contentment and quietness of spirit, observe these directions.—

1. Be we humbled in our hearts for the want thereof, or that we have had so little of this grace in us; there is no way to set upon any duty with profit, till the heart be humbled for the want of the performance of the duty before: many men when they hear of a duty that they should perform, they will labour to perform it, but first they should be humbled for the want.

want of it. *Oh that I had this grace of contentment* (should every one say) *what an happy life might I live? What abundance of honour might I bring to the name of God? But O Lord, thou knowest it is far otherwise with me, I feele a kind of murmuring, and vexing, and fretting within me, every little crosse puts me out of temper and frame of spirit: Oh the boysterousness of my spirit! what a deal of evil doth God see in my heart? Oh the vexing, and fretting, and murmuring, and repining that is in me!*

2. Pore not too much upon our sufferings. Many men have all their thoughts taken up about their crosses and afflictions, they are ever thinking or speaking of them; When they awake in the night their thoughts are on them, and when they converse with others (nay it may be when they are praying to God) they are thinking on them. Oh, no marveile though we live discontented lives, if our thoughts be alwaies poring on such things, we should rather have our thoughts on those things that may comfort us. It is very observable of *Jacob*, that when his wife dyed in child-birth, *his wife called the child Benoni*, that is *a sonne of sorrows*. Now *Jacob* he thought with himself; if I should call this child *Benoni*, every time that I name him it will put me in minde of the death of my dear wife, which will be a continual affliction unto me, and therefore I will not have my childe have that name: and so the text saith, that *Jacob called his name Benjamin*, and that was *the sonne of my right hand*. Now this is to shew us thus much, that when afflictions befall us we should not give way to have our thoughts continually upon them, but rather upon those things that may stir up our thankfulness to God for his mercies. It is the similitude of *Basil*, it is in this case as it is with men and women that have sore eyes now it is not fit for those to be alwaies looking on the fire, or on the beams of the sun, but on some things that are suitable, upon such objects as are fit for one that hath sore eyes, as upon green colours, or the like; So men or women that have weak spirits must not ever be looking upon the fire of their afflictions, upon those things that deject them or cast them down, but they are to look upon those things rather that may be suitable for the healing and helping of them. It will be of great use and benefit to us if we lay it to heart, not to be poring alwaies upon afflictions, but upon mercies.

Gen. 35. 18.

3. Let us make a good interpretation of Gods waies towards us, if possibly we can. Should our friends alwaies make bad interpretations of our waies towards them, we would take it ill. It is ill taken of the spirit of God when we make ill interpretation of his waies towards us, and therefore if we can make any good interpretation of Gods waies towards us, let us make it. *Ex. Gr.* If any affliction befall us: let us think thus, *It may be God onely intends to try me by this; It may be God saw my heart too much set upon the creature, and so intends to shew me what there is in my heart; It may be God saw that if my estate did continue I should fall into sin, and so the better my estate were, the worse would my soul be; It may be God intended onely to exercise some grace in me; It may be God intends to prepare me for some great work which he hath for me to do;* thus we should reason. It is usual with many otherwise to interpret Gods dealings, just as they did in the wilderness, *God hath brought us hither to slay us, or to fall by the sword,* this is the worst interpretation that possibly we can make of Gods waies: Oh why will we make these worst interpretations when there may be better? *Numb. 14. 3.* Love thinketh no evil. Love is of that nature that if there may be ten interpretations made of a thing, if nine of them be naught, and one good, love will take that which is good, and leave the other nine: and so though there might be ten interpretations presented to us concerning Gods waies towards us, and if but one be good, and nine naught, we should take that one that is good, and leave the other nine. Oh reteine good thoughts of God. Take heed of judging God to be an hard Master, make good interpretation of his waies, and that will further our contentment in all our afflictions.

4. Let us look upon all our afflictions as sanctified in Christ, as sanctified in a Mediatour. This is to see all the sting, and venome, and poyson of them to be taken out by the vertue of Jesus Christ the Mediatour between God and man. *Ex. Gr.* Would a Christian have contentment? say then, what is my affliction? Is it poverty that God strikes me withal? Christ had not an house to lay his head in, *the foxes had holes, and the fowles of the aire had nests, but the sonne of man had not an hole to lay his head in.* O then how is my poverty sanctified? I see by faith the curse, and sting, and venome of my poverty taken out by the

Numb. 14. 3.

1 Cor. 13. 5.

Mat. 8. 20.

the poverty of Jesus Christ. Christ was poor in this world to deliver me from the curse of my poverty. Again, am I disgraced, dishonoured? Is my good name taken away? Why Christ had dishonour put upon him, he was called *Beelzebub*, a *Sa-* Mark. 3. 22.
maritan, and they said he had a devil in him: all the foul asper- Joh. 8. 48.
 sions that could be, were cast upon Christ, and this was for me, that I might have the disgrace that is cast upon me to be sanctified to me. Again, am I jeered and scoffed at? Why so was Jesus Christ when he was in his greatest extremity, they could put Mar. 27. 29.
thorns on his head, and a reed in his hand, and bow the knee before him, and mock him, and say, haile King of the Jews. How then may I attain contentment in the midst of scorns and jeers, by considering that Christ was scorned, and by acting faith upon that which Christ suffered for me? We see many Christians lie under grievous pains and extremities very chearfully, and some wonder at it, why this is the way that they get it, viz. by acting their faith upon what pains Jesus Christ suffered: are we afraid of death? Let us exercise our faith upon the death of Christ: are we troubled in soul? Doth God withdraw himself from us? Let us exercise our faith upon the sufferings that Christ endured in his soul when he was in his agony, and when he sweat drops of blood. And this will bring contentment to our souls.

5. Let us fetch strength from Christ to bear all our burdens. Now this is done by going out of our selves to Jesus Christ, and by acting our faith upon Christ, and by bringing the strength of Christ into our souls. A man may go very far with the use of reason alone to help him to contentment, but when reason is at a *non-plus*, then set faith on work: This is above reason: It would be a ridiculous thing in the schools of Philosophy to say, *if there be a burthen upon you, you must fetch strength from another*; for another to come, and to stand under the burthen: they would easily grant, but that any one should be strengthened by anothers strength, that is not near him in outward view, this they would think most ridiculous, O but true believers finde contentment in every condition by getting strength from another; There is strength in Christ, not only to sanctifie us and save us, but to support us under all our burthens and afflictions. And Christ expects that when we are under any burthen, that we should act our faith upon him, to draw vertue and strength from

Pfal. 28. 7.

Pfal. 42. 2.

Pfal. 118. 14.

Esaï. 12. 2.

Heb. 3. 19.

Colloff. 1. 11.

him. O sweet consolation! If a man have a burthen upon him, yet if he have strength added to him, if the burthen be doubled, yet if his strength be trebled, the burthen will not be heavier but lighter, then it was before to his natural strength; so if our afflictions be heavy, and we cry out, *Oh we cannot bear them!* Yet if we cannot beare them with our own strength, why may we not bear them with the strength of Jesus Christ? Do we think that Christ could not bear them? or if we dare not think but that Christ could bear them, why may not we come to beare them? Some may question, can we have the strength of Christ? yes; That very strength is made over to us by faith, for so the Scripture saith frequently, *The Lord is our strength, God is our strength, and Christ is our strength*, and therefore is Christs strength ours, made over unto us, that we may be able to beare whatsoever lies upon us. This was *Pauls* prayer for the Colossians, *that they might be strengthened with all might, according to his glorious power unto all patience and long-suffering with joyfulness.* 1. Here's strengthening, 2. Here's strengthening with all might, 3. Here's strengthening with all might according to the glorious power of God in Christ. 4. Here's the end, unto what? It is *unto all patience and long-suffering with joyfulness.* Oh you that are now under sad and heavy afflictions more then ordinary, look upon this scripture, and consider how it is made good in you, that so you may with comfort say, *Through Gods mercy I finde that strength comming into me, that is here spoken of in this scripture.*

6. Let us fetch *Contentment* from the Covenant, and from the particular promises in the Covenant for the supplying of every particular want. There is no condition that a godly man can be in, but there is some promise or other in the Scripture to help him in that condition: and this is the way of his *Contentment* to go out to the promise, to plead the promise, to fetch from the promise that which may supply. But hath faith warrant to believe whatsoever we finde in the promise literally? I dare not say so, but howsoever it may act upon it, and believe that God will make it good in his own way. *But I am in affliction, and here is a promise that God will deliver me out of it, I act faith upon it, but I am not delivered, what good now is there in this promise to me?* I answer, 1. Notwithstanding our non-deliverance, yet

yet now we are under the protection of God more then others are. 2. Notwithstanding the affliction continues, yet the evil of the affliction is now taken away. 3. Notwithstanding God makes use of this affliction for other ends, yet he will make it up to us some otherway, which shall be as good. q. d. *Let me have your health, your liberty, your life, you shall not loose by it, I will make it up to you some other way.*

7. Let us by faith realize the glorious things of heaven to us. *Faith* (we know) *is the substance of things hoped for, and the evidence of things not seene.* *Faith* makes the kingdome of heaven, and the glory that is to come as now present: Hence the martyrs had such contentments in their sufferings, *Though we have but an hard break-fast, (say some) yet we shall have a good dinner, we shall presently be in heaven. Let us but shut our eyes, (said others) and we shall be in heaven presently. It is but a little cloud, (said Athanasius) and it will be presently over. We faint not (said the Apostle) why? Because these light afflictions that are but for a moment, work for us a far more exceeding and eternal weight of glory.* The Saints in their afflictions see heaven by them, and that contents them. As the mariners though they were troubled before they could see land, yet when they come nigh the shore, and see such a land-marke, that contents them exceedingly: So the godly though they may be tossed in the midst of waves and stormes, yet seeing the glory of heaven before them, they content themselves. One drop of the sweetness of heaven is enough to take away all the sower and bitter of all the afflictions in the world.

8. Pray for this grace of *Contentment*. It is Gods gift, and it is a soul-businesse; *it is an inward, quiet, gracious frame of spirit*; which comes not so much from any outward arguments, or any outward thing, as from the disposition of our own hearts; that *contentment* that comes meerly from external arguments, will not hold long; if it be habitual and constant, it ever comes from the gracious temper of a mans own spirit, and therefore we had need to pray that God would *create in us clean hearts*, and that he would *renew right spirits* (or *constant spirits*, *Plal. 51. 10.* (as it is in the original): *within us*. All the rules and helps in the world will do us little good, except we get a good temper within our hearts, you can never make a ship go steady with

propping of it without ; you know there must be ballast within the ship, that must make it go steady ; And so there is nothing without us that can keep our hearts in a steady constant way, but that that is within us ; grace is within the soul, and that will do it. O pray we to God to create this Christian contentation within us, open we our hearts unto God, and then with
 1 Sam. i. 18. *Hanna* we shall come from prayer, and *look no more sad.*

§. 3. *How we must improve sufferings.*

WE must not onely be contented under Gods afflicting hand, but we must labour to thrive under it. Certainly there is a blessing in every Ordinance of God, if we have wisdom and care to draw it forth, and to make it our own.
Perdidisti utilitatem calamitatis. *Aug. de civitate Dei. l. 2. c. 33.* *Austin* cries out against such who did not profit by afflictions: *You* (saith he) *have lost the profit of this calamity.* As it is a sign of great wickednesse to turne blessings into curses, so it is a sign of great grace to turne curses into blessings ; by this improvement we shall not onely get water, but honey out of the Rock. But how should we improve our afflictions?

1. Be jealous of our selves, lest that our *sufferings* should passe away unsanctified. Be we more afraid of the affliction leaving of us, then of its continuing upon us ; lay out our strength more for a sanctified use of it, then for deliverance from it, that we may say with *David*, *It is good for me that I have been afflicted, that I might learn thy statutes.*
 Psal. 119. 71.

2. Labour to know Gods mind in our afflictions. The man of wisdom sees Gods name upon this rod, and he understands what God intends, viz. whether he sends them for sin, or for some other ends. Onely observe, though God sends afflictions sometimes for tryal, and other ends, rather then for sin, yet it is sin that makes us capable of such a way of tryal ; were we not sinful, God would not deal with us that way, therefore it is good in all to be humbled for sin. But here two questions

are to be discussed. { 1. How we may discern Gods ends in our afflictions ?
 2. If it be rather for sin, how we may find out the particular sin ?

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For the first, *Gods ends in afflicting us* may be discerned thus. —

1. If the affliction be extraordinary, and come in an extraordinary way: and upon examination we find our selves not guilty of any special evil besides daily incurfions, then we may comfortably hope Gods intentions are not specially for sinne, but for some other end: so it was in *Job*, and *Joseph*.

2. We may know from the work of the affliction, which way it tends, and how God followes it; whether in it God settles not sin upon our heart for humiliation more then ordinary; or whether the work of Gods Spirit be not rather for the stirring up of the exercise of some other grace: For God in his dealings with his people will work for the attaining the ends he aimes at.

3. Much may be learn't from the issue of an affliction; when God comes chiefly for tryal, in the issue his grace does much abound towards his servants, as it did in *Joseph* and *Job*; What honour was *Joseph* advanced unto? and how had *Job* Job 42. 10. given him *twice as much as he had before*? But when the affliction is for sin, it doth not use to have such an issue; it is well if the sinner may be restored into such a comfortable condition as he was in before: When *David* was afflicted for his sin, some skars stuck by him after his deliverance, he scarce ever was brought into that comfortable condition he was in before.

For the second, *If the affliction be for sin, how may we find out the particular sin?* I answer. —

1. Look what sins and afflictions the Word hath coupled together; although every sin deserves all kinds of afflictions, yet the Word joynes some special correction to special transgressions; as God sorts several promises to several graces, so he sorts several afflictions to several sins.

2. Consider what sins and afflictions Providence couples in respect of similitude: God often stamps the likenesse of the sin upon the judgement, *Judg. 1. 7, 8.*

3. Enquire at the mouth of God by prayer and humiliation, as *David* did, *2 Sam. 21. 1.* and as *Job* did, *Job 10. 2* and as those in *Jeremiah* did, *Jer. 15. 10, 11.*

4. Harken to the voyce of conscience; that is Gods officer in our souls; especially after humiliation and seeking of God,

then listen to the voice of conscience, for as it is with an officer whom you would have search the Records, if you would have him diligent indeed in the search, you must give him his fee, else he will do the work but slightly; So we must give conscience, Gods Register his fee; (i.) we must let conscience have much prayer and humiliation which it calls for, and then it will tell us Gods minde more fully.

Acts 21. 28.

3. When we have found out our sins, Let us 1. take notice of Gods displeasure against us. 2. Let us be humbled for it. 3. Let us stir up our hearts against it with indignation. *This is that which hath caused me all this wee, that hath brought upon me all this trouble and smart.* As the Jewes took hold on Paul crying, *Men of Israel help, this is the man that teacheth every where against the people:* So should we take hold on our sin that we have found out, and cry to the Lord; *Help O Lord, this is that sin that hath made the breach, this is that sin that hath been the cause of so much evil unto me.* As we read of Antonius after Julius Cesar was murdered, he brought forth his coat, all bloody and cut, and laid it before the people: *Look here (sayes he) you have your Emperours coat thus bloody and torne.* Whereupon the people were presently in an uproare, and cried out to slay those murtherers; thus the looking upon our afflictions, and considering what mischief sin hath done us, our hearts should be raised to fly upon our sin with indignation, and not be satisfied without the destruction of that which would have destroyed us.

Psal. 66. 14.

4. Let us promise and covenant Reformation, and begin the work while the affliction is on us. Do something now presently, do not put off all till the suffering be over, till we be recovered, or delivered, and think, *then I will do it.* There is much deceit of the heart this way; many miscarry in their vows to God upon this ground, because they put off all till they be out of their affliction; for by that time, the impression that was upon their spirits is abated, their hearts are cooled, and so the duty is neglected. Wherefore do something presently, and be alwayes in doing, till that which was vowed be fully performed.

James 5. 13.

5. Let every affliction drive us much to God in prayer. *Is any man afflicted, let him pray.* It is a similitude of Chrysostome;

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As clouds darken the heavens, and cause lowering weather, but being distilled into drops, then sweet sunshine, and fair weather follows; So sorrows and cares in the soul cloud the soul, till they be distilled in prayer into teares, and poured forth before the Lord, but then the sweet beams of Gods grace comes in, and much blessing follows.

6. Let us not cease to seeke and sue till we have some assurance that we have made our peace with God; This is that the Lord looks for at our hands in all our crosses, and the chief end he aymes at in afflicting his children, to cause them to seeke him more diligently, and to get better assurance of his favour; *Let him take hold of my strength (saith God) that he may make peace* Isa. 27. 5. *With me, and he shall make peace with me.* This is done these three waies. 1. By acknowledging unto God freely our manifold sins, and so justifying him in his judgements, as David did, *I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah.* Psal. 32. 5. 2. By praying for, and seeking assurance of his favour in the pardon of our sins. *Lord, in trouble have they visited thee, they powred out a prayer when thy chastening was upon them.* Isa. 26. 16. 3. By forsaking our sin whereby we had provoked him. *By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.* Isa. 27. 9. It is good that we practise all these three wayes, and never cease practising, till God hath assured us that he is at peace with us.

7. Let us now (if ever) try, exercise, and improve our faith, wisdom, zeal, patience, and all other graces of the Spirit.

1. Let us try our graces: What graces? 1. Our Faith; It is an easie matter to trust God when our barnes and coffers are full, and to say *Give us our daily bread*, when we have it in our cup-boards, but when we have nothing, when we know not how nor whence to get any thing in the world, then to depend upon an invisible bounty, this is a true and noble act of Faith. 2. Our Wisdom: *Plato* being demanded how he knew a wise man? Answered; when being rebuked, he would not be angry, and being praised, he would not be proud; Our disposition is never well known to our selves, untill we be crossed. 3. Our Zeal; A little water cast upon the fire makes it burne hotter and brighter; So should afflictions make us more zealous, and fiery for God, and for good causes, and for good

men; The wicked in afflictions are many times furious, but never zealous, they are often like wild beasts that grow mad with bating, if crosses or losses rush in upon them, they fall to the language of *Jobs* wife, *Curse God and die*, or to that of the
 2 King. 6. 33. King of *Israels* Messenger, *Why should I serve God any longer?*
 4 Our Sincerity; Thus was *Jobs* sincerity discovered by Satans malice; after all his losses, he sayes no more but, *The Lord giveth, and the Lord taketh. --- In all this did not Job sin with his lips.* 5. Our Patience: When it is calme weather, the Sea is quiet and still as any River, but let the winds arise once, and we shall see a difference: for then the Sea foams, and rages, and *casteth out mire and dirt.* We are that indeed which we are in temptation; if we cannot abide a drawing plaister to draine away corrupt blood and humours, how should we abide cutting of joynts and members? how *pulling out eyes*, which repentance must do?

2. Let us *exercise* our graces. Affliction gives opportunity for this; it cals forth whatsoever grace there is in the heart to the exercise of it. The Apostle speaking of *Saints-sufferings*,
 Revel. 13. 10. saith thus, *Here is the patience and the faith of Saints.* (i.) Here is matter for their *patience and faith* to be exercised about; this cals for the working of their *patience and faith*; and so for other graces, as *humility, self-denyal, love to God, meekness, waiting on Christ, loving our enemies, not resisting of evil, fervent prayer.* O what mighty prayers, and lively stirrings of Spirit are there many times in afflictions? *They powred out a prayer when thy chastening was upon them*, our prayers do but drop out before, now they are *powred out.* And this is it that many times makes God to afflict us, because God delights much to see the exercise of our graces: When spices are beaten, then they send forth their fragrant smell; so when Gods servants are in afflictions, then their graces send forth their sweetnesse in the activenesse of them; grace is ever better for wearing.

3. Let us *improve* our graces. *Every branch in me* (saith Christ) *that beareth fruit, he purgeth it that it may bring forth more fruit.* This is the end of Christs purging us, that we may be more fruitful; as vines are made more fruitful by pruning, so are Gods people by the pruning-knife of afflictions; Now they finde more peace, more assurance, more strength, then ever they

they did before; Never such sweet joy, never such full assurance, never such use of faith, and patience, and love as in the forest and longest afflictions; Is it thus with us now? O this may be a sweet seal to our souls of their sincerity ever after afflictions. Gods people never thrive so much in grace, as when they are watered in their own teares; *Manasses* his chaine was more profitable to him then his Crown. *There is a great deal of difference* (could *Luther* say) *betwixt a divine in outward pompe, and a divine under the crosse; They that are afflicted do better understand Scripture, but those that are secure in their prosperity read them as verses in Ovid.* But what graces must we improve? I answer, every grace, onely I shall instance in these. 1. Our spiritual wisdom. To this purpose God is said to open the eares of men, even by their afflictions. We are *Job 33. 16.* best instructed when we are afflicted: *It is good for me that I have been afflicted* (said *David*) *that I might learn thy statutes.* *Algerius* a martyr could say, that he received more light in the dark dungeon, then ever he received before in all the world. And *Luther* professed, that he never understood some of *Dauids Psalms* till he was in affliction: *When all is done* (said he) *tribulation is the plainest and most sincere divinity.* Prayer, reading, meditation, and temptations make a divine. 2. Our patience. To this purpose, *We rejoyce in tribulation* (said the Apostle) *knowing that tribulation bringeth forth patience.* *My Brethren* (saith *James*) *count it exceeding joy when ye fall into diverse temptations, knowing that the tryal of your faith bringeth forth patience.* The malice of our enemies both proves and improves our patience. See it exemplified in *David*; when *Shimei* cursed, and cast stones at *David*, and called him murtherer, and wicked man; poor afflicted *David* was so far from revenging it, or suffering others to revenge it, that he makes that very thing an argument of his patience, which was the exercise of it. *Behold my sonne* (saith he) *which came forth of my bowels seeketh my life, how much more now may this Benjamite do it?* 3. Our faith. To this end God afflicts us that our faith may increase: As it is said of the palme-tree, that it groweth higher, and stronger, and more and more fruitful, by how much the more weight it hath hanging upon it: or as it is said of the

Psal. 119. 71.

Rom. 5. 3.

Jam. 1. 23.

2 Sam. 16. 11.

the Lyon that she seemes to leave her young ones till they have almost killed themselves with roaring and houlings, but at last gaspshe relieves them, wherby they become the more courageous; So it pleaseth the Lord sometimes to leave his children. *Out of the depths have I cryed unto thee* (saith David) *and then*, and not till then it follows, *the Lord heard me*. The Lord saw him sinking all the while, yet lets him alone till he was at the bottome, and then hearing him, *David* is stronger in faith. This is the height of faith, and the worth of faith; to have a strong confidence in God, even in the worst of affliction, this is thank-worthy: hope in a state hopelesse, a love to God when there is nothing but signes of his heavy displeasure, heavenly-mindednesse when all worldly affaires draw contrary way, is the chief praise of faith. What made our Saviour say to that woman of *Canaan*, *O woman great is thy faith*, but this, in that neither his silence, nor his flat denyal could silence her? Such a faith had *Job*, *though he kill me, yet will I trust in him*. Here is faith to the purpose; to love that God who crosseth us, to kisse that hand which strikes us, to trust in that power which kills us, this is the honourable proof of a Christian, this argues faith indeed.

8. Be we thankful to God for our afflictions. Thus *Job* was; notwithstanding he was bereaved of his estate, of his children, and in a great measure given up into the hands of Satan; yet he blesseth the Lord, *The Lord giveth, and the Lord taketh away, --- blessed be the name of the Lord*. And this is the meaning of the Prophet, *Wherefore glorifie ye the Lord in the fires, even the name of the Lord God of Israel in the Isles of the Sea*. And thus adviseth the Apostle, *If any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf*. And a little before, *If ye be reproacht for the name of Christ, happy are ye; for the spirit of glory, and of God resteth on you*. As *Noahs* Dove hovered over the water, and found no place to rest her foot on, untill she returned to the Arke; So doth the Spirit of God, (as it were) hover over the souls of men, it wanteth rest, and when it sees a soul that suffers for the truth, there it lights, there it rests, *The Spirit of God and of glory thereresteth upon you*. A Christian is more bound to be thankful for the opportunity of exercising one grace, then for all the prosperity in the world;

Now

Now there are some graces that cannot be exercised but only in affliction; the Saints in heaven never exercise Patience, and without affliction the Saints on earth have no opportunity to exercise Patience: But what? have we the opportunity of exercising that grace that we had not before? be we thankful to God.

9. Let us *with joy draw water out of the wells of Salvation*: Isa. 12. 3. Let us comfort our selves in our suffering condition: We should not onely be thankful, but joyful. Me thinks I hear some *suffering Saint* sigh and say, *What? is it nothing to you all ye that passe by? I weep sore in the night, and my tears are on my cheeks*; Lam. 1. 12. *among all my lovers there is none to comfort me, all my friends have dealt treacherously with me, they have heard that I sigh, and there is none to refresh me. I stand for Christ, but there is none stands by me, I own him, but none ownes me.* Bleeding Christian, bear up, though men forsake thee, yet Christ will own thee; though men as Swallow-shallow friends, do leave thee in the winter of afflictions, yet Christ as a constant friend abides; It is thy glory that thou sufferest for Christ, rejoyce as *Paul* did in thy *sufferings*, sith in them thou fillest up that which is behind of the afflictions of Christ. Know this for thy comfort; that thou that sufferest with him, thou shalt also reign with him. Colos. 1. 24. In the mean 2 Tim. 2. 12. while what sweetnesse dost thou feel from Christ? It is thy priviledge, and surely thou mayst, I hope thou dost expect more then ordinary sweetnesse from thy Saviour, seest thou not heaven clear over thee? doth not Christ lead thee gently, the cup in thy hand though it taste bitter to the flesh, doth not the Spirit make it sweet? What's that in the bottome of thy bloody cup? is it not love? are not thy draughts of *suffering* sweeter and sweeter? What glory is that which rests upon thee? is not Christ with thee in the fire, and doth not he passe with thee through the water? in this thy storm of wind and raine, doth not the Sun shine? *Ah no, I suffer for Christ, and yet I am without Christ, could I but have his presence, I should slight persecutions; did he smile, I should laugh at my foes frownes; were I but in the light of him, I could sing in this darknesse; did I but enjoy the least of his love, I could triumph in the flame of their wrath; but ah, alas, woe, &c.* Stay O soul, speak not out thy sorrows too speedily, Christ cannot be long away, harke! He comes
 Sff leaping

Ha. 41. 27,
28.

leaping over the mountains, see how the clouds fly away : surely the Sun will shine presently , he cannot be long away , thy very sins shall not , therefore thy sufferings cannot separate between him and thee ; *Why sayest thou O Jacob , and speakest O Israel , my way is hid from the Lord , hast thou not heard ? hast thou not knowne the everlasting God , the Lord , the Creatour of the ends of the earth ? He fainteth not , he giveth power to the faint .* Sing ye sufferers , rejoyce ye prisoners of hope , the Lord whom ye look for , and long after , he is with you , he cannot be absent from you ; Christ is in your prisons (though it may be you are not aware of it) however, *Cast not away your confidence , for he that shall come will come , and will not tarry . Now the just shall live by faith .* ('tis spoken to sufferers) *But if any man draw back , my soul shall have no pleasure in him .*

Heb. 10. 35.
37. 38.

But that I may draw out many arguments for your comforts, consider of these particulars. —

Isa. 43. 1, 2.

1. Christ is especially present with his *suffering-Saints*. Thus run the Promises , *I will be with him in trouble , and will deliver him . Fear not O Israel , when thou passest through the water , I will be with thee ; --when thou walkest through the fire , thou shalt not be burned , neither shall the flame kindle upon thee .* Oh what sweet promises , what flaggons of wine are these to comfort the distressed soul . As Cesar said to the trembling Mariners , *Be not afraid , for you carry Cesar :* So may I say to poore persecuted , afflicted Christians , be not afraid , for he that is your King is in you , for you , with you . Upon this ground David comforted his soul , *Though I walk through the valley of the shadow of death , I will fear no evil , for thou art with me , thy rod , and thy staffe comfort me .* When Paul was bereaved of his sight , then (as some conceive) he was rapt into the third heaven , and heard those words from Christ not fit to be uttered . When Stephen was at the bar , and the shower of stones was ready to fall upon his head , then he saw heaven it self open , and the Son of man standing at the right hand of God . When the three children were in the furnace , Christ was there to make the fourth , *I saw four men loose walking in the midst of the fire , and the forme of the fourth is like the Son of God .*

Psal. 23. 4.

2-COR. 12. 4.

Act. 7. 56.

Dan. 3. 25.

2. Christ is not only present , but supportingly present with his in their sufferings . *Thou art with me* (saith David) *thy rod*

rod and thy staffe comfort me. Though all men forsook Paul P^a. 23. 4. when he was to answer before Nero, Notwithstanding (saith 2 Tim. 4. 16, 17 Paul) Christ the Lord stood by me, and strengthened me.

3. Christ gives his Saints cordials suitable to their sufferings. They shall put you out of the Synagogue (saith Christ,) and kill John 16. 2. you. 1. They shall excommunicate you, now as suitable to this Christ told them that he went to prepare mansions for them in his Fathers House. 2. They shall kill you, now as suitable John 14. 2. to this Christ tels them that their lives should be as sure as his, Because I live, ye shall live also. Thus Christ hath suitable cordials; if men frown, he hath smiles; if men disgrace, he hath John 14. 19. honours; if you lose perishing riches, he hath durable, unsearchable. Whatsoever you suffer losse in, he will make it up.

4. Christ sympathizeth with his suffering-Saints. In all their Isa. 63. 9. affliction he was afflicted, and the Angel of his presence saved them. Christians, suffer when and where you will, Christ suffers then, and there with you. Had persecutors eyes, they would see this, and they would be afraid of this. If we perish, Christ perisheth with us, could Luther say; Suffering-Saints! Christ so loves you, as that he suffers with you; are you in dungeons? Christ is there too: are you with Job on the dung-hill? Christ there sits by you; Every drop of blood that you bleed, goes to the heart of Jesus Christ: the Baptisme of affliction wherewith ye are baptized is Christs; Count not, call not that yours, which is his, surely he rather suffers in you, then you for him, or if you will say, you suffer for him, yet know he sympathizeth with you in those sufferings.

5. Christ ordereth all the sufferings of his Saints for quality, quantity, and duration. 1. For quality, Christ orders to some mockings, bonds, imprisonments; to others stoning, sawing, killing with the sword; Christ tells Peter by what John 21. 19. death he should glorifie him. 2. For quantity, Thou tellest my Psal. 56. 8. wandrings, he means the wandrings whilest he was persecuted, such wandrings as the Apostle means, They wandered about in sheeps skins, and goats skins, being destitute, afflicted, torment- Heb. 11. 37. ed. David must not wander a step more then Christ would: nor shall Saints weep a tear, nor bleed a drop, nor bear a stripe more then Christ will number out. 3. For duration, he or-

Revel. 2. 10. ders that too, *Ye shall have tribulation ten dayes. The Gentiles*
 Revel. 11. 2, 9. *shall tread the holy City under foot forty two moneths. The wit-*
nesses shall ly in the streets three dayes, and an half. So many days,
moneths, years, Christ orders all.

6. Christ often gives to his Saints most glorious visions in their grievous sufferings: Was it not thus with *John*, and *Stephen*? And how many Martyrs have spoke of such spirituall visions, visites, incomes, which they have had in prisons, the like unto which they never found nor felt at other times? We give our rings, jewels, chains, networks to our children if they be in pains, which we lock up in closets and cabinets at other times, Christ gives cabbinet-comforts lockt up, and unusuall discoveries to his members in prisons and dungeons, of which many have had sweet and gracious experiences.

7. Christ rewards all the sufferings of his Saints. To you that
 Luk. 22. 29, 30. *have continued with me in my temptation, I appoint unto you a King-*
 2Cor 4. 16, 17. *dom, as my Father hath appointed unto me. For our light afflicti-*
 Rom. 8. 18. *on which is but for a moment worketh for us a far more exceeding,*
 Jam. 1. 12. *and eternall weight of glory. I reckon that the sufferings of this*
present time are not worthy to be compared with the glory which shall
be revealed in us. And Blessed is the man that endureth temptati-
ons, for when he is tryed he shall receive the crown of life. Tortures
are but tradings with God for glory, said Gordius: and persecutors
are but my fathers gold-smiths (said Bernard) who are working to
adde pearles to the crownes of Saints. Christians! comfort your
selves with these words.

SECT. 4.

*Of the maner how to carry our selves when sufferings
 and afflictions are gone.*

THe duties that concern us when affliction is gone, are these.—

1. That we treasure up all the experiences we have had of God,

God, and of our own hearts in the time of our affliction: keep we them fresh in our hearts, and work them upon our own spirits, and make use of them as God offers occasion.

2. Whatsoever we wished that we had done then, be sure now to set about, and never rest till it be done, that when affliction comes again, it may not find it undone, if it doth it will make the affliction very bitter unto us, if this rule were well observed, we should have glorious reformation.

3. Be we careful to performe the vowes we have made in our afflictions. Most hypocrites have many good motions, and purposes, and seem to be new men in their afflictions, but when Gods hand is removed, they *return* to their old Bias again, yea become *worse then before*, onely the elect are better Exod. 9. 34. for their afflictions afterwards; *Before I was afflicted, I went astray, but now I have kept thy word.* Psal. 119. 67.

4. Take heed of trusting to our own promises that we have made to God for obedience, rather then to his promises that he hath made to us for assistance.

5. Often call our selves to account after the affliction is over, what is become of it? how was it with me then? and how is it now? have I more peace now then I had then? and how comes it about? hath my peace grown upon good grounds, so as it may hold? I had workings of Spirit then, what are become of them? have I been faithful to God and to my own soul?

Thus much of the *Sufferings of Saints.*

CHAP. XVII. SECT. I.

Of preparatives to
Fasting.

hitherto of *duties ordinary*; now follow the *extraordinary, Fasting and Feasting*: but because the Book is swollen bigger then I had purposed it, and that much of the extraordinary is contained in the *ordinary duties*, I shall therefore deliver in few words what I have to say of these *duties*.

The first of these is *Fasting*, in which there is required something

{ *Antecedent.*
 { *Concomitant.*
 { *Subsequent.*

1. The *Antecedent*, or *preparation* thereto, consists in these particulars:—

1. Take but a moderate supper the night before; for if a man glut himself over night, he will be more unfit for the duty of humiliation the next day.

2. Immediately after supper, all servile works of our calling laid aside, begin the preparation, and continue so long as we can conveniently sit up, even longer and later then on other days: *From even to even shall ye celebrate your^a Sabbath*, saith God; and therefore *b then* set the time allotted apart for that holy work, propounding to our selves the end of our intended Fast, resolving to keep it to God according to his will, adding serious petitions to God in our prayers, in that behalf.

Lev. 23. 32.

a I speak not this in reference to our Lords day; Indeed the seventh-day.

Sabbath among the Jews began at evening, and so ended the next day evening, according to the beginning and ending of natural days from the Creation (as it is said, the evening and morning made the first day) but our Lords day beginneth in the morning from the resurrection of Christ on the morning on that day, and that's not without a mystery, that the Legal Sabbath began with darkness, and the Evangelical began with light. *b This then* hath onely reference to this occasional Sabbath of Fasting, or Humiliation for sin.

3. When

3. When we awake that night, let not our thoughts be upon worldly business, much less upon any wicked thing, but let them be holy, such as may tend to the furtherance of the holy actions to be done the next day.

4. Arise early the day of our Fast, this agrees well with a fasting-day; it is probable, that for this cause some *lay on the ground*, others in *sack-cloth*, in the nights of their fasts, not only to express, but to further their humiliation, by keeping them from sleeping over much or over sweetly.

5. In the morning (after some renewing of our preparation, and prayer for Gods spiritual grace to enable us to sanctifie a Fast that day) apply we our selves to the main work of the day, of which in the next Section.

SECT. 2.

Of the duties required in Fasting.

IN the action of *Fasting* there are duties { inward.
outward.

1. The inward duties are { general.
more special.

1. The *duties* that more generally concern the nature of the day, are such as these : ---

1. In the true spiritual *Fast*, there must be *fasting* from sin, or the forsaking of all our sins; for whiles we abstain from lawful things, we are admonished much more to abstain from all things that are utterly unlawful at all times : It is the Lords complaint, *Behold, ye fast for strife and debate, and smite with the fist of wickedness, ye shall not fast as ye do this day.* It is plain, the Lord will endure no Fast of those that go on still in their wickedness Isa 58.4.

2. The word and prayer must be added : *I fasted and prayed* Neh. 1.4.
before the God of Heaven, said *Nehemiah* : --- *And they stood up* Neh. 9.3.
in their place, and read in the Book of the Law of the Lord their God, one fourth part of the day; and another fourth part they confessed and worshipped the Lord their God: But whereas prayer is a daily and ordinary exercise of the Saints, it is manifest, that
by

Joel 1. 14.
Jonah 3. 8.

by *Prayer* coupled with *Fasting*, is understood a special and peerless kinde of *Prayer*, wherein two things are required: 1. Fer-
vency of desire; now we must not onely pray, but *cry unto the Lord*; yea, as the *Ninevites* speak, *We are to cry mightily unto him*: For the use of our outward abstinence, is but the wing of prayer, wherewith it might more easily fly up to heaven. 2. In such a prayer there should be *an assurance of faith*: The Lord hath made a gracious promise in many places to this Ordinance, 2 *Chron.* 7. 14. *Isa.* 58. 8, 13. *Joel* 2. 18, 19. and let all the Fasts of the Church of Christ, both in the Old and New Testament, be looked at, as *Judges* 20. 23. *Ezra* 9. 6. *Esth.* 4. 16. *Acts* 13. 2, 3. and it will appear, that the end of their *fasts* (kept in any measure of truth and sincerity) was a *feast*, and the issue of their mourning, great rejoycing; all which may serve wonderfully to strengthen our faith in this holy performance.

Isa 58. 6, 7.

3. Works of mercy must be added, *Is not this thy fast that I have chosen, to loose the bands of wickednesse, to deal thy bread unto the hungry, to bring the poor that are cast out, into thine house, and when thou seest the naked, to cover them?* In all our fasts this must be observed, that the poor may have the gain of our fasting; *If their loyns and bowels bless us, the Lord also will bless us abundantly.*

4. We must ever in these days of humiliation, renew our Covenant with the Lord; and not onely unfeignedly purpose, but faithfully promise amendment of life; this making, renewing and keeping our *Covenant*, is the life and sum, and the one most necessary thing in this excellent and extraordinary exercise of fasting and prayer.

2. The *particular duties*, wherein we must seriously exercise our souls on such a day, are these:—

1. In a right survey and full comprehension of all our vile-
ness iniquities transgressions, and sins.

3. In a right apprehension of Gods dreadful wrath and flame-
ing venegance against sin.

3. In a feeling sence of our own unspeakable, and inconcei-
vable misery by reason thereof.

4. In a vile and base conceit and esteem of our selves, abhor-
ring our selves in dust and ashes.

5. In an inward sorrow, renting of the heart, bleeding of
the

the soul, accompanied with an outward bewayling, with a plentiful and heart-piercing confession of all our sins before Gods gracious throne.

6. In a resolute hatred, dislike and aversion in the will; in an impregnable resolution and strong reasoning of the mind; in a constant endeavour and watchful opposition against sin.

7. In an hearty grieving, that we cannot perform all these more heartily, sincerely and soundly.

2. The *outward duties* consist especially in *outward abstinence*: As---

1. From full sleep, whence that exhortation in some sense, *Watch unto prayer, Col. 4. 2. 1 Pet. 4. 7.*

2. From costly apparel, from ornaments, and better attire, *Exod. 33. 4, 5, 6. Jonah 3. 6.*

3. From matrimonial Benevolence, from that society which God hath sanctified by his word to married persons, *1 Cor. 7. 5. Joel 2. 16.*

4. From bodily labors and worldly business, *Lev. 16. 29, 31. 23. 32. Joel 1. 14. --- 2. 15.*

5. From food wholly; and yet this total abstinence from meat and drink is not so strictly required, but that they whose health cannot bear it, may in case of true necessity, take some little refreshing, lest otherwise they hazard or hurt their health, and unfit themselves for the spiritual exercise and duty; indeed we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, *Hosea 6. 6. Mat. 12. 7.*

6. From all carnal delights and pleasures of this life, *Joel 2. 16. David and Daniel* would not anoint themselves at such a time, *1 Sam. 12. 20. Dan. 10. 3.* And all these outward *duties* are to be observed, 1. Partly as helps to our humiliation, in renouncing the hinderances thereof. 2. Partly as signs of our humiliation, whereby we acknowledge our selves unworthy of these delights. 3. Partly as evidences of our repentance, in that by way of godly revenge, we deprive our senses (which have all sinned) of their several delights.

S E C T. 3.

Of the duties after Fasting.

When all is done and performed, observe these particulars: ---

1. Take heed of inward pride, and resting in the performance: spiritual pride is that worm that will breed in the best fruits of the Spirit, that poison which the Devil (that hellish spider) will suck out of the best flowers in Gods Garden; and if he can but prevail over us to be self-conceited with our *inlargements*, or to *trust* to that service we have done, he hath what he looks for, and deprives us of all the comfort of our humiliation: Labour therefore as much as we can, to humble our selves with a through view of our failings in the best of our performances; and for our enlargements, consider we the fountain of them, which is not any ability of our own, but the good Spirit of God, breathing where and when it listeth, and setting out our strait hearts, which otherwise would be utterly closed and shut up; let Christ have the glory of all our abilities, who hath given us his grace, but *will not give his glory to another.*

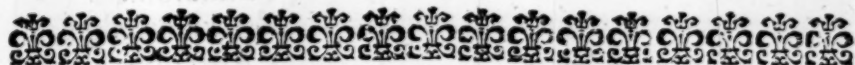
2. Hold the strength which we have got that day as much as we can; keep we still our interest and holy acquaintance, which we have gotten with God, and with the holy exercises of Religion; unloose not the bent of our care and affections against sin, and for God: It is a corruption of our nature, and it is a policy of Satan to help it forward, that (like some unwise warriors when they have gotten the day of their enemies) we grow full of presumption and security, by which the enemy taketh advantage to recollect his forces, and coming upon us unlook'd for, gives us the foil, if not the overthrow; we are too apt, after a day of humiliation, to fall into a kind of remissness, as if then we had gotten the mastery; whereas if Satan fly from us, if sin be weak'ned in us, it is but *for a season*, and but in part, and especially if we stand not upon our watch, *Satan* will take occasion to *return*, and sin will revive in us.

3. Wait upon God for return; we must not presume that presently upon the work done, God must grant our asking; as hypocrite

Luke 4.13.
Mar. 12.44.

criters that could say, *We have fasted, and thou hast not regarded* Ila. 58. 3.
 it; we may and must expect a gracious hearing, upon our un-
 feigned humiliation; *All things whatsoever ye shall ask in prayer, believing, ye shall receive*, but as for when and how, we must
 wait patiently; it is true, faith secureth us of good success, *This* 1 John 5. 14.
is the confidence that we have in him, that if we ask any thing ac-
cording to his will, he heareth us; but faith neither prescribeth un- Ila. 40. 13.
 to God how; *For who hath directed the Spirit of the Lord? or* Ila. 28. 16.
being his counsellor, hath taught him? nor yet doth it make haste,
Behold, I laid in Zion for a foundation a stone, a tryed stone, a pre-
cious corner-stone, a sure foundation; he that believeth shall not
make haste: Faith waits Gods leisure, when he in his wisdom
 judgeth it most seasonable, that is the time.

And thus much of our duty before, in, and after Religious
 Fasting.



CHAP. XVIII. SECT. I.

Of the Duties to be performed before *Thanksgiving* or *Feasting*.



He second duty extraordinary, is *Holy Feasting* or
Thanksgiving; and the preparation thereto con-
 sists in these particulars: ---

1. In the stirring up of our selves to the per-
 formance of this duty: *Bless the Lord, O my*
soul, and all that is within me, bless his holy name: Psal. 103. 1, 2.
Bless the Lord, O my soul, and forget not all his benefits.

2. In meditating on Gods undeserved bounty towards us,
 and of our own unworthiness to God: *O God of my fathers, ---*
which saidst to me, --- I will deal well with thee: I am not worthy Gen. 32 9, 10,
of the least of all the mercies, and all the truth which thou hast shewed
unto thy servant.

Psal. 51. 17.

3. In craving the assistance of Gods Spirit (because of our selves we are unable) *to open our lips, that we may shew forth his praise.*

SECT. 2.

Of the Duties required in Thanksgiving.

IN the action of *Thanksgiving* there are duties $\left\{ \begin{array}{l} \text{inward.} \\ \text{outward.} \end{array} \right.$

1. The inward duties are $\left\{ \begin{array}{l} \chi\acute{\alpha}\rho\iota\varsigma, \text{Thankfulness.} \\ \chi\alpha\rho\acute{\alpha}, \text{Chearfulness.} \end{array} \right.$

1. *Thankfulness* of the soul, which implies $\left\{ \begin{array}{l} \text{Mindfulness.} \\ \text{Acknowledgment.} \\ \text{Affection.} \end{array} \right.$

1. We must minde, and therefore we are often stirred up to remember Gods benefits, *Deut. 6. 12. -- 8. 18. -- 32. 18. Psal. 103. 2.*

2. We must acknowledge Gods goodness, *James 1. 17. Deut. 8. 18.* and our beholdingness, in respect of our own nullity and unworthiness, *1 Cor. 4. 7. 1 Chron. 17. 16.*

3. We must prize and esteem Gods benefits, endeavouring to amplify them, in respect of their greatness, excellency, profit, necessity, sufficiency, acknowledging therein Gods wisdom, power, goodness, fatherly providence and bounty towards us. *Psal. 16. 5, 6. Mark 7. 37. Rom. 8. 28.* and this acknowledgement, if it be effectual, will work affection in the heart, a sense of Gods goodness and bounty towards us, causing us to love God, and to be obsequious towards God in all the duties of Thankfulness.

2. *Chearfulness and alacrity of Spirit*; as the Lord loves a *cheerful giver*, so a *cheerful Thanksgiver*, $\chi\acute{\alpha}\epsilon\iota\varsigma$ thanks, comes of $\chi\alpha\iota\rho\alpha$ to rejoyce $\chi\alpha\epsilon\iota\varsigma$ must be $\mu\epsilon\tau\alpha\ \chi\alpha\rho\alpha\varsigma$ with joy, *Phil. 4. James 5. 13.* The Holy Ghost in many places hath joyned them together: *I will be glad and rejoyce in thee, I will sing praise unto thy*

Psal. 9. 2.

thy name, O thou most high : --- Rejoyce in the Lord, O ye Righteous, for praise is comely for the upright : --- It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high ; --- For thou Lord hast made me glad through thy work, I will triumph in the works of thy hands. Psal. 33. 1.
Psal. 92. 1, 4.

2. The outward duty, is to expresse our inward *Thankfulness* and *Cheerfulness* : Our *Thankfulness*, by celebrating and praising the name of God, by extolling his goodness, by recounting his mercies, and by exciting others to praise the Lord : Our *Cheerfulness*, by making a joyful noyse and singing unto God : Sing aloud unto God our strength, make a joyful noyse unto the God of Jacob : --- Make a joyful noyse unto the Lord, all ye Lands, serve the Lord with gladness, come before his presence with singing : To this purpose we may sing the Psalms in the end of this Book, or some such other. Psal. 82. 1.
Psal. 100. 1, 2.

SECT. 3.

Of the Duties after Thanksgiving.

THe Duty after, consists in these particulars : —

1. In referring the benefits and gifts received, to the glory of God the giver, in the good of his Church.

2. In seeking to glorifie God who hath been so gracious unto us, by bringing forth the fruits of a godly life : *Herein is my Father glorified that ye bear much fruit.* John 15. 8.

3. In honouring the Lord with our substance, and acknowledging him to be the chief Lord of all we possess : *Honour the Lord with thy substance, and with the first fruit of all thy increase.* Prov. 3. 9.

S E C T. 4.

Of Psalms suitable to this duty, translated by Mr. W.B.

Psalm 100. to the tune, *Have mercy, &c.*

All men of mortal birth,
that dwell in all the earth,
2. O make a noyse to God with joy,
and serve the Lord with mirth.
O come before his throne
with singing, every one;
3. For certainly the Lord most high,
even he is God alone.

He made us, and not we;
not we our selves, but he.
His folk, and flock, and pasture stock
he made us for to be:
4. With praise come to his gate,
and to his Courts relate
His laud and fame, and blest his name:
his honour celebrate.
5. For God is good for ever,
his mercy faileth never.
His truth doth last all ages past,
and constant doth perseper.

P S A L. 108. I. part.

O God I fix my heart,
my glory bears a part,
And as my tongue, so shall my song
praise thee with musicks art.
2. Wake Harp and Psaltery.
right early wake will I:
3. Thy praises Lord, will I record,
the people standing by.

Hallelujah, and again Hallelujah; Amen, Hallelujah.

I'll praise thee with my song,
the nations all among:
4. To heavens high, to clouds of sky,
his truth and mercies throng.
5. Exalted be thy name
above the heavens frame.
Let earth below the trumpet blow
of thy renowned fame.

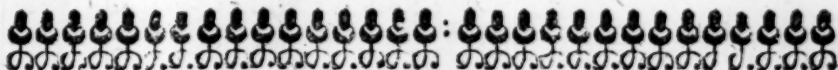
P S A L. 150.

Praise, praise the Lord most high,
within his sanctuary,
In topmost tower of his great power,
with praise him magnifie.
2. Praise him for acts renown'd,
With excellency crown'd;
According to his greatness, do
praise him with trumpet sound.
3. O praise him chearfully,
with Harp and Psaltery:
4. And let the dance his praise advance,
and Timbrels melody.
Praise him with joynt consents
of stringed instruments.
5. The Organs bring, loud Cymbals ring,
each one his praise presents.
5. High sounding Cymbals ring,
let every breathing thing
The praise record of this great Lord,
and Hallelujah sing.

Errata.

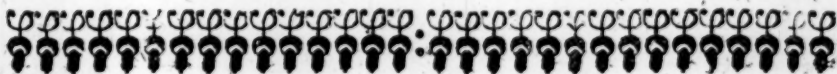
Page 10. line 19. For *we may conceive it to be*, read, *we may not conceive it to be*. p. 11. l. 16. for *some guile or decay*, r. *some guilt or decay*. p. 16. & 17. for *sect. 1. & sect. 2. r. §. 1. & §. 2.* p. 83. l. 35. at the star * the marginal note being added, *We know some physick is for restoring, some to preserve their strength*; observe that note through ignorance to be put in that place, which was only intended for a correction of the same word that should have been in p. 84. l. 9. — p. 95. l. 17 For *we must deny them*, r. *we must not deny them*. p. 107. l. 30. for *we should duty*, r. *we should study duty*. p. 193. l. 13. for *external meditation*, r. *extemporal meditation*. p. 217. l. 20. for *above this injoyment*, r. *above the joy in this injoyment*. p. 227. l. 22. for *praised*, r. *raised*. p. 244. l. 8. for *upon*, r. *open*. p. 228 l. 12. for *even women*, r. *even in women*. p. 297. l. 31. for *immoderate in life*, r. *inordinate in life*. p. 318. l. 15. for *affections*, r. *afflictions*. p. 345. l. 14. for *habitus & actus*, r. *habitu & actum*. p. 365. l. 23. for *stretched*, r. *strength'ned*. p. 379. l. penult. for *praying privately*, r. *praying fervently*. p. 413. l. 14. for *drown them*, r. *devoure them*. p. 425. l. 2. for *times* r. *ways*. p. 431. l. antepenult. put out the whole line. — The use of them is divers according to the several heads. In p. 437. l. 23. for *severe*, r. *sever*. and p. 443. l. 30. for *end*, r. *and*. In the Analysis of the Psalmes, put out that note. — In stead of a more exact and orderly method, the Reader may observe in the end of this Chapter some particulars for his better understanding in reading the Psalmes.

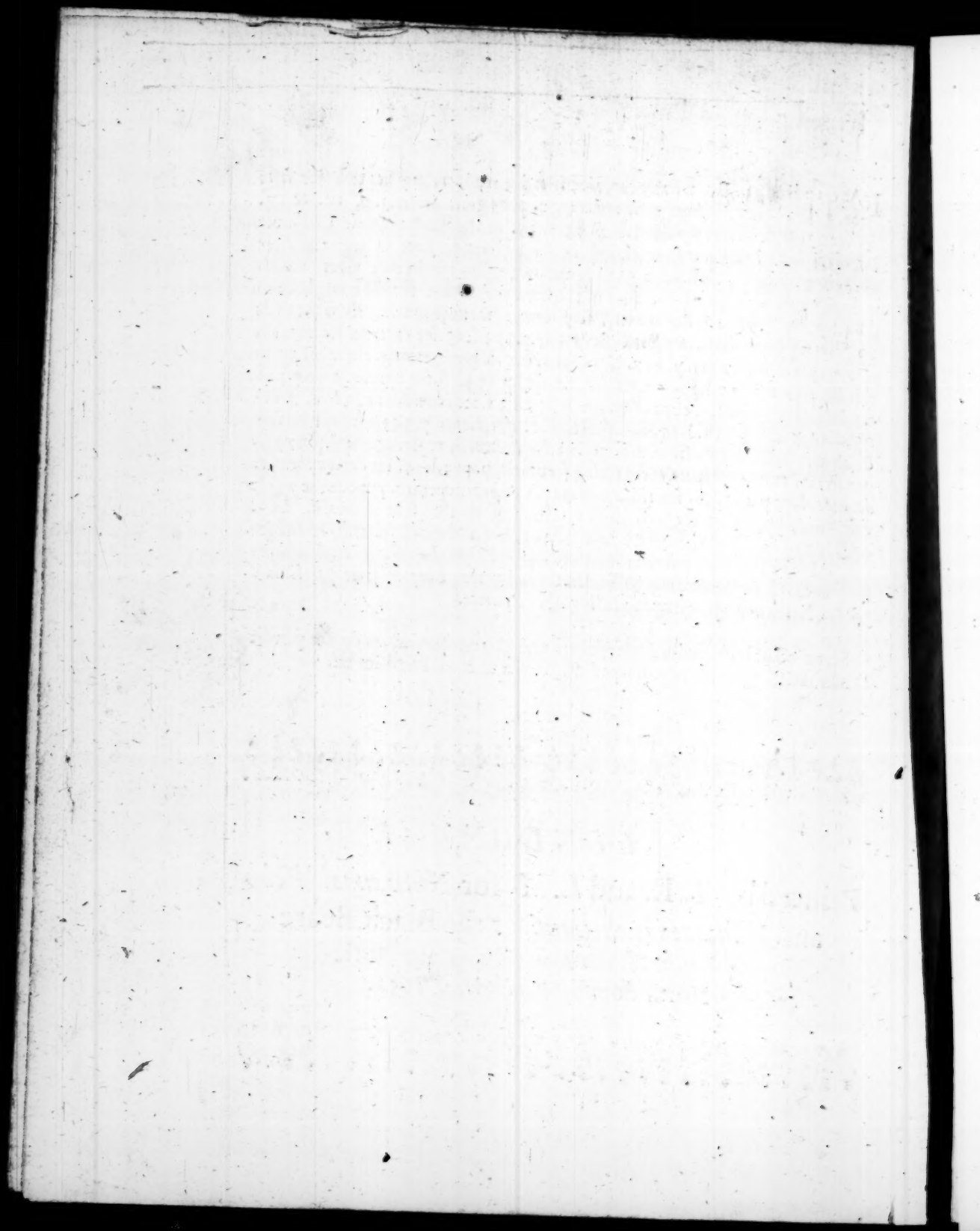
Some other lesser faults there are here and there; but such as do not pervert the sense are left to the ingenuity of the Reader to correct for himself.

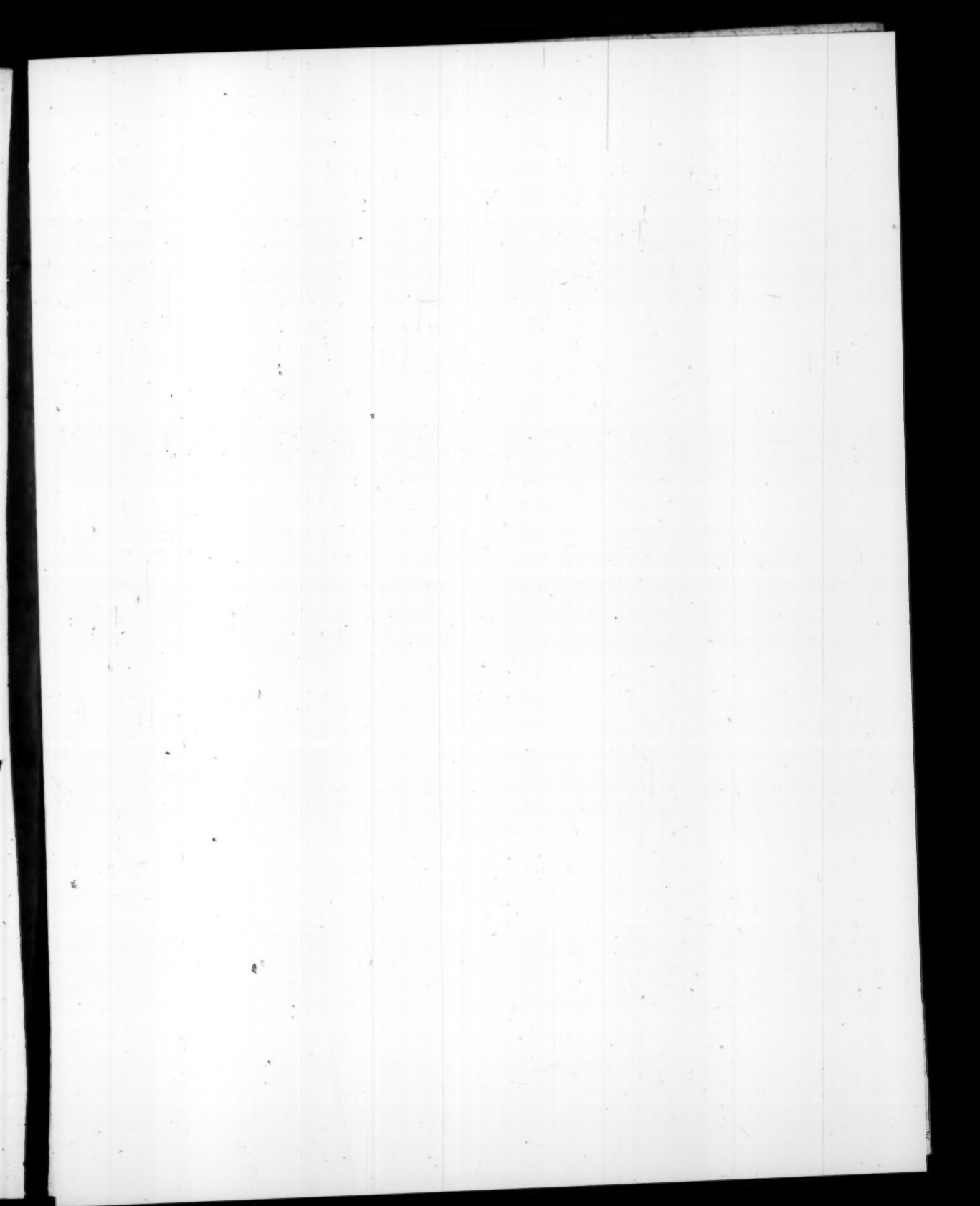


LONDON,

Printed by T. R. and E. M. for Nathanael Webb
and William Grantham, at the Black Beare
in Pauls Church-yard near the little
North-door by Pauls Alley. 1652.







MEDIA: THE Middle Things,

In reference to

The First and Last things:

O R,

The Means, Duties, Ordinances, both
Secret, Private and Publike, for continuance
and increase of a Godly life, (once begun,)
till we come to Heaven,

Wherein are discovered many blessed *Medium's* or *Duties*, in
their right method, maner and proceedings; that so a Christian
(the Spirit of Christ assisting) may walk on in the holy
Path, which leads from his new-birth to everlasting life.

Drawn for the most part, out of the most eminently Pious, and
learned Writings of our Native Practical Divines:
With Additionals of his own, by

I S A A C A M B R O S E,

Minister of the Gospel at Preston in Amounderness.

The second Edition, Revised and Inlarged.

Math. 12. 50. Whosoever shall do the will of my Father which is in heaven, the
same is my brother, and sister, and mother.

John 13. 17. If ye know these things, happy are ye if ye do them.

John 14. 14. Ye are my friends, if ye do whatsoever I command you.

Luke 17. 10. When ye shall have done all those things which are commanded
you, say, We are unprofitable servants, we have done that which
was our duty to do.

London, Printed by T. R. and E. M. for Nathaniel Webb and William Graubon,
at the Black Bear near the little North-dore in Pauls Church-yard. 1652.

Satan, the Lord will consider this, and deal mercifully with us; but if they arise from meer negligence, or voluntary admitting of loose thoughts, that is our sin, and we had need to repent and mourn for it.

Rom. 8. 26.

2. *By the help of the Spirit: It is the Spirit that helps our infirmities (saith Paul) for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with groanings which cannot be uttered; 9. d. when we put forth the graces of the Spirit in us, then the Spirit comes and helps, and what comes from us now, it comes from the breathings of the Spirit. This helping of the Spirit is very Emphatical in the Original; as a man taking up an heavy piece of timber by the one end, cannot alone get it up, till some other man takes it up at the other end, and so helps him: So the poor soul that is a pulling and tugging with his own heart, he findes it heavy and dull like a log in a ditch, and he can do no good with it, till at last the Spirit of God comes at the other end, and takes the heaviest end of the burden, and so helps the soul to lift it up. In our prayers we should eye the Spirit of God, we should cast our souls upon the assistance of the Spirit, we should press the Lord with this Promise, Lord, thou hast said, that thy Spirit helps our infirmities, when we know not what we pray for, nor how to pray for any thing as we ought: Now make good this word of thine, to my soul at this time, let me have the breathings of the Spirit of God in me; alas, the breathings of men, if it come from gifts and powers, thou wilt never regard, except there be the breathings of the holy Ghost in me.*

Quest.

But how should we know whether the Spirit of God come in, or no?

Ans.

We may know it by this; The Spirit of God carries us unto God, and it makes the prayer sweet and delightful, it leaves a savour behinde it. O the breath of the Spirit of God is a sweet breath, and it makes sweet prayers; it never comes into the soul, but after it hath done any work it came for, it leaves a sweet scent behinde: as Civit that is put into a little box, though you should take out the Civit, yet there will be a sweet savour left behinde; so though the Spirit of God, in respect of the present assistance, withdraws it self, yet it leaves a sweet savour behinde it.

in the Name of Christ: for whatsoever you ask the Father, John 14. 13.

that I will do. There is a necessity of praying in

the Name of Christ: 1. In regard of Admission

2. In regard of Assistance

3. In regard of Acceptance.

In regard of Admission: God is a consuming fire, and we

overcome him by his blood: there is no approaching to him but in Christ.

For we have access with boldness to the Throne of Grace:

God will not look pleasingly on us, if we come without Christ.

He is the Throne of Grace without him; it is Christ who makes

us which was a Bar of Justice, a Bench of Mercy; in him we

have admission: Do we fall upon the Duty of Prayer? do it

in the strength of man, but in the strength of Christ: say,

Lord, I come alone in the Merits of Christ, to partake of the Ad-

option of the Lord Jesus: I have endeavored to prepare my self

through thy grace, but I look not for admission through my pre-

parations or dispositions, but through the blood and mediation of

Jesus Christ.

In regard of Assistance: We pray, but we have no

strength to do it without Christ; we might as well be set to

move Mountains, as to pray without the strength of Christ.

Without me (saith Christ) you can do nothing; without union

with Christ, without communion with Christ, we can do no-

thing: from Christ we must have both operating and co-op-

erating strength, both inherent and assistant strength; otherwise

though we have grace, we shall not be able to perform any

work, nor exercise our own graces: it is he that must work all

our works in us and for us, the inherent work of grace within

us, and the required works of duty for us: And blessed be

that God, who hath given to us what he requireth of us,

and hath not onely made Precepts Promises, but Promises Per-

formances.

In regard of Acceptance: Our works, they are not onely

impotent, but impure too, as they come from us: It is Christ

that must put validity to them, it is Christ that must put his

own odours to them, it is Christ that must put both Spi-

rit and Merit to them, his grace to work, and his blood to

purify them, for whatever comes from his Spirit, it is presented

through his Merit: Here is great comfort: Do we look over

our

our performances, & wonder that ever God should accept these so much deadness, so little life, so much coldness; consider then, that God looks upon them, not as ours, but as Christs, in whom not only our persons, but our performances are accepted: Christ gives us his Spirit, and Christ is willing to own what we present by his Spirit, and God is willing to own whatever is presented to him by Christ his Son. To this purpose *there was given to Christ much incense that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne, and the smoke of the incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.* Revel 8. 3, 4. This Angel is Christ, this incense his merits, the mingling of the prayers of the Saints with this incense is the supplying, or covering of the defects of their prayers with the merits of Christ, and the ascending of this incense and their prayers before God, is his acceptance of them thus covered with Christs merits, and the reason why the prayers ascended was, because the incense ascended; that was their *vehiculum*, the pillar of smoke in which they mounted up to Heaven. This rightly considered, it will cause us in every petition put up, to think our selves so much beholding to Christ, that we shall be ready to say in our hearts, when any petition is granted, *I may thank Jesus Christ for this.*

But what is it to pray in Christs name?

I answer, 1. To pray in *Christs name*, is to pray with reliance upon the grace, favour and worthiness of the merits of Christ, in whom we have believed, and have access with confidence, by the faith of him: Christs satisfaction is the ground of our intercession, because *Christs blood hath purchased this* (we pray) *therefore, O Lord, grant this.*

2. To pray in *Christs name*, is to pray from his command, and according to his will; as when we send another in our name, we wish him to say thus, *Tell him, I send you, and that I desire such a thing of him*; so when we take those words which the Lord puts in our mouths, and desire those things onely that the Lord commands us to seek, whether absolutely, or conditionally, this is to pray in *his name*.

3. To pray in *Christ name*, is to pray for his ends, for the sake and use of Christ: Thus the phrase is used, *To receive a Prophet in the name of a Prophet* (1.) for this end and reason, because

Ephes. 3. 12.

Moses 14. 3.

Mat. 23. 41.

our promises made to our prayers, whereby we are persuaded that our particular requests shall be granted unto us, only with this distinction, — in matters spiritual, necessary to salvation, we are to ask absolutely, as being persuaded that God hath subordinated to our salvation to his own glory; and we are to believe absolutely, that the Lord will grant them unto us; yea, it is a good sign, if we desire any saving grace, that the same grace is begun in us: but in matters temporal or spiritual, not necessary to salvation, we are to ask them conditionally, so far forth as they may stand with Gods glory, and the good of our selves and our brethren; and we are to believe that he will so far forth grant them; Thus our Saviour prayed in the like case, *O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt,*

Mat 26. 39.

2. In the heart three things are requisite,

*Humility.
Reverence.
Arduency of spirit.*

1. *Humility*, which is derived *ab humo*, from the ground; intimating, that when we pray, we should humble our selves, as it were to the ground: Thus the Christians in the eastern Churches were wont to cast themselves down to the ground, when they called upon God: Thus *Abraham* acknowledged himself but *dust and ashes*; Thus *Jacob* confessed himself *less than the least of all Gods mercies*; thus *David* professed, that he *would be vile before the Lord*; thus *Isaiah* cried out, *I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*: Thus *Ezra* prayed, *O my God, I am ashamed, and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up unto the Heavens*: Thus the Centurion, *Lord I am not worthy that thou shouldst come under my roof*: Thus the woman of *Syrophenicia*, confesseth her self a dog in comparison of the Israelites; and thus the Prodigal received to favour, confesseth himself unworthy to be called a son: Here's a cloud of witnesses, concluding that *Humility* in the heart is requisite in prayer,

Gen 18. 27.
and 32. 10.
1 Sam. 6. 22.
Hk. 6. 5.

Ezra. 5.

Mat 8. 8.

Psal. 1. 11.

2. *Reverence* of the majesty of God: *Serve the Lord with reverence, and rejoice with trembling*: The blessed Angels being in Gods presence, and sounding forth his praise, are described, as having six wings, whereof two pair serve to cover their faces and their

but by bowing their wonderful creature of God; Isa. 6. 2. How much more should we, who inhabit these houses of clay, (subject to infirmities, and corrupted with sin) be stricken with a awful reverence of Almighty God? did we consider our place to be in the midst of Angels, before the God of Angels, performing the like exercise as the Angels, how would this strike us with a reverence of this great King of Heaven?

1. *Ardency, or fervency of spirit*; this gives wings to our prayers, and causeth them to ascend before God; this sets on work all the graces of Gods Spirit, and the more fervent the prayer is, the more they are intended, actuated, increased: I mean not thus of every fervency; there is a fervency of faith, and a fervency of meer natural desires: In this latter, there is no holiness, no fire of the Spirit; but in the former there is: When Christ lived upon earth, many came to him, and some were exceedingly importunate to be healed, or to have Devils cast out, &c. now if he answered their requests, his usual phrase was, *Be it unto thee* (not according to thy importunity and fervency, but) *according to thy faith*; *q. d.* I heed not I regard not this clamor and earnestness, if it be onely out of meer natural desires, but if it be out of Faith; if besides sense of need, you have in you a true hope of mercy, then be it unto thee according to that: This fervency is set out in the Word by divers significant phrases; sometimes it is called *a crying unto the Lord*, thus Moses cryed unto the Lord, and Samuel cryed unto the Lord, and Elijah cryed unto the Lord, and Isaiah cryed unto the Lord; sometimes *a crying mightily*: *Let man and beast be covered with sack-cloth, and cry mightily unto God*: sometimes *a lifting up of our prayers*; wherefore lift up thy prayer for the remnant that is left, said Hezekiah to Isaiah: sometimes *a pouring forth our souls before the Lord like water*; *O wall of the daughter of Zion. — pour out thy heart like water before the face of the Lord*: Thus the Israelites drew water, and poured it out before the Lord, and Jesus on that day, and said there, *We have sinned against thee, O Lord*: sometimes *a groaning in spirit*, or groans of the spirit; *The Spirit itself maketh intercession for us, with groanings which cannot be uttered*: sometimes *a praying exceedingly*; sometimes *a praying privately*, sometimes *a striving with God*: Now I beseech thee brethren, for the Lord Jesus Christs sake, and for the love of the Spirit,

Exod. 8. 12.

1 Sam. 7. 9.

1 Kings 17.

20. 21.

2 Kings 20. 11.

Jonah 3. 8.

Isa. 37. 4.

Lam. 2. 19.

1 Sam. 7. 6.

Rom. 8. 26.

1 Thess. 3. 10.

Col. 4. 12.

Rom. 15. 30.

Gen. 32. 24.

Spirit, that you strive together with me in your prayers to God for me: sometimes a wrestling with God: Thus Jacob wrestled with a man (i.e.) with God in form of a man, untill the breaking of the day: — All these phrases do set forth the excellency, the necessity of this ardency, fervency of prayer, required in the text.

S E C T. 4.

The duties of the body in prayer.

Tim 4. 8.

1 Cor. 6. 40.

THUS far of the duties of the soul in prayer; as for bodily exercise (of itself) it profiteth little: but if joyned with the soul, it is of great importance; Therefore glorifie God in your body, and in your Spirit, for both are Gods.

The duties of the body may be reduced to these two heads:

- { The gesture of the body.
- { The speech of the mouth.

Concerning the first; in publick prayer we are to follow the custom of the Church wherein we live, if it be without scandal and superstition: In private prayer we may take our liberty so that our gesture be correspondent to the affections and dispositions of the soul. — In Scripture we read of these several gestures: 1. *Standing*, which is a token of reverence and service, 2 Kings 5. 25, 1 Sam. 16. 21. 1 Kings 10. 8. Job 29. 7, 8. Gen. 18. 22. 2 Chron. 20. 5. Psal. 134. 1. Luke 18. 13. Mark 11. 25. 2. *Kneeling*, which is a token of our humility and earnestness in prayer, Psal. 95. 6. 2 Chron. 6. 13. Dan. 6. 10. Acts 7. 60. and 9. 40. and 20. 36. Luke 22. 41. 3. *Prostration*, or falling on the ground, or falling on the face, — a gesture of the greatest humiliation, though not used amongst us in these parts of the world, Numb. 16. 22. Josh. 5. 14. Ezek. 9. 8. and 11. 13. Mat. 26. 39. 4. *Sitting*, lying, walking, riding, journeying, in some cases, 2 Sam. 7. 18. 1 Kings 19. 4. Isa. 38. 2. Psal. 6. 6. Gen. 24. 26. 2 Chron. 18. 31. 5. *Uncovering of the head in men, covering of the head in women*, which is a token of subjection, 1 Cor. 11. 7, 10. Rev. 4. 10. 6. *Lifting up; and casting down of the eyes*, the former being a token of faith, the latter of dejection and humiliation, Psal. 123. 1. Mat. 14. 19. John 11. 41. and 17. 1. Luke 18. 13. 7. *Lifting up, or stretching forth of the hands*; expressing humility and earnest affection:

tion: and *knocking them on the breast*, which betokens
 and earnest desire of pardon, *Exod. 9. 33. Psal. 143. 6.*
Kings 8. 22. Psalm 143. 2. Lam. 3. 41. Luke 18. 13. Luke

Concerning the second; viz. *The voice or speech of the*
man; it is necessary in Church or family, and most conveni-
 ent in private: Now the voice used in prayer, is either

Inarticulate.
Articulate.

1. The *inarticulate*, is that which is uttered in sighing,
 groaning and weeping: *Lord, all my desire is before thee; and my* *Psal. 79. 9.*
groaning is not hid from thee, saith David; and *Hezekiah* profes- *Isa 38. 14.*
seth, That he did chatter like a crane or a swallow, and did mourn
like a dove; And the Spirit himself maketh intercession for us with *Rom. 8. 26.*
groanings, which cannot be uttered.

2. The *articulate voice*, is the external speech it self, where-
 by the prayer is expressed, whetein three things are consi-
 derable.

Quantity.
Quality.
Forme.

1. For *Quantity*, we must not affect prolixity, as if for mul-
 titude of words we looked to be heard: *When ye pray, use not* *Mat. 6. 7.*
vain repetition, as the heathen do: The Heathen thought, that
 their gods did not always hear, as being otherwise employed
 (so *Elias* told *Baals* Priests) and therefore they used to repeat
 the same things often, that if they did not hear them at one
 time, they might hear them at another time; thus Christians
 must not pray, they must not lengthen their prayers, as con-
 ceiving that either God hears not, or that he will hear for the
 lengths sake; but on the other side, where is variety of good
 matter, uttered with the attention of minde, and vigor of af-
 fection, there the longer we continue in prayer, the better
 it is.

2. For *Quality*, we need not be curious in respect of the
 stile, God looking to the heart, rather than the speech: As it
 is not the loudness of a Preachers voice, but the weight and
 holiness of the matter, and spirit of the Preacher, that moves
 a wise and intelligent hearer; so not gifts, but graces in prayers;

are they that move the Lord: The reason, prayer moves not God as an Orator, but as a childe moves his Father: two words of a childe humbled, and crying at his fathers feet, will prevail more then penn'd orations: it is the meaning of the spirit that God looks unto, more then the expressions: for the groans are said to be *unspeakable*, Rom. 8. 26. yet must we not be more careless and negligent for the manner of speech, then we would be, if we were to speak to a mortal man: *If ye offer the blinde for sacrifice, is it not evill? and if ye offer the lame and sick, is it not evill? offer it now unto thy Governour, will he be pleased with thee, or accept thy person? saith the Lord of hosts,* Mal. 1. 8.

3. For the *Form*: We are not tyed to any set form, nor are we so tyed to conceived prayer, as that it must be without all study or meditation, either against the instant, or in former times: A man may conceive a prayer *extempore*, and yet without Enthusiasms, or extraordinary revelations: viz. by the help of his former studies and Meditations: and that I may afford some help that way, I shall in conclusion of this Chapter, lay down a directory for prayer, together with a form of prayer (though broken) in Scripture-phrases.

S E C T. 5.

Duties after Prayer.

3. **T**He *Duties* subsequent, which follow after prayer, are these: —

1. Quietly to rest in the good will and pleasure of God, not doubting but the Lord hath heard our Prayers, and in good time shall grant that which shall be most for his glory and our good; and this is the meaning of the word *Amen*, wherewith we seal up our prayers.

2. Diligently to use all good means for the obtaining of our suits; as if I pray for *faith*, or any other spiritual Grace, I must besides prayer, use all good means carefully, which the Lord hath ordained for the begetting and increasing of those graces

in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it; otherwise, our prayers are a tempting of God, as if he must grant, not by means, but by miracles.

3. Carefully to look after our prayers, and to cast up our comings in, and gainings by prayers; otherwise we are like foolish Venturers, who have a great stock a going, but look not after their returns: *In the morning I will direct my prayers, and look* P sal. 53.

There are two military words in the verse, *David would not only pray, but marshal up his prayers*, put them in array; and when he had done so, he would be as a spy upon a tower, to see whether he prevailed, whether he got the day: For the better unfolding this mystery of grace, I shall propound and give Answer to some Quere's or cases of Conscience as: —

1. Suppose I have prayed, how shall I assuredly know that God hears, and will answer in his own time?

2. Suppose the thing I desired shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

3. Suppose after prayer I observe all I can, and I can by no means discern, that either God will answer or doth hear my prayers, what shall I do then?

4. Suppose the thing I desire is answered, how may I assuredly know it was at my prayers, or out of common providence?

5. Suppose that others joyned with me in those prayers now answered, how shall I know that my prayers had an hand in obtaining those answers, as well as any others?

6. Suppose I am assured upon former observations, that God hath heard and answered my prayers in their particulars, what must I do then?

SECT. 6.

The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?

WE may resolve this case, by some observations before prayer, in prayer, and after prayer.

1. Before

and thou see'st the anxiousness the solicitude of thy heart about the thing taken off and dispelled; this is a good sign that God hath heard, and will return answer to the full: when Hanna out of much bitterness, and with strong desires, had poured her soul out unto the Lord, it is said, *That she looked no more sad*; And then God gave her a sonne, a sonne of her desires.

When God gives an obedient, dependent heart, in walking before him, when that consideration still comes in a curb unto sin: *If I regard iniquity in my heart, God will not bear me*: Psal. 66. 18. When God doth still after praying, keep the soul in a more obedient frame of spirit; when he keeps thee from using ill means, &c. it is a sign that God hath heard thy prayers, and thou shalt have returns: *David praying for his life, hear my prayer*, Psal. 143. 1. *O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness*: — Presently after he prays for his life, knowing that sin would enervate and spoyle all his prayers; *Lead me to know thy way, wherein I should walk*: — *Teach me to do thy will*.

3. When God after prayer, strengtheneth the heart to wait, and expect for the mercy desired; when a man after prayer, begins to wait rather than pray (though he prays still) because he looks now God should perform; in this case, and at this time he may look for some good answer from God: *David having prayed, says to his soul Wait on the Lord, be of good courage, and he will strengthen thy heart*: Wait, I say, on the Lord. Psal. 27. 14.

S E C T. 7.

The second Case: Suppose the thing I desire shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

WE may resolve this case, if 1. we observe these particulars:

1. Whether thy prayer was framed in a right manner? didst thou not pray absolutely for such blessings, as were never absolutely promised? if so, no wonder thy prayer is denied, or

didst thou pray conditionally (as Christ prayed, *If it be possible*, &c.) then thy prayer may be heard, and yet the things denied; for otherwise Christ had not been heard, when yet the text says, *He was heard in that he feared.*

Heb. 1. 7.

2. Whether there be not a reparation in that denial, for some greater mercy, whereof that denial was the foundation; if we had many of our desires, we should be undone: If the child had lived for which David so earnestly prayed, he would but have been a living monument of his own shame; God therefore denied his prayer, but after he gave him a *Solomon*.

3. Whether God doth not answer thee still according to the ground of thy Prayer? Now the ground and intent of thy prayer, is after Gods glory, the Churches good, thy own particular comfort; it may be God denies the particular mercy thou desirest, and yet he answers the ground of thy prayer, his glory shall be advanced, his Church preserved, thy comfort made up (even for that prayer of thine) some other way.

Gen. 12. 18, 20

4. Whether God yields not far to give thee satisfaction, as if he were tender of denying thee? So the Lord answered *Abraham*, when praying for *Ishmael*, *O let Ishmael live in thy sight!* God would as far as his power might, as might be, *I have heard thee (thou God)* and *Ishmael* shall be fruitful, and I will make him fruitful, and will multiply him exceedingly, and he shall beget twelve Princes.

Psalm 124. 2, 3

What effects that denial hath upon thy heart? as—
1. Whether thy heart be intangled to acknowledge God to be Holy and righteous in his dealings with thee, and thine own unworthiness the cause of his denying thee? *I cry in the day time (saith David) but thou hearest not: Yet thou art holy; O thou that dwellest high, the praises of Israel.*

2. Whether God fill thy heart with holy contentment in the denial?

3. Whether thou canst be thankful to God out of faith, that God hath ordered all for the best, though he hath denied thee?

4. Whether thy heart be not discouraged, but thou canst pray still, at least for other things? it moves ingenuous natures to see men take repulses and denials well, and so it moves God: Now if the case be thus, if upon observation thou canst say, that thy prayers, though denied, were conditional [*if God will*] that thou

...in God's denial, for some greater
 that God answered thee, at least, according to the
 of thy prayers, that God yielded far to thee, as as if he
 were loath to deny thy prayers; that thou feelst such effects of
 upon thy heart, as these: 1. An enlargement, to ac-
 knowledge God holy and righteous. 2. An holy contentment
 in the denial. 3. A thankful heart. 4. A heart not dis-
 comforted howsoever, surely then God hears, for God hath heard
 thy prayers, although the particular suits are not accom-
 plished.

...but after he gave him a down-
 of gibberish, still will answer thee still according to
 Now the ground and intent of thy pray-
 is after Gods glory, the Churches good, thy own particu-
 it may be God thinks it better to deny thee than to

S E C T. 3.

*Third Case: Suppose after Prayer, I observe that
 can, and can by no means discover that either God
 will answer or bear my prayers. What
 shall I do then?*

WE may resolve this cas by laying open the duties ap-
 taining to such a soul. Canst thou not discover Gods deal-
 ings? spye no returns of thy prayers? is it then thy duty, and

1. To examine what in the cause, and if the fault be in our
 prayer, because we did not desire, we must endevour by Gods
 grace to amend; or if the fault be in ourselves, because we are
 impatient, we must sit still, and then renew our prayers
 unto God.

2. To persist and persevere in our prayers, without fainting,
 Constant instant in prayer, as Hanna, and David, and Daniel,
 and Barrenus; and that importunate widow.

3. To expect the Lords leisure: I waited patiently for the
 Lord (saith David) and he inclined unto me and heard my cry.

4. To rest in the good-will and pleasure of God: Let him
 do what seemeth him good: Who can tell, but God in time may
 give thee a sign of his good-will towards thee, and that he hath
 heard thy prayers? howsoever, it is the Lord that gives or denies,
 let him do what he please.

Luke 18. 1.
 Rom. 12. 12.

Plal. 40. 1.

shall agree, (the word is *συμφωνῶν*). q. d. if you harmonially agree to play the same tune (for prayers are *musick* in Gods ear, and so called, *melody to God*) if you agree not onely in the thing prayed for, but in your *affections*, for it is the *affections* that makes the comfort and melody: If the same holy *affections* were touched and struck by Gods Spirit in thy heart, that was in others, then didst thou help to make up the comfort, and without thee it had been imperfect; yea, without thee the thing might not have been done, for God sometimes stands upon such a number of voyces (as when he named ten persons in *Sodom*) and to one voyce may cast it.

2. If thy heart be filled with joy in the accomplishment of what was prayed for, it is an evident argument that thy prayer did move the Lord to effect it, as well as the prayers of others. When good old *Simoon* saw his prayers answered in sending the Messiah into the world, he was even willing to dye through joy, and thought he could never dye in a better time: *Lord, now lettest thou thy servant depart in peace, according to thy word.*

3. If the thing concern others, and thy heart be thankful for a blessing on others, prayed for by thee with others, it is a sign thy prayers had some hand in it: Thus *Paul* prayed for the *Thessalonians*, and when *Timothy* came, and brought him good tidings of *their faith and charity*, he was not onely comforted, but in his ravishment he cries, *What thanks can we render again to God for you?*

4. If the thing concern thy self which was prayed for by others, helping thee in their prayers, what cause hast thou but to think it was granted for thy own prayers, and not for theirs only? It may be indeed that God heard thee the sooner through the help of their prayers: *I know this shall turn to my salvation, through your prayers*, said *Paul*; but if God stirs up thy heart to pray for thy self, as well as others pray for thee, then God that gave thee an heart to pray, hath heard thy prayers also, and hath had a respect to thee as well (if not more then) to others, because it concerneth thy self especially, as being a more special mercy to thee then to others.

SECT. II.

Case: Suppose I am assured upon former observation, that God hath heard and answered my prayers in their particulars; what must I do then?

WE may resolve this *Case*, by laying open the duties appertaining to such a soul: Art thou now assured of answer to thy prayers, it is thy duty then —

To be thankful to God for his goodness: *Blessed be the Lord* (saith David) *because he hath heard the voice of my Supplication.* Psal. 136.

To love God the more, and to resolve with confidence to call upon him to much the more: *I love the Lord: because he hath heard the voice of my Supplication; because he hath inclined his ear to me, therefore will I call upon him as long as I live.* Psal. 116. 1, 2.

To have such a deportment and demeanour ever after as is becometh to such who have commerce and intercourse with God;

To depart from sin, to apply our hearts to obedience, and to pay our vows: *Away from me ye workers of iniquity, God hath heard the voice of my weeping: — And I will pay thee my vow, which my lips have uttered; — For God hath heard me.* Psal. 66. 13, 14. 19.

SECT. 12.

A Directory for Prayer.

I Promised in conclusion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-form of prayer: For the former, I shall draw this Scheme.

The Preface to it, w^h consists of { a description of God by his } *Attributes.*
 { a craving of } *Audience.*
 { } *Acceptance.*

1. Of the sin of our first Parents.
2. Of Original pollution.

Of sin.

Confession

3. Of actual Transgressions

In thought, word, deed { before } Conversion.
 { since }
 Light of Knowledge.
 Checks of Conscience.
 Long forbearance of God.
 Against { Tender Mercies.
 Terrifying Judgements.
 Strong Purposes.
 Frequent Promises.
 Multiplied Vows.

Of our age, sex, constitution, relations, &c.

Secret, open, before Just.
 Ag. inst the Law of God.
 Against the Gospel of Christ; as { Our not thirsting after Christ.
 Our not relying on Christ.
 Our grieving Gods Spirit.
 Our continued impenitency.

In their aggravations { The person against whom.
 by circumstances of { The number of them.
 { The time, place, manner, &c.

Of the judgement and condemnation we deserve for sin;
 to which is annexed humiliation, or mourning for sin.

Pardon for sin, for his { Names sake.
 Promise sake.
 Mercies sake.
 Christs sake.

Sealing of this pardon to our Consciences.
 Peace of Conscience, and joy in the holy Ghosts
 Justifying and lively faith.
 Repentance unto life.
 Saving Knowledge.
 Love to God, Saints, Enemies.
 Lively hope, ardent zeal, filial fear, &c.
 Growth in grace.
 Means conducing: as { The Word preached.
 The Sacraments.
 The Sabbaths.

Purifying and power
 against sin. —
 A blessing on our outward Calling.
 Sanctifying of all afflictions to us or others.

Petition

For our selves.

A Precation for

All evil, of sin especially.
 The Devil, and all his assaults.
 The World, and all its temptations.
 Our own Flesh, with all the lusts of it.
 Our darling Corruptions, *Dalilah* sins.

Deprecation
 on against

All judgments

National.

Personal

bodily

ghostly

Diseases.

Plagues.

Terror of Conscience.

Spiritual disorders.

The sting of death, and horror of the grave.

All belonging to Gods electi-
 on, though as yet uncalled, as

Jews.

Pagans, Infidels.

Prophane or ignorant Christians.

Persecutors themselves.

In foreign Countreys.

All in the bosom of the
 Church

In our own
 Nation

Magistracy.

Ministry.

Commonalty.

All afflicted in
 Soul,
 Body.

Election, with all the
 golden chain of Graces
 hanging thereon, as

Redemption.

Vocation.

Justification.

Sanctification.

Hope of glory.

Spiritual

Word, Sacraments, Sabbaths, Ordinances, le-
 hours of the learned.

Power over sin, Satan, our own selves.

Thanksgi-
 ving for
 blessings

Creation.

Continual preservation.

Life, health, peace, prosperity, plenty, &c.

Temporal

Deliverance from judgements; National and

Personal

Victory over the Churches enemies.